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11. Brethren William Moore and Spence Hall, appointed a committee of finance.
12. Brother George Outlaw is appointed to write a letter of correspondence to the Kehukee Association, and Elder Martin Roſs to the Virginia Portſmouth Association.
13. A letter of correſpondence from the *Neuſe Association* was received and read; but no meſſenger attended.
14. Voted that Elders Burkitt, Spiers and Poindexter preach on Sunday, at which time Divine Service begin at half paſt 9, A. M.
The Association then adjourned.

15. [illegible]

Minutes

MINUTES

OF THE

In 1823

ORTH CAROLINA, CHOWAN BAPTIST ASSOCIATION,

n at SALEM Meeting-Houſe, on Newbiggin, in Paſquotank

Total in the fund, £. 29 : 4 : 10 1-2

25. Reſolved, that this Aſſociation be known by the name of the *North-Carolina, Chowan Baptiſt Aſſociation.*
26. The next Aſſociation to be holden at Caſhie Meeting-Houſe, on the Saturday before the 1ſt Sunday in May, 1807.
27. Elder Burkitt is appointed to write a letter of correſpondence to the Neuſe Aſſociation, (under the Signature of the Moderator and Clerk,) to be holden on Town Creek, in Edgecomb County, the Friday before the 3d Sunday in October next. Elder Jas. Roſs is appointed our Meſſenger to that Aſſociation, and alſo to preſent them with ſome of our Minutes.
28. Elder Burkitt is appointed to write a Circular Letter for our next Aſſociation, and Elder Martin Roſs is requeſted to deliver an introductory ſermon thereto.
29. John Hamilton preſented to this Aſſociation, an Addreſs to Thomas Jefferſon, the Preſident of the United States, expreſſive of the ſenſe which this Aſſociation, and others in the Baptiſt connection have of the full enjoyment of their religious liberties.

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1806-1845

Churches.	Ministers & other Delegates.	Bap-tized.	Rec. by letter.	Dism'd by lett.	Excom-munic'd	Dec.	Resto-red.		
1. *Ahotskey,*	HILLARY MORRIS, John P. Saunders,							65	
2. *Bal'ds. B.*	—,—, *J. M'Guire,* Willis Parker,			7		4		6	
3. *Bertie,*	LEMUEL BURKITT, William Moore,	3	1	3	1	6		255	
4. *Bethel,*	MARTIN ROSS, Charles W. Blount,							65	
5. *Bethlehem,*	—,—, Thomas Ackiss, Samuel Newbould,							26	0
6. *Camden,*	JOHN BRAY, Peter Mercer,	5		3				209	0 10
7. *Cashie,*	AARON SPIVEY, George Outlaw,	2		8	2	2		243	1 0
8. *Cowenjock,*	—,—, Wm. Tatom, Joseph Baxter,			1	1	1		39	0 10
9. *Knob's Ck.*	—,—, Jno. Hamilton, *Benjamin Overman,*	25	1	24	1			99	0 15
10. *Meherrin,*	JOHN WALL, Silas Parker,	13		32	4	3		261	1 0
11. *Middle S.*	—,—, *Nath'l. Pruden,*							38	0 10
12. *Outlaw's C.*	MOSES GILLAM,* W. Burradell, G. Cowen,	3	4	5				26	0 01
13. *Pll's. Point*	—,—, Jacob Sawyer, [illegible] Hall,							58	0 10

11. Brethren William Moore and Spence Hall, appointed a committee of finance.

12. Brother George Outlaw is appointed to write a letter of correſpondence to the Kehukee Aſſociation, and Elder Martin Roſs to the Virginia Portſmouth Aſſociation.

13. A letter of correſpondence from the *Neuse Aſſociation* was received and read; but no meſſenger attended.

14. Voted that Elders *Burkitt*, *Spivey* and *Poindexter* preach on Sunday, and that Divine Service begin at half paſt 9, A. M.

The Aſſociation then adjourned to Saturday morning, 9 o'clock.

SATURDAY, MAY 17.

15. Met purſuant to adjournment. Prayer by Elder Martin Roſs.

16. The committee appointed to prepare a Conſtitution for the future government of this Aſſociation, preſented one, which was read and approved.

17. The ſaid committee alſo handed in a Decorum, which they had prepared; and on being read, it was received.

18. On motion, the abſtract of Principles, as is contained in the hiſtory of the Kehukee Aſſociation, was read; and the Aſſociation ordered that it be certified in theſe minutes, that we now adopt thoſe principles, as the principles, or Confeſſion of Faith upon which this Aſſociation is founded.

19. The committee to whom was referred the examination of the Circular Letter, made report. The letter was read and received, ſubject to the correction of the Clerk.

20. The letter of correſpondence to the Virginia Portſmouth Aſſociation, prepared by Elder Roſs, was preſented, read, and received.

21. Elder John Wall, and Brother Wm. B. Cheatham, are appointed Meſſengers to that Aſſociation, to be holden the Saturday before the 4th Sunday in this inſtant, at the Meeting-Houſe, on Rackoon Swamp, in Suſſex County.

22. *Reſolved*, that Elder Burkitt be requeſted to procure and publiſh in theſe minutes ſome of the moſt accurate Biographical ſketches of Elders Harrell and Hendry, who have d[illegible]ted this life ſince the laſt Aſſociation.

Elder [illegible]rkitt is appointed Treaſurer to this Aſſociation.

[illegible]alance laſt year, at the Aſſociation at Daniel's Meeting-Houſe on Fiſhing Creek,

	£.	s.	d.
	43	5	9
The expences of Printing, &c. &c. the laſt minutes,	10	0	0
	33	5	9
This Aſſociation entitled to one half of that ſum, which is - -	16	12	10 1-2
Received in contributions to this Aſſociation, - - -	12	12	
Total in the fund,	£. 29	4	10 1-2

25. Reſolved, that this Aſſociation be known by the name of the *North-Carolina, Chowan Baptiſt Aſſociation.*

26. The next Aſſociation to be holden at Caſhie Meeting-Houſe, on the Saturday before the 1ſt Sunday in May, 1807.

27. Elder Burkitt is appointed to write a letter of correſpondence to the Neuſe Aſſociation, (under the ſignature of the Moderator and Clerk,) to be holden on Town Creek, in Edgcomb County, the Friday before the 3d Sunday in October next. Elder Jas. Roſs is appointed our Meſſenger to that Aſſociation, and alſo to preſent them with ſome of our minutes.

28. Elder Burkitt is appointed to write a Circular Letter for our next Aſſociation, and Elder Martin Roſs is requeſted to deliver an Introductory ſermon thereto.

29. Col. John Hamilton preſented to this Aſſociation, an Addreſs to Thomas Jefferſon, the Preſident of the United States, expreſſive of the ſenſe which this Aſſociation, and other Churches in the Baptiſt connection have, of the full enjoyment of their religious liberties

berties under his administration. After reading and deliberation had thereon, Resolved, that the said Address be signed by the Moderator and Clerk, and that Brother Hamilton be requested to transmit the same to the President.

30. Elders Aaron Spivey and Burkitt are appointed Messengers to the Kehukee Association, to be holden at Skewarkey, the Friday before the 1st Sunday in October next.

31. Query by Elder Burkitt. *Is it regular for a Minister to be Pastor of a Church, and be a member of another Church?*

Answer. Not regular.

32. It is resolved that the Church formerly known by the name of Chowan and Gates, should, at their request, be known hereafter by the name of *Ballard's Bridge*; and that the Church on Newbiggin should have the additional name of *Salem, on Newbiggin*; and that the Church in Bertie, at the Log Meeting-House, should hereafter be called *Ross's Meeting House.*

33. On the petition of John Berry, who was formerly in the fellowship of the Baptist Church; ordered, that Brethren Hamilton, Pendleton, and Bailey Jackson, be a committee to enquire into the circumstance of his present situation and make report to our next, by query or otherwise.

34. Elder Burkitt is requested to transcribe these minutes, and prepare them for the press, and have 500 copies printed, and distribute them as is directed in the Constitution, to the Churches in one connection, and to the Association as usual.

35. The Association then adjourned with prayer by Elder Burkitt.

The Constitution of the North-Carolina, Chowan Baptist Association, adopted at Salem, on Newbiggin, in Pasquotank County, May 1806, being the first session of said Association.

Preamble. From a long series of experience, we the Churches of Jesus Christ at *Ahotskey, Ballard's Bridge, Bertie, Bethel, Bethlehem, Camden, Cashie, Cowenjock, Knob's Crook, Meherrin, Middle Swamp, Outlaw's Chapel, Powell's Point, Salem, on Newbiggin, Sawyer's Creek, [illegible] Wiccacon and Yoppim,* being regularly baptized upon the profession of [illegible] Christ [illegible] are convinced of the necessity of the combination of Churches in order to perpetuate a union of correspondence with each other in our union:

We therefore propose to keep up the orders and rules of an Association, according the following plan or form of government.

Art. I. The Association shall be composed of members chosen by the different Churches in our union, according to the discretion of the several Churches; and the delegates thus chosen, and producing letters from their respective Churches, signifying their appointment shall be entitled to a seat.

II. In the letters from the different Churches shall be expressed their full number in membership; those baptized, received by letter, dismissed by letter, excommunicated, dead, and restored since the last Association.

III. The members thus chosen and convened shall be denominated the North-Carolina, Chowan Baptist Association; being composed of sundry Churches on the east and west side of *Chowan* River. Bounded on the north by Virginia, on the east by the Atlantic, and on the south and west by Albemarle sound, and Roanoke River.

IV. The Association when convened shall be governed and ruled by a proper decorum, which decorum this Association has adopted and annexed to this constitution.

V. The Association shall have a Moderator and Clerk, who shall be chosen by the suffrage of the members present, and shall hold their office during the session; and may be legible at the next, if appointed thereto.

VI. New Churches may be admitted into this union, on petition by letter and delegates: And upon examination (if found to be orthodox and orderly) shall be received by the Moderator, giving the delegates the right hand of fellowship.

VII. Every Church in the union shall be entitled to representation in the Association, but shall have only two members from each Church.

VIII

VIII. Every query presented to the Association shall have the name of some member fixed to the same; and it shall be twice read, and before it be debated, the Moderator shall put it to vote, and if there be a majority for its being debated, it shall be taken into consideration, and be deliberated; but if there be a majority against it, it shall be withdrawn.

IX. Every motion made in due order, and seconded, shall come under the consideration of the Association, unless withdrawn by the person who made it.

X. The Association shall furnish the Churches with a number of printed minutes of the Association from time to time, proportionable to the monies contributed from each Church to the support of the Association Fund.

XI. We think it necessary to have an Association Fund for defraying the expences of the same: For the raising and supporting of which we think it the duty of each Church in the union to contribute voluntarily such sums as they think proper, and send by the hands of their delegates to the Association. And those monies thus contributed by the Churches, shall be deposited in the hands of a Treasurer, by the Association appointed; who shall be accountable to the Association for all monies by him received, and paid out according to the direction of the Association.

XII. The minutes shall be regularly filed by the Clerk of the Association, and kept for the use of the Association.

XIII. The minutes of the Association shall be read and corrected if need be, and be signed by the Moderator and Clerk, before the Association rises.

XIV. Amendments to this plan or form of government may be made, by a majority of the union, when they shall deem it necessary.

XV. The Association shall have power,

1. To provide for the general union of the Churches.
2. To give the Churches all necessary advice in matters of difficulty.
3. To preserve inviolably a chain of communion amongst the Churches.
4. To enquire into the cause why the Churches fail to represent themselves at any time in the Association.
5. To appropriate these monies by the Churches contributed for an Association Fund, to [illegible] they may think proper.
6. [illegible] of members, by and with their consent, to transact any business [illegible] shall see necessary.
7. The Association shall have power to withdraw from any Church in the union that shall violate the rules of the Association, or deviate from the orthodox principles of religion, after due measures are taken to reclaim such a Church or Churches, and they remain incorrigible.
8. To admit any of the distant brethren in the ministry as assistants, who may be present at the time of their sitting.
9. The Association shall have power to adjourn themselves to any future time and place they may think most convenient to the Churches, provided it be holden, interchangeably, one year on the east of Chowan river, and the next year on the west side.

DECORUM *or* RULES *of the* ASSOCIATION.

1. The Association shall be opened and closed by prayer.
2. A Moderator and Clerk shall be chosen according to the rules prescribed in the constitution.
3. Only one person shall speak at a time, who shall arise from his seat and address the Moderator, when he makes his speech.
4. The person thus speaking, shall not be interrupted in his speech by any except the Moderator, till he be done speaking.
5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections, but shall fairly state the case and matter as nearly as he can, so as to convey his light or ideas.
6. No person shall abruptly break off, and absent himself from the business of the Association, without liberty obtained from it.

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7. No

7. No member shall rise and speak more than three times to one subject, without liberty from the Association.

8. No person shall have liberty to be whispering or laughing, or pass between the person speaking, and the Moderator, in time of a public speech.

9. No member of the Association shall address another member in any other terms or appellations but the title of Brother.

10. The Moderator shall not interrupt any member in, nor prohibit him from speaking, until he give his light on the subject, except he break the rules of this decorum.

11. The names of the several members shall be enrolled by the Clerk, and called over as often as the Association requires.

12. When committees are to be appointed, the Moderator shall be entitled to the first nomination; and if the nomination be not satisfactory, then any other member may nominate.

13. The Moderator shall not be entitled to a vote in the decision of any matter, except the Association be equally divided.

14. The Moderator shall have equal liberty of speech, provided he nominate another member to fill his seat during the time he makes his speech.

15. Any member who shall knowingly and willingly break the rules of this Association, shall be reproved by the Association, at their discretion.

LORD'S DAY, MAY 18.

The ministers appointed to the stage attended, and preached to a very numerous audience. 1 Elder Spivey preached from Heb. iv. 12. *For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.* Then Elder Burkitt preached from 2 Chro. ix. 18. *And there were six steps to the throne.* Then Elder Poindexter preached from 1 Kings, vii. 23, 24, 25. *And he made a molten sea, ten cubits from the one brim to the other; it was round all about, and his height was five cubits; and a line of thirty cubits did compass it round about. And under the brim of it round about there were knops compassing it, ten in a cubit, compassing the sea round about: the knops were cast in two rows, when it was cast. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: And the sea was set above upon them, and all their hinder parts were in.*

CIRCULAR LETTER.

The ministers and messengers of the North-Carolina, Chowan Baptist Association, holden at Salem, on Newbiggin, in Pasquotank County, the 16th, 17th, and 18th of May, 1806. To the several Churches they have the honour to represent, Wisheth grace, mercy and peace to be multiplied.

Dear Brethren,

A number of years have elapsed since you were first addressed through this medium; and we hope it has been, and will continue to be, a source of information and edification for your religious improvement. The important and melancholy subject to which we shall call your attention at this time, is the *State of a Christian Backslider.* It is a fact too demonstrably true to be denied, that many professors of religion (and real christians too) have, and may leave, in a measure, their first love, and through the imbecility of human nature, and the allurements of the world, in conjunction with the temptations of the Devil, fall into a supine or lethargic state, so as to be denominated a *Backslider.* This is demonstrated in the case of David, Solomon, Peter, and many others. Yea the exalted Redeemer commanded his servant John to enter a charge against six Churches out of seven for errors, some in their tenets, others in practice.

To elucidate the subject in a concise way, we shall first note a few of the signs of a *Backslider.* Secondly the awful consequences that follow. Thirdly and lastly, some motives for a reclaimation.

The signs first to be noticed are mental. Faith, hope and love for God and his zion, begin

gin to be inactive. His soul is not engaged as in the morning of his conversion ; can go onger without the presence of the Lord, and the attracting influences of the spirit, without repining.—Then follows a cold indifference to the relative duties in religion—A more han ordinary solicitude after the profits, honours and pleasures of this vain world. Notwithstanding his conscience whips him sometimes to the meeting-house, where the word f life is exhibited, his heart is callous, his mind wandering, and zeal languid, and does ot often complain of a short sermon. Omissions, of private and family prayer—reading nd meditation on the good word of God succeeds ; especially the former. For it is a dicious remark of Dr. Doddridge, " That a christian first begins to backslide at the closet door."

Secondly, (without divine interposition,) God dishonouring, soul piercing, and sinhardening consequences ensue. For when we begin to follow the great Redeemer afar off, here is imminent danger. Mark. xiv, 54. Thus it was with Pet. his zeal became so cold, he was found warming himself by the fire ; and notwithstanding a little before he was determined to die with his Lord rather than deny him ; now is standing aloof, cursing and swearing, saying, " I know not the man !" But hark ! the cock crows the second time, Peter calls to mind the word Jesus said unto him ! See him struck down with an energetic look from his suffering Lord. His heart melts with evangelical compunction. He weeps bitterly ; but to his pleasing astonishment, is restored to divine favour.

Again it has a tendency to rob God of that declaration of glory due to him from his creatures in that state of probation, Mat. v. 16. Finally, christians may plant their dying pillow with thorns ; cast a stumbling block in the way of those who may be inclined to speak well of religion, and strengthen the hands of infidels, while they say, aha ! aha ! so we would have it. Psal. xxxv.

We will submit the following remark to distinguish between the backsliding of a true christian, and the final apostacy of a false professor. The first when *chastised* for his misconduct, " whereof all the children of God are partakers," it humbles and brings him again into the path of duty ; but the latter character, murmurs, repines and remonstrates in his heart against the dealings of providence, and generally returns to the sinful practices of the world again, " Like the dog to his vomit, and the sow to her wallowing in the mire."

Lastly. Notwithstanding it has and may be the unhappy case that christians fall into errors, and perhaps some very gross evils, which may fill their minds with many doubts and fears, yet this does not afford sufficient proof they are not real christians ; for there are two things, among many, which are profound mysteries in religion, which is hard to develope, viz. How far a person may go in the externals of religion, and still be destitute of its realities. And on the other hand, how far a person may go in wickedness after conversion, and still be a christian, and afterwards be reclaimed. Each of those characters we have exemplified in the sacred oracles. Sufficient in the first instance to excite us to an impartial enquiry whether we be in the faith ; and secondly to humble us under a deep sense of the long forbearance of God, in the display of his immutable love, and everlasting mercy towards us, through Christ Jesus our Lord, " Having predestinated us to the adop-" tion of children by Jesus Christ to himself, according to the good pleasure of his will," Ephe. i. 5, Rom. v. 8, 9, 10. For the saints are kept by the power of God, through faith unto salvation. The Lord upholds them that fall. There is no condemnation to them who are in Christ Jesus. For the seed remains in them, &c.

And now, dear Brethren, seeing we are surrounded with many temptations, evils and dangers, while in this wilderness below ; for in this golden and enlightened age, when religious characters are caressed by men of the world, we need guard against too great conformity to the vain amusements thereof, and on the other hand, beware of the modern extravagancies of religious enthusiasm ; but to gird up our loins, repent and do our first works that we may enjoy our first love. Rev. ii. 5. And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness, charity. For if these things be in you and abound they make you,

that

that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather Brethren, give diligence to make your calling and election sure: for if ye do these things you shall never fall, ii. Pet. i. 5, to 10. And let us unite with one heart and one accord in promoting the cause of the blessed God as far as within our power. And may your incessant cry be, "Thy kingdom come."

Now may the God of peace that brought again from the dead our Lord Jesus, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ our Lord, to whom be glory for ever and ever. Amen.

Signed by order of the Association,

GEORGE OUTLAW, MODERATOR.

LEMUEL BURKITT, CLERK.

Biographical Sketches of Elder AMOS HARRELL.

Elder *Amos Harrell* was born of religious parents, in Bertie County, N. C. but he himself had very little concern about religion, until about 35 years of age. The means the Lord made use of for his awakening, was religious conversation. One evening Elder Burkitt tarried at his house, with some others. Elder Burkitt proposed to the company that each one should tell his experience, and render his reason of the hope he had for acceptance with God; which was agreed to, & after several had related, it came to Elder Harrell's turn, and asking him for his hope, he said he had none.—From this, conviction took place, and after some time the Lord gave him a deliverance as he hoped, and related his experience to the Church at Sandy-Run, and was baptized by Elder Burkitt, and continued in membership in that Church for several years, and exercised his gifts in public. After some time he had a call to take the charge of the Church at Conoho, which he accepted, and became their Pastor, and cotinued in that office until his death, which was on the 29th of November, 1805, in the 55th year of his age.

Elder ROBERT HENDRY.

The Clerk not being able to acquire accurate documents of the life and death of Elder Hendry before these minutes went to press; it may suffice to say, that Elder Hendry was a native of Ireland, came over to America in his youth, settled near Colerain, in Bertie, was converted under the ministry of that eminent servant of Jesus Christ, Elder Jeremiah Dargan, and was by him baptized, and became a member of the Church at Wiccacon. After exercising his gift in a public manner until the death of Elder Dargan and Elder Welch, he was then called upon to take the care of that Church, and continued to be their Pastor until his death, which took place the 8th December, 1805.

EDENTON, *Printed by* WILLS & BEASLEY.

MINUTES

OF

The North-Carolina Cholwan Baptist

ASSOCIATION,

Holden at CASHIE MEETING HOUSE, *Bertie County, the* 2, 3, *and* 4 *of May*, 1807.

SATURDAY, *May* 2.

ASSEMBLED at 11 o'clock for public worship. Elder MARTIN ROSS, according to appointment, preached the Introductory Sermon, from 1 Cor. xiv. 40. *Let all things be done decently, and in order.*

2. The Association met. Prayer by Elder Burkitt. Brother GEORGE OUTLAW was chosen *Moderator*, Elder LEMUEL BURKITT, *Clerk*, and Elder JAMES ROSS, Assistant Clerk.

3. The Ministering brethren, from sister Associations, who were present, were invited to seats in the Association; upon which, Elders *Brame* and *Poindexter* came forward and seated themselves accordingly.

4. Letters from 14 Churches were read, and the delegates names enrolled as follow.

NOTE.—Pastors of churches and other ordained Ministers, are in SMALL CAPITALS. Those marked with ‖ were not present. Unordained, in *Italics*. From the churches marked, † we received no intelligence. [illegible] denote no Pastors. The last column contains the sums contributed by the churches to the Association Fund.

CHURCHES.	MINISTERS AND OTHER DELEGATES.	Baptized.	Rec'd by Let.	Dis. by Let.	Excommun.	Restored.	Deceased.	Number.	£	s.	d.
1 *Ahotskey*,	HILLARY MORRISS, Daniel Wynns,			1	2		2	61	[illegible]		
2 †*Ballard's Bridge*,	—— ——,							65			
3 *Bertie*,	LEMUEL BURKITT, Lemuel Parker,	11	8	8	2		6	253	1	[illegible]	
4 *Bethel*,	MARTIN ROSS, Joseph Benbury,	1					4	62	1	0	0
5 *Bethlehem*,	L. PENDLETON*, Samuel Newbould,	13	3				2	39	0	10	0
6 †*Camden*,	JOHN BRAY*,							209			
7 *Cashie*,	AARON SPIVEY, George Outlaw,	5	1		2			25	1	0	0
8 †*Coxenjock*,	—— ——,							39			
9 *Connaritzy*,	—— ——, James Jenkins, C Pritchard,							91	0	10	
10 *Knobscrook*,	—— ——, Th. Weymouth, John Koen,	14	2	2				96	1	15	0
11 *Meherrin*,	JOHN WALL, Thomas Deans,	9	2	1	1			200		0	0
12 *Middle Swamp*,	NATHANIEL PRUDEN, John Harrell,	6						44	0	10	0
13 *Outlaw's Chapel*,	MOSES GILLAM, Job Cail,	3						3	0	10	0
14 *Powel's Point*,	—— ——,							5			
15 *Ross's M. H.*	JAMES ROSS, Izma Yeats,	3						20	0	10	0
16 *Salem*,	—— ——, Hugh Knox, John M'Donald,		1	1	7			82	1	0	0
17 †*Sawyer's Creek*,	THOMAS ETHRIDGE*,							58			
18 *Wiccacon*,	—— ——, Francis Willliams,			2	1			31	0	10	0
19 *Yoppim*,	—— ——, *Jesse Hassel*,	3	4		3			94	0	10	0
	TOTAL,	68	15	15	18	—	29	1947	9	12	

2.6186

N. B. The churches not represented in this Association, stand, as to point of number, as they were returned last year.

5. A church on Connaritsey, petitioned by letter and delegates for admission into this Association, and on examination were received.

6. The following brethren were appointed on Committees, viz. Brother Knox and Brother M'Donald, a committee of finance; Elder Aaron Spivey to write to the Kehukee Association; and Elder Burkitt to the Virginia, Portsmouth Association. Elders Wall and Brame to examine the Circular letter.

7. On motion, Elder Burkitt is requested to write a letter to the Neuse Association, in his own name, and present them with several copies of our minutes.

8. Voted that Elders, Burkitt, Wall and Brame preach to-morrow; and that Divine Service begin at 10 o'Clock, A. M.

9. On motion, the queries were read, and laid over until Monday morning.

10. Adjourned to Monday morning 9 o'Clock. Prayer by Elder Brame.

Lord's Day, *May* 3.

The brethren, appointed to preach, attended and preached to a numerous and attentive audience. Elder Brame preached first, from Luke x viii. 14. For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. Elder Wall preached from Numbers xxi. 9. And Moses made a serpent of brass; and put it upon a pole: and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived. Then Elder Burkitt concluded, from Amos iv. 12—Prepare to meet thy God, O Israel. We hope the word preached was attended with a blessing.

Monday, *May* 4.

11. The Association met according to adjournment, and opened with prayer by Elder Morris.

12. The letter of correspondence to the Virginia Portsmouth Association, was received and read; and Elders Spivey and Martin Ross appointed our messengers.

13. The letter of correspondence, to the Kehukee Association, to be holden at Haywood's meeting house in Franklin county, on the Friday before the first Sunday in October next, which Elder Spivey was to prepare, not being ready, he is still requested to prepare the same, and be sent to the Association, under the signature of the Moderator and Clerk, and Elders Martin Ross and Burkitt are appointed messengers to the same

14. The Circular letter prepared by Elder Burkitt, was read and received.

15. Ordered, that the writers of each Circular letter, should for the future be inserted in our minutes.

16. A letter of general correspondence from the Danbury Association, (Connecticut) was read in this Association, for which we express our satisfaction for the good news of the increase of Christ's kingdom in the bounds of that Association; and also sympathize with them, on account of their ecclesiastical oppressions.

17. Query by Elder Aaron Spivey. Is water Baptism legal when administered by an unbaptized person; or one who holds with Infant Baptism? Answer. Whatever may have been the practice of some in *extraordinary* cases, and in such cases may be approved of; yet in *common* cases we think such a baptism not legal.

18. The report of the committee, appointed by the last Association, respecting *John Berry*, was received and read, and on deliberation had thereon, *resolved* that whereas the case was of a *particular* nature, and not a general one, and that as we consider it not within our province to intermeddle with the internal affairs of the churches. It is therefore our opinion, that the report of said Committee be referred to the churches where the case exists, and for them to act thereon accordingly.

19. Query by Elder Wall. What shall a church do, where her members voluntarily fix up and send their children to balls, dancing-schools, &c. or suffer it to be so done by others?

Minutes of 1806 misplaced here by the bookbinder—S.W.

Answer. It is our opinion that it is a *crime* for members so to do; and members thus offending ought to be dealt with by the church, the same as for other offenses.

20 The committee of finance reported, that they found the state of the fund as follows:

A balance remaining in the fund last year,	£ 29 : 4 : 10½	
To expences of printing, preparing for press and superintending the printing of the last Minutes,	17 : 10 :	
		11 : 14 : 10½
Received in contributions to this Association,		9 : 12 : 6
		£ 21 : 7 : 4½

So that there remains in the fund twenty-one pounds, seven shillings and four pence half-penny—the Association concurred with the report.

21. It is considered by this Association that the law of our State does not autho ize unordained ministers to celebrate the rites of matrimony; we therefore advise ministers of that description in our connection not to intermeddle in the business.

22. The President's answer to the address, ordered to be presented to him by our last, was read in this Association; and it was ordered that the Address and Answer be printed in these minutes, and also sent forward to Mr. Gales at Raleigh, requesting him to publish it in his paper.

23. Elder Burkitt is requested to prepare these minutes for press; superintend the printing of the same; have 300 copies struck off and furnish the churches and Associations as usual.

24. The next Association is to be holden at Yoppim meeting-house on the Saturday before the 1st Sunday in May, 1808. Elder Burkitt appointed to preach the Introductory Sermon, and in case of failure, Elder James Ross; and Divine Service to begin at 11 o'clock.

25 Elder James Ross appointed to write the Circular letter.

26. Minutes of the Dover, Meherrin, Roanoke and Middle District Associations were received by the hands of Brother Brame, for which he will please to accept our thanks.

The Association then adjourned with prayer by Elder Ross.

COPY OF THE ADDRESS TO THE PRESIDENT OF THE UNITED STATES.

To the President of the United States.

SIR,

UNDER Divine protection, the Ministers and Messengers of the several Baptist churches of the North Carolina, Chowan Association, held at Salem, on Newbiggin creek, in Pasquotank county, in the District of Edenton, and State of North Carolina, having met by appointment to offer up the sacrifices of a broken and contrite heart to the great Author of their Being, for the unbounded display of goodness, and of tender mercies bestowed upon the children of men; and while rendering adoration, prayer and thanksgiving, with deep humility for the great and unspeakable gift which brought life and immortality to light through the gospel, they feel a profound sense of the bounty received by the hands of the SUPREME towards the several churches in our connection, by the overpowering of the Spirit upon them; not only in effecting a great increase of numbers, but in the substantial interest of the churches, being supported and strengthened by a very great and uncommon measure of Christian love, union and harmony among the Brethren. While we have great cause of thankfulness for all these bounties and mercies, we have felt the deepest gratitude to be due for the Civil and Religious liberties we enjoy under the administration of the government, over which you Sir at present preside: For which liberties our fathers, have in times past, suffered at the stake, have bled and died.

The sense of contrast between the present moment and a late period when we were feelingly alarmed at the threatened invasion upon the general toleration of a free conscience in the worship of the God of our Fathers; we have now great reason to shout with loud acclamations of joy and praise that we can live under our own vine, and under our own figtree *in peace:* And while we pray that the sons of liberty may be long held at the helm of government, to rule and govern these United States, we feel the strongest emotions to be thankful that under your patronage and administration, *'There is none shall make us afraid.'*

Living under a government of our own choice where the rights of men feel an equal and impartial distribution, how much ought we to rejoice at the envied happiness and freedom of our fellow-citizens, throughout these states, unrivalled and unequalled by any nation on this terrestial globe, and in the midst of national wealth, prosperity and peace, added to extent of empire under the wise policy of your administration, we feel no danger of your violating your trust, or attempting to endanger the happiness of the people, who have chosen you as their Chief and Head. And while our prayers and praises are due to the Sovereign Ruler of the Universe, who has made you an instrument in his hands to give such blessings to such a people, we pray that the God of Battles may be your sun and shield; that he may give you grace and glory, and that he may *withhold no good thing from you.* And may we devoutly be permitted to add our prayers to the great Disposer of Events, if it is his will, that that life devoted to public good from the commencement of our glorious Revolution to the present day may be prolonged with blessings to yourself and common country.

Signed by order of the Association.

GEORGE OUTLAW, *Moderator,*
May 20, 1806. LEMUEL BURKITT, *Clerk.*

The original answer to the aforesaid address failing to come to hand, the President was pleased to send forward a duplicate of the answer, in a letter to the Moderator, of which the following is a copy:—

WASHINGTON, June 24, 1806.

SIR,

I HAVE duly received the Address signed by yourself on behalf of the Ministers and Messengers of the several Baptist churches of the North-Carolina, Chowan Association held at Salem, and I proffer my thanks for the favorable sentiments which it expresses towards myself personally. The happiness which our country enjoys in the pursuits of peace and industry ought to endear that cause to all its citizens, and to kindle their hearts with gratitude to the Being under whose providence these blessings are held. We owe to him especial thanks for the right we enjoy to worship him, every one in his own way, and that *we* have been singled out, to prove by experience, the innocence of freedom in religious opinions and exercises, the power of reason to maintain itself against error, and the comfort of living under laws, which assure us that, in these things, 'There is none who shall 'make us afraid.'

I am peculiarly gratified by the confidence you express that no attempt will ever be made by me, to violate the trust reposed in me by my fellow-citizens; or to endanger their happiness. In this confidence you shall never be disappointed. My heart never felt a wish unfriendly to the general good of my fellow-citizens.

Be so kind as to present my thanks to the churches of your Association, and to assure them of my prayers for the continuance of every blessing to them now and hereafter: and accept yourself my salutations and assurances of great respect and consideration.

TH: JEFFERSON.

MR. GEORGE OUTLAW.

N. B. The original (of which this is a duplicate) was addressed to Salem in N. Carolina. The error of that address has probably occasioned the miscarriage of the letter. T. J.

(Circular Letter.)

The Miniſters and Meſſengers of the ſeveral Baptiſt Churches belonging to the North-Carolina Chowan Aſſociation, aſſembled at Caſhie Meeting Houſe, in Bertie county, the Saturday before the firſt Sunday in May, 1807, ſendeth Chriſtian Salutation to the reſpective churches they have the honour to repreſent.

Grace be to you, and Peace from God the Father, and from our Lord Jesus Christ.

BELOVED BRETHREN,

HAVING once more enjoyed a pleaſing and happy interview with each other, we would return thanks unto our gracious God and Father for the ſame; and for the pleaſing intelligence we received from the moſt of the churches, that they enjoy peace among themſelves, and continue firmly attached to the truth, which we truſt they are alſo concerned to adorn by a uniform and exemplary conduct. May the Lord cauſe your faith to grow exceedingly, and your love to abound towards each other, and towards all ſaints; and grant that the beauty of holineſs may ſhine forth among you, and that ye may be filled with the fruits of righteouſneſs, which are by Chriſt Jeſus to the glory of God.

We cheerfully embrace the returning opportunity of expreſſing by our annual epiſtle, the Chriſtian affection we bear towards you, and our hearty deſire to be inſtrumental in promoting your ſpiritual welfare. In our laſt annual letter we laid before you ſome thoughts concerning Apoſtacy and Backſliding: And now, brethren, as we conſider you as already members of the general aſſembly and church of the firſt born, which are written in heaven, united together in one head, Chriſt Jeſus; bleſſed with all ſpiritual bleſſings in him, redeemed by his blood, and called by his grace, as an effect of his everlaſting, unchangeable love; and knowing *that ye have need of patience; that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that ſhall come will come, and will not tarry.* Heb. x. 36, 37. We would therefore, dear brethren, in our preſent epiſtle, call your ſerious attention, to a few things relative to CHRISTIAN PATIENCE.—Patience is an heavenly grace; it cometh down from above, from the Father of Lights.—He is therefore called the *God of Patience*, Rom. xv. 5. It is increaſed and promoted by the word of Chriſt, which he calls the *Word of his Patience*, Rev. iii. 10; and by the afflictions with which the people of God are exerciſed. Tribulation, or the trying of your faith worketh *patience*. Rom. v. 4. James i. 3. It is an eſſential part of real godlineſs, without which a perſon cannot be a complete chriſtian. May we therefore, dear brethren, be permitted to lay before you, for your conſideration, a few texts of ſcripture relative to this ſubject, Luke xxi. 19. *In your patience poſſeſs ye your ſouls.* Rom. viii. *But if we hope for that we see not, then do we with patience wait for it.* Rom. xv. 4.—*That we through patience and comfrot of the scriptures might have hope.* 2 Cor. vi. 4. *But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses.* 2 Thess. iii. 5 — *The Lord direct your hearts into the love of God, and into the patient waiting for Christ.* 1 Tim. vi. ii— *Follow after love, patience, meekness.* Titus ii. 2. *That the aged men be sound in faith, in patience.* Heb. vi. 12. *Be followers of those who through faith and patience inherit the promises.* Heb. 12, 1. *Let*

us run with patience the race set before us. James v. 10. *Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.* These and many other scriptures prove the necessity and utility of this grace.

Patience consists in bearing affliction without murmuring—enduring injuries without revenge, and in waiting for suspended favours till God sees meet to bestow them. Tribulations disturb the calm of life and trouble its waters; but patience will still the mind, restore its tranquillity and preserve it in order, even in the midst of distressing circumstances. It is the opposite of passion. It is that by which we hold the reins of our spirits, or as our Lord expresses it, *possess our soul*, Luke xxi. 19.

We must expect, beloved, in the present world, to endure *afflictions from the hand of God.* At such times *passion* would murmur and rebel, like *Jehoram*, who in the time of famine, flew in the face of God himself, saying, *This evil is of the Lord; why should I wait for the Lord any longer?* 2 Kings, vi. 33. But patience, in like circumstances, would enable us to say, with the church in adversity, *I will bear the indignation of the Lord, because I have sinned against him*, Mic. vii. 9.—Passion excited a better man than Jehoram to rebellion, and upon a much less trying occasion. *Jonah*, in this temper of mind fretted and fainted at the loss of a gourd; whereas *David* in the exercise of Patience, quietly submitted, if God should so order it, to the loss of a Kingdom: *If he say I have no delight in thee: behold here am I*, said the good old King, *let him do to me as seemeth good unto him*, 2 Sam. xv. 26.

We must lay our accounts not only to suffer affliction from the hand of God, but to receive *injurious treatment* from the hands of men. None is exempted from this, if they live long in the world; and Christians may expect an additional share of it, on account of their attachment to that which condemns the conduct of the world. In these cases passion would seek immediate revenge, like *Peter* when he drew his sword and cut off the ear of *Malchus*: But the language of Patience is, *Put up thy sword into its place. Recompence to no man evil for evil. Avenge not yourselves, but rather give place to wrath; for it is written, Vengeance is mine, I will repay, saith the Lord.*

Once more—We must expect to wait for a time, ere we enjoy those good things, on which our hopes and desires terminate. *It is good that a man should both hope and quietly wait for the salvation of God.* God exercised the *patience* of his people of old in this way. He bro't them out of Egypt with a promise of rest in Canaan; but he led them about for forty years before it was accomplished. He gave his church the promise of his Son, the Messiah, but one generation must pass away after another for four thousand years, ere he comes, and all this to exercise their faith and *patience.* God still tries our patience in a similar way. We have often to wait long in the path of duty, for an answer of prayer, for success in our labours for God, and for comfort under our trouble.

Many like the stony ground hearers, have experienced some kind of religious change; they have received the word with joy, and expected a succession of pleasures to attend them through life, and then be taken to heaven: But finding, as they have gone forward, temptations and persecutions in their way, they have been offended, and so have turned their backs upon God and religion. The opposite of this, brethren, characterizes the true christian. His life is to bring forth fruit with *patience*; to hold out to the end; with patient continuance in well doing, to seek for glory, honour and immortality; not to faint

under preſent troubles, but wait *patiently* for the coming of our Lord and Saviour Jeſus Chriſt, who will reward them who love his appearing, with a crown of glory that fadeth not away. Ye have now, brethren need of patience, that ye have done the will of God, ye may receive the promiſe. Men, for the moſt part, deſire ſuch a ſtate wherein they may have as little need and uſe of this grace as poſſible. But moſt who went to glory from this world, were ſuch as came out of great tribulations; and we have no warrant to conclude, that all hardſhips and difficulties are now taken out of the King's high road to Zion. Allow us, therefore to offer a few things to your conſideration, which may have a tendency, in ſuch exerciſes, to direct and excite you in patience to poſſeſs your Souls.

Firſt, Then, do not forget to look up to God for the gracious influence of his Holy Spirit to ſubdue your impatience, and ſtrengthen you in this grace.

Secondly, We would have you, brethren, to remember, and well conſider the *lovelineſs of patience*. It is a lovely grace, highly approved of, and greatly commended in the word of God. Solomon ſays, *The patient in ſpirit is better than the proud in ſpirit*, Eccl. vii. 3. The apoſtle Paul commended the Theſſalonians for their faith and *patience*. And our Lord himſelf expreſſed his approbation of this grace in the epiſtles to the churches at Epheſus and Philadelphia, which he commiſſioned John to ſend in his name.

Thirdly, Remember, brethren you are to be followers, (or imatators) of God as dear children. Now God is called the *God of patience*. You cannot, therefore, be complete and entire followers of God without patience. Conſider what patience, forbearance, and long ſuffering he hath exerciſed towards you. He has waited that he might be gracious unto you; becauſe his compaſſions fail not, therefore you are not conſumed. He has borne with your provocations, healed your backſliding, and reſtored peace and comfort to your ſouls, notwithſtanding your manifold tranſgreſſions againſt him! Surely this ſhould engage you to be patient in tribulation, and patient towards all men.

Fourthly, Conſider the *incarnate Redeemer as a pattern of patience*. When he aſſumed our nature and paſſed through the wilderneſs in which you are now travelling he had every poſſible trial of patience. And herein brethren he left you an example that you ſhould follow his ſteps. Patience was invincible under all manner of provocations, notwithſtanding his ſufferingsand afflictions were unparelleled. He bore the moſt acute ſenſations of ſorrow, with the greateſt humility, meekneſs and *patience*, and calm reſignation to his heavenly Father, without once murmuring or repining. He met the vileſt reproaches, and the moſt cruel injuries from men without any appearance of an angry, revengeful diſpoſition againſt his enemies. In his greateſt ſufferings he prayed for them, ſaying, Father, forgive them, for they know not what they do. Dear Brethren, *let this mind be in you which was in Chriſt Jeſus*.

Fifthly, Remember, brethren, you are not to be *ſlothful, but followers of them who through faith and patience inherit the promiſes*. Conſider well the afflictions, temptations and trials of the moſt eminent ſaints upon record, and with what faith and patience they endured them. Look over the account given of many in the 11th of Hebrews. Holy Job met with great loſſes and accumulated afflictions, yet bore them patiently. David, the man after God's own heart, ſuffered a great many afflictions, yet bears them patiently; alſo Jeremiah, Daniel and others. The apoſtles of our Lord Jeſus Chriſt, and other pri-

mitive Christians, endured a *great fight of afflictions, and took joyfully the spoiling of their goods, knowing in themselves that they had in Heaven a better and an enduring substance.* Seeing therefore, brethren we have so many blessed examples, let us lay aside every weight and the sin which doth so easily beset us, and let us run with *patience* the race that is set before us.

Sixthly, To encourage you in the exercise of this grace of *Patience,* let us remind you of the *end and design of God in all the afflictions he suffers to befal his children.* Consider that *he doth not afflict willingly, nor grieve the children of men; but* he doth *it for our profit,* that we *might be partakers of his holiness.* Hence one, whose sufferings as well as labours were more abundant than his brethren, could confidently declare. We know that all things work together for good, to them that love God. Remember then, beloved, *when you are in heaviness through manifold temptations,* there is a needs-be for it; *and that the trial of your faith, being much more precious than of gold that perisheth, shall be found unto praise and honor and glory at the appearing of Jesus Christ.*

Carefully guard against a peevish, fretful, murmuring, impatient, angry, revengeful disposition, which is so contrary to the nature and tendency of the gospel, offensive to God, and destructive to your own peace and happiness.

Let it therefore, dear brethren, be your constant endeavour, to be patient in tribulations. Be concerned, through the Spirit to mortify every corrupt disposition, to curb and subdue every inordinate affection, and bitter passion. Watch unto prayer, with all perseverance. Converse much with the word of God. Regularly attend on his worship in private and public.

Brethren, we wish these hints may be received by you in love. Let them abide with you. Do not content yourselves with barely reading them once or twice, and laying them out of sight; but frequently turn to them, and pray that they may be useful to you. And we beseech you, forget not to pray for us. We are yet in the wilderness as well as you. Being men of like passions with yourselves, and equally exposed to afflictions and crosses, temptations and trials, we need the same grace with you, and stand in like need of exhortations, instructions, directions, cautions and encouragements. Pray, therefore, that we may be comforted in all our tribulations, that we may be able to comfort others who are in any trouble, by the comfort wherewith we ourselves are comforted of God. O that we may be found in patience, and thus be examples to the people of God! Now, may the Lord direct all our hearts into the love of God and into the patient waiting for Christ; may he strengthen you, and establish you in the truth as it is in Jesus.

Now, the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.

SIGNED BY ORDER,

GEORGE OUTLAW, *Moderator.*
LEMUEL BURKITT, *Clerk.*

PRINTED BY W. W. SEATON, HALIFAX.

MINUTES

OF

THE NORTH-CAROLINA CHOWAN BAPTIST

ASSOCIATION.

Holden at YOPPIM MEETING HOUSE, the 30th of April, 1st and 2d of May, 1808.

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SATURDAY, April 30.

ASSEMBLED at 11 o'clock for public worship. Elder JAMES ROSS, according to appointment, introduced the same and delivered a Sermon, from Songs viii. 5. *Who is this that cometh up from the wilderness leaning upon her beloved.*

2. The Association met for business. Prayer by Elder WILLIAM BROWN. Brother GEORGE OUTLAW was chosen *Moderator*, Elder AARON SPIVEY, *Clerk*, and Elder JAMES ROSS, *Assistant Clerk*.

3. The Ministering brethren, present from sister Associations, were invited to seats, upon which Elder RICHARD POINDEXTER, from ——— Association in Virginia, seated himself accordingly.

4. Letters from nineteen churches were read, and the delegates names enrolled as follow:

NOTE.—Pastors of churches, and other ordained Minister's names are in SMALL CAPITALS. Those marked with,* were not present. Names of unordained Ministers, in *Italics*. From the churches marked with † we received no intelligence. Dashes ———, ———, denote no Pastors. The last column contains the sums contributed by the churches to the Association Fund.

Churches.	Ministers and other Delegates.	Baptized.	Rec. by Let.	Dis. by Let.	Excluded.	Restored.	Deceased.	Number.	£.	d.	s.
1 *Ahoskey*,	Hillary Morris, Daniel Wynns,	1			5		2	54		10	
2 *Ballard's Bridge*,	——, ——, Exum Simson, Willis Parker,	1		3			3	38		10	
3 *Bertie*,	——, ——, Goodwin Cotton, F. Ruffin,	6	7	2	2		4	145	1		
4 *Bethel*,	Martin Ross, Joshua Skinner,			3			2	57	1	1	
5 *Bethlehem*,	L. Pendleton*, M. Jackson, S. Newbould,	1			4		2	33		10	
6 *Camden*,	John Bray*, William Wright,			3	1		6	177	1		
7 *Cashie*,	Aaron Spivey, George Outlaw,	3		2	3		6	215	1		
8 *Cowenjock*,	*William Lary*,	1					6	33		10	
9 *Connaritsy*,								91			
10 *Knobscrook*,	Thomas Waymouth, John Koen,	2			4		9	88		10	
11 *Meherrin*,	John Wall, Jacob Parker,	6	2	4	2		4	261	1		
12 *Middle Swamp*,	N. Pruden*, J. Harrell, J. Phelps,	3		3	1			41		10	
13 *Outlaw's Chapel*,	Moses Gillam, L. Pruden,				1		1	29		10	
14 *Powel's Point*,	*E. Marmaduke*, A. Etheridge,	38	1	28	5	2	7	63		10	
15 *Ross's M. House*,	James Ross, John Cowin,	3		3			1	25		5	
16 *Salem*,	——, ——, Hugh Knox, William Wilson,	5			5		4	75	1		
17 *Sawyer's Creek*,	Thomas Etheridge*, Joseph Sanderlin,	10	1	1			3	61		5	
18 *Wiccacon*,	John Nowell, James Ward*,						2	12		10	
19 *Pottecasey*,	——, ——, Lemuel Parker, Oliver Woodard,				1		1	69	1		
20 *Toppim*,	——, ——, Jonathan Haughton, F. Creecy.		1		2	1	3	92		15	
	Total,	80	12	52	36	3	66	1768	12	16	

5. A newly constituted church on Pottecasey, petitioned in the usual way for membership in thi Association, and were accordingly received.

6. A letter of correspondence from the Virginia Portsmouth Association, together with a num ber of copies of their last minutes were handed in by their messengers, Elders William Brown an James Wright ; and the messengers took their seats with us.

7. Elder John M'Cabe, a messenger from the Neuse Association presented letters of correspondenc and copies of their minutes for the years 1806 and 1807, and also took his seat with us.

8. Elder Joseph Biggs, a messenger from the Kehukee Association communicated a letter of cor respondence and copies of their minutes, and sat with us accordingly.

9. The Association requests brother Outlaw, to prepare a letter of correspondence to the Virgin Portsmouth Association—and Elder Wall, to prepare one to the Kehukee—and brother Godwi Cotton, to prepare one to the Neuse Association—Elders William Brown, Martin Ross and Jame Wright, are requested to inspect the Circular Letter drawn up by Elder James Ross—Brethre William Wilson and John Koen, are requested to receive the contributions, settle the accounts, & and all to report on Monday next.——Elders Richard Poindexter, Aaron Spivey and James Ros are appointed to draw up in a concise way, some biographical sketches of the life, ministry an death, of the late much respected Elder Lemuel Burkitt, and hand the same to the Editor in tim to be inserted in these minutes.

10. Elder Martin Ross communicated a letter which he had received from the church in Norfol and gave it as his opinion, that the Association ought to take notice of it ; upon which Elders Sp vey, Poindexter and James Ross, were appointed a committee to examine the letter, and repo on Monday next.

11. Elders William Brown, James Wright and John M'Cabe, are invited to preach to the people to-morrow—Divine Service to begin at 10 o'clock.

12. The Association then adjourned until 9 o'clock, Monday morning.—Prayer by Elder John M'Cabe.

Lord's Day, May 1.

Elder M'Cabe, preached first from Luke iv. 6.
Elder Wright, followed from Rom. vi. 22.
Elder Brown closed from II Cor. iii. 18.

The word was delivered in a moving and impressive manner, and the congregation (though not large) was very attentive.

Monday, May 2.

13. Met according to adjournment. Prayer by Elder Wall.

14. Brother Outlaw presented a letter of correspondence to the Virginia Portsmouth Association, which was read and approved; and Elders Martin Ross and Aaron Spivey, appointed our messengers.—Elder Wall, gave in one to the Kehukee Association, which was in like manner approved; Elders Aaron Spivey and James Ross, are appointed messengers to that Association.—Brother Godwin Cotton, offered one to the Neuse Association, which was also approved, and as messengers to that Association, Elders Poindexter and Wall, are appointed.

15. The committee appointed to collect the contributions and settle the accounts, reported that they found the state of the fund to be as follows:

A balance remaining in the fund last year,	£. 21 : 7 : 4	
To printing the Minutes, &c.	10 : 13 :	
Balance,	£. 10 : 14 : 4	
Received in contributions this year,	12 : 16 :	
Total,	£. 23 : 10 : 4	

16. The committee to whom was referred the Letter from the church at Norfolk, being called on to report, gave it as their opinion, that the said Letter ought to be publicly read in the Association, which was accordingly done. It appears from this letter and other corroborating information, that a certain John Salusbury, who at present resides in Edenton, but was formerly a member of the church at Norfolk, and has been imposing himself on some churches in our connection, as a member of our denomination, and a Preacher of the Gospel, and that the said Salusbury, for his highly immoral conduct, was by the church at Norfolk excommunicated.—*Resolved therefore*, That the churches in our connection, and the friends of religion generally, ought to be cautioned against John Salusbury, as an *Impostor*.—However painful it may be to take up subjects of this nature, yet the Association is, from a sense of duty, compelled to desire their friends, and the public generally, to be guarded against a certain John Parks, formerly a member of the church at *Wiccacon in Bertie*, who is also excommunicated, yet going about under the character of a Baptist Minister.—There is much weakness and wickedness in countenancing impostors.

17. *Query* by Elder Spivey, what shall a church do with such members as move away from the church to which they belong, without letters of dismission, and at such a distance that the church can have no connection with them?

Answer. It is the opinion of the Association, that such disorderly persons have forfeited their membership!

18. It is with deep concern, the Association has learned that some who are called baptists, and hold membership in churches in our connection, have suffered themselves to walk so far "according to the course of this world," as to go into the inequitous practice of purchasing Notes and Obligations, at a very great and unreasonable discount, and then with griping and unrelenting cruelty,

distraining upon the goods of the honeſt but unfortunate debtor, or frightening him into compliance ruinous to his intereſt, and which may ultimately beggar his family, and throw them as a burden on ſociety.—Of a diſpoſition and practice ſo much at war with the ſpirit of the goſpel, the Aſſociation would expreſs their public & pointed diſapprobation ; and adviſe & exhort the churches, wherever caſes of this deſcription do, or may exiſt among them, to be faithful, to uſe all diligence "and have no fellowſhip with the unfaithful works of darkneſs, but rather reprove them."

19. The committee appointed to examine the Circular Letter, preſented the ſame, which was read and approved of.

20. A queſtion was argued in the Aſſociation, whether it would be beſt for the brethren from the churches on that ſide of Chowan river, where the Aſſociation may next in courſe be holden, to have the priviledge of appointing the place where the ſame ſhall be: Agreed, to requeſt the churches to let their minds be known on this ſubject, in their letters to the next Aſſociation.

21. The next Aſſociation is appointed to be holden at *Sandy Run, Bertie County*, to commence the Friday before the firſt Lord's Day in May, 1809.—Elder John Nowell is deſired to preach the introductory ſermon, and in caſe of failure, Elder John Row.

22. Elder Martin Roſs, is requeſted to prepare a Circular Letter for the next Aſſociation.

23. Elder Martin Roſs is appointed to prepare theſe minutes for the preſs, and have 350 copies ſtruck and circulated as uſual. He is alſo appointed Treaſurer to this Aſſociation.

The Aſſociation then adjourned with prayer by Elder Wright.

GEORGE OUTLAW, *Moderator.*
AARON SPIVEY, *Clerk.*

BIOGRAPHICAL SKETCH.

Elder LEMUEL BURKITT, was born in the month of February, 1750, in the county of Chowan, North-Carolina.

The education he received while in a ſtate of minority, was, by cloſe application, greatly improved when he came to years.

It appears from his own pen, that he got awakened and had reaſon to hope he experienced converting grace, when he was about nineteen or twenty years of age, and was baptized by Elder ABBOT, in Paſquotank river, July 1771, and began to preach the goſpel in two months after, ſee Hiſt Kehukee Aſſociation, page 185, & 186. He acted as an itinerant preacher for about two years, and then the church at Sandy Run (being without a Paſtor) gave him a call, which he accepted, and he was accordingly ordained by Elders THOMAS and MEGLAMRE, in November 1773.

He exerciſed his Paſtoral functions in this church about 34 years. His labours here, as well as in the neighbouring churches and Aſſociations, were greatly owned and bleſſed.

He was a man of a ſtrong mind, well acquainted with men and things, a cloſe reaſoner, and was remarkably methodical in the arrangement of his diſcourſes ; his manner was bold, yet very perſuaſive and pathetic. His voice was rather weak and effiminate, and it was often difficult, and ſometimes, in large congregations, impoſſible to make himſelf heard by all ; yet there was frequently under his preaching, a very viſible diſplay of Divine power among the people, toward the cloſe of his diſcourſes, when the tears would copiouſly roll from his eyes, and all *that* flowing from his tongue, which was calculated to move, melt and engage the heart of man, it was next to impoſſible to remain unaffected ; and if religion did not reach the heart, ſympathy at leaſt would find its way to, and fire the paſſions ; hence, it ſo often happened, that whole congregations were flooded in tears under his miniſtry.

For more than 36 years, this worthy man was actively and ſucceſsfully engaged in his maſter's

rk; and it is remarkable, that when he received the ſummon to depart, or was attacked with that neſs, which terminated in death, he was in the pulpit.

' Bleſſed is that ſervant, whom his Lord, when he cometh, ſhall find ſo doing." Luke xii. 43.

He was favoured with much of the Divine preſence in his laſt illneſs, ſpoke of his departure with mneſs and reſignation, frequently exhorting thoſe who came to ſee him, ſolemnly warning and rging ſuch as he apprehended were in a ſtate of ſin; and ſweetly ſtrengthening and encouraging religious friends to the laſt.

On the 5th of November, 1807, he fell aſleep in Chriſt.

' Mark the perfect man, & behold the upright: for the end of that man is peace." Pſalm xxxvii. 37.

' And we deſire that every one of you, do ſhew the ſame diligence to the full aſſurance of hope o the end; that ye be not ſlothful, but followers of them, who through faith and patience in- it the promiſes." Hebrews vi. 11. 12.

Farewell, good man!——

A faithful herald thou of heavenly grace,
Thy life was holy, and thy end was peace.

Let men of ſkill in ſplendid ſtile impart,
Their florid ſermons to the heedleſs heart,
Amid ſcholaſtic lore let others ſhine,
Yet meekly cloth'd in panoply divine,
Thou could'ſt awake conviction on the ſoul,
Where others touch not, and e'en thoughts controul:—
Full on the mind enforce each goſpel truth,
And teach repentance both to age and youth;
Nor didſt deceive by noiſe, by act, by ſound,
The vacant minds of gaping crowds around.
Though ſcience mark'd thee not, yet thou knew'ſt well
In plaineſt language nobleſt truths to tell:
And though thy page was not with learning frought,
Yet didſt thou *live* what others only *taught*.
Thy warfare's o'er, and in a good old age
Haſt thou concluded well thy pilgrimage.
Adieu, good man! rewards awaits thee now,
Where men of greater fame ſhall to thy virtue bow.

CIRCULAR LETTER.

Dearly Beloved in Christ Jesus!

Through the ſmiles of Divine Providence, we have had one more pleaſing (and we pe) profitable enteryiew.

We deſire to be thankful to the great Author of all good, for the love and union we have joyed while ſitting together.

As you have always received our annual Epiſtles with cordiality; we feel ourſelves ſtill en- uraged to addreſs you in the ſame way. Permit us, therefore, to lay before you, a few ob-

ſervations on the important and highly intereſting duty of WATCHFULNESS.

The propriety of calling your attention to a ſubject of this nature, will appear, when we remind you of your ſituation as *Soldiers* fighting under the banners of the bleſſed JESUS, as Captain of our Salvation, and always ſurrounded by a hoſt of enemies, ever on the allert, and diſpoſed to do you the utmoſt miſchief.

We proceed in the firſt place to lay before you ſuch parts of the word of GOD, as ſpeak of the duty under conſideration.—Matt. xxiv. 42. "Watch therefore, for ye know not what hour your Lord doth come." Chap. xxv. 13. "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh" Chap. xxvi. 38. "Then ſaith he unto them, my ſoul is exceeding ſorrowful, even unto death, tarry ye here and watch." verſe 41. "Watch and pray, &c." Mark xiii. 33. "Take ye heed, watch and pray, for ye know not when the time is." verſe 35. "Watch ye, &c." verſe 37. "And what I ſay unto you, I ſay unto all, watch." Chap. xv. ver. 38 "Watch ye and pray, leſt ye enter into temptation, &c." Luke xii. 37. "Bleſſed are thoſe ſervants, whom the Lord when he cometh, ſhall find watching, &c." Acts xx. 31. "Therefore watch and remember, &c." I. Cor. xiv. 13. "Watch ye, ſtand faſt in the faith, quit you like men be ſtrong." II Cor. vi. 5. "In ſtripes, in impriſonments, in tumults, in labours, in watchings in faſtings." Chap. ix. 27. "In watchings often." Gal. vi. 18, "Watching thereunto with all perſeverance & ſupplication for all ſaints" Colloſ. iv. 2. "Continue in prayer, and watch in the ſame, with thanksgiving." I. Theſſ. v. 6. "Therefore let us not ſleep as do others, but let us watch and be ſober," II. Tim. iv. 5 "But watch thou in all things." I. Peter iv. 7. "But the end of all things is at hand, be ye therefore ſober, and watch unto prayer." Rev. iii. 2. "Be watchful" Verſe 3. "Remember therefore, how thou haſt received and heard, and hold faſt and repent, if therefore thou ſhalt not watch, I will come on thee as a thief, and thou ſhalt not know what hour I will come upon thee." Chap. xvi. 15. "Behold I come as a thief, bleſſed is he that watcheth, & keepeth his garments, leſt he walk naked, and they ſee his ſhame." Thus have we, for the eaſe of the eye, brought to view nearly all the ſcriptures in the New Teſtament, that ſpeak of this important duty.

The method we propoſe in handling the ſame, is, firſt to ſay ſomething reſpecting what we are to watch againſt; and ſecondly, what we are to watch for. Firſt, we are to watch againſt all things that are evil. Sin is that which expelled Angels from Heaven, ſin turned our firſt parents out of the delightful regions of Paradiſe, involved them and all their progeny in a ſtate of blindneſs and corruption, ſin opened the gate and let death the cruel tyrant into our world, and has been for almoſt ſix thouſand years, making dreadful havoc amongſt the ſons and daughters of men. Surely then, we ſhould be inceſſantly engaged to watch againſt an enemy ſo formidable, and ſo diſtructive to our true intereſt: Sin is rightly defined, when it is ſaid to be "the tranſgreſſion of the law." It is ſaid (and that juſtly too) that the united foes of the Chriſtian are, "the world, the fleſh, and the devil, each of them in order:

Firſt, The world, by which we underſtand, the honours, the profits, and pleaſures thereof. An immoderate attachment to any of theſe becomes ſinful, and has a tendency to wean our affections from the things of GOD and his holy religion, brings on many painful things, therefore watch and pray againſt it.

Secondly, The fleſh, what we underſtand by the fleſh, (as it reſpects the ſaints) is that unrenewed part, that oppoſes the work of divine grace in the ſoul. Gallat. v. 17. "For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe are contrary the one

the other, so that ye cannot do the things that ye would." The apostle proceeds to lay own what he calls the works of the flesh, in verses 19 20. & 21. "Now the works of the esh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, Idola- y, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, mur- r, drunkenness, revellings, and such like; of the which I tell you before as I have also told u in time past, that they which do such things shall not inherit the kingdom of God." The esus, in explaining one of his parables to his disciples, speaks in language similar to e above. Luke vii. 21. 22 & 23. "For from within, out of the heart of man, proceed e- thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, las- iousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from with- , and defile the man." Each and all of these (and principally that sin that doth so easily be- us) we should stand in perpetual readiness to repel, and mingle with our struggles, frequent d fervent prayers; for Christ said, "this kind goeth not out, but by fasting and prayer." Thirdly, The Devil—That we should watch against the temptations of the devil will more lly appear, when we attend to the Sacred Scriptures; he tempted our first parents to trans- ess the divine rule. Remember the account given in the book of Job, of his malignant position, manifested against that good man. The tempter came to the blessed Saviour and d, "if thou be the Son of God, command that these stones be made bread." Again, when the pinnacle of the temple, he said, "if thou be the Son of God, cast thyself down." nd when he had shewed him all the kingdoms of the world, he said "all these will I give ee, if thou wilt fall down and worship me." Christ said to Peter, "Satan hath desired to ve thee, that he might sift thee as wheat." He is also said to be the accuser of the brethren; which prove that satan is engaged to harrass and distress the followers of Christ, in order get an advantage of them, to overturn their faith, and marr their peace and comfort in the rld: And here the words of the Captain of our Salvation are applicable. "Watch and ay lest ye enter into temptation."

Fourthly, Watch against the smoke of the pit, and also the waters of the flood that come m the mouth of the draggon, to endeavour to drown the woman therewith. Rev. ix. 2. 15. The woman we understand to be the church of Christ, the smoke to be false doctrines, respects principles and practice, the waters to be the persecutions of the saints Here the rds of the apostle will apply, "Watch ye, stand fast in the faith, quit ye like men, be ong."

II. General Head. What we are to watch for. And again we have recourse to the sacred rd of GOD, and would refer you to some of those things recommended in the same. "But fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meek- s, temperance, against such there is no law." In the epistle to the Romans are excellent ections given for all characters in the church of Christ—"Or ministry, let us wait on our nistry or he that teacheth on teaching, or he that exhorteth on exhortation, he that giveth him do it with simplicity, he that ruleth with diligence, he that sheweth mercy with cheer- ness; let love be without dissimulation; be kindly affectionate one to another with brotherly e; in honour preferring one another; not slothful in business, fervent in spirit, serving Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distri- ing to the necessity of the saints; given to hospitality, &c. &c.

Dear Brethren! In whatsoever relation you stand, in all cases watch for your duty in the ns, and when found, engage therein, agreeable to the directions given by our Lord in his

precious word, " Watch for the coming of the Lord by death or judgment, and consi yourselves as tenants at will, to be ready to depart at a moment's warning, at the appeari of the Great Judge Eternal, looking unto JESUS as the author and finisher of your faith.

Considering you as composing a part of that immense multitude, given by the FATHER the SON in the covenant of redemption, brought into being by his power, kept in existen until the time appointed, to cause you to hear the effectual call of the gospel ; and now taki a delightful view of you as coming up from the wilderness leaning upon your beloved, o hearts are peculiarly gratified ; and please to accept of our congratulations. Hail ye high favoured of the Lord ! ye precious sons of Zion, comparable to fine gold, a royal diadem the hand of the GREAT GOD. " The King's daughter is all glorious within, her raiment of wrought gold, with gladness and rejoicing shall she be brought unto the King, she shall e ter into the King's palaces, on thy right hand did stand the Queen in gold of ophir."—B notwithstanding you have such honourable titles, and such exalted priviledges, yet you are the wilderness.—But let us join in praise to GOD, who has so richly provided for your defen he intends not that one of his soldiers shall ever be slain, and for our comfort we are called view the armor, your feet shod with the preparation of the gospel of peace, your loins g about with truth, having the shield of faith, the breastplate of righteousness, the helmet salvation, and the sword of the spirit—in the highway of holiness, your backs turned up the world and its vanities, the graces of the spirit in your souls—the white flag of the gos waving over your heads, the trumpet sounding and inviting others to join the march ; JES the mighty King of Kings, and Generalissimo of the Lord's host in your front and rear, your right and left, his Ministers of Grace, crying repent, for the kingdom of Heaven is hand ; the path they tread leads away to Canaan's rich and fertile land, to that glorious c whose builder and maker is GOD.

Now unto the GREAT GOD, be glory given by all saints, throughout all churches. AME

ELIZABETH-CITY, *printed by* JOSEPH BEASLEY.

Minutes

MINUTES

OF

THE NORTH-CAROLINA CHOWAN BAPTIST

ASSOCIATION,

Holden at *Sandy-Run Meeting-House*, on the 5th, 6th and 7th days of May, 1809.

FRIDAY, *May 5.*

ASSEMBLED at 11 o'clock for public worship. Elder James Nowell, according to appointment, delivered the introductory Sermon, from 1 Cor. 13. 13. *And now abideth faith, hope, charity, these three: but the greatest of these is charity.*

2. The Association met for business. Prayer by Elder MARTIN ROSS. Brother GEORGE OUTLAW was chosen *Moderator*, Brother JOHN HAMILTON, *Clerk*, and Elder JAMES WRIGHT, *Assistant-Clerk.*

3. Letters from twenty Churches were read. Churches, Messengers, &c. stand as follows:

NOTE.——Names of Pastors of Churches, and other ordained Ministers are in SMALL CAPITALS. Names of unordained Ministers, in *Italics*.——Those marked with an* were not present. From the Churches marked thus† we received no intelligence. Dashes —— —— denote no Pastors. The last column contains the sums contributed by the Churches to the Association-Fund.

CHURCHES.

Churches. Ministers and other Delegates.	Baptized.	Rec. by Let.	Dis. by Let.	Excluded.	Restored.	Dead.	Number.	L.	s.	d.
1. *Ahoskey.* Hillary Morris, George Holliman,	2			1		2	53	0	5	0
2. *Ballard's-Bridge.* —— ——, Exum Simpon, C. Bunch,			1	1		1	37	0	5	0
3. *Bertie.* Richard Poindexter, Godwin Cotton,	3	2	2			1	146	1	0	0
4. *Bethel.* Martin Ross, John Blount,	16	1	4			1	75	1	0	0
5. *Bethlehem.* Lem. Pendleton,* Myles Jackson, T. Ackess.	1	1		1			33	0	10	0
6. *Camden.* William Wright,* David Dunkin,		3		6	2	7	167	0	10	0
7. *Cashie.* Aaron Spivey, George Outlaw,			4	4		4	219	1	0	0
8. *Cowenjock.* —— ——, *William Leary,*						1	32	0	10	0
9. *Connaritsy.* James Rutland, John Jenkins,	2	1	2	3		1	90	0	10	0
10. *Knobscrock.* John Hamilton, David Pritchard,	10	1	38	2		1	79	0	10	0
11. *Meherrin.* John Wall, Thomas Deans,	7	5	3	3		3	278	1	0	0
12. *Middle Swamp.* Nath. Pruden,* John Harrel,	3	1				2	43	0	10	0
13. *Outlaw's Chapel.* Moses Gillum, William Barsdale,	2						31	0	10	0
14. *Powel's-Point.*†							58			
15. *Ross's Meeting-House.* James Ross,* Geo. Outlaw, jun.	1						27	0	10	0
16. *Ramoth Gilead.* —— ——, John Koen,	5	4	2			1	44	0	10	0
17. *Salem.* Hugh Knox, William Wilson,	2			6		3	68	0	15	0
18. *Sawyer's-Creek.* —— ——, Demsey M'Pherson,	5		2			2	60	0	5	0
19. *Wiccacon.* John Nowel, Charles Freeman,			2			2	86	0	10	0
20. *Pottecasey.* James Wright, W. E. Moore,	2	4	4	1		2	63	1	0	0
21. *Yoppim.* Jonathan Haughton, Frederick Creecy,	1	2	1	1	2	1	91	0	15	0
Total,	62	25	65	29	4	35	1780	12	5	0

† The 38 from Knobscrook, were dismissed to form the Church at Ramoth Gilead.

4. A newly constituted Church at the head of Pasquotank County, called Ramoth Gilead, petitioned by letter and delegate for admission into this Association; and on examination, was received, and the right hand of fellowship given to the Messenger by the Moderator.

5. A letter of correspondence from the Virginia Portsmouth Association, with a number of copies of their Minutes for 1807, (those of last year having fallen by the way) was handed in by their Messenger Elder Robert Murrell, and the Elder took his seat with us.

6. The following brethren were appointed upon committees, viz. Elder Wright to prepare a letter of correspondence to the Virginia P. Association; Elder Spivey to prepare one to the Kehukee Association; Elder M. Ross to prepare one to the Neuse Association; Elders Wall, Spivey and Poindexter, together with the writer, to examine the Circular Letter. Brethren William Wilson and John Koen to receive the contributions and settle the accounts. All to report to-morrow.

7. Queries were called for, but none were presented to the Association this year.

8. Through the medium of Elder Spivey this Association was informed that the Kehukee Association requested to be put in possession of the old Association-Book and other

her valuable papers supposed to be in our hands : Upon which it was resolved, that we laim no right whatever to the Book and papers asked for ; and Elder Spivey is request-d to inform that Association that we suppose they are in the hands of Brother G. Cot-on, Elder Burkitt's executor, and may be had on application to him.

9. A delegate, in great tenderness, and with extreme delicacy, represented the case of a certain Minister, residing within the bounds of this Association, who had, as it had been represented, acquired ordination in an improper and illegal manner, by the hands of a presbytery within the bounds of the Kehukee Association, where his conduct and manner of life could not be generally known ;—and whereas on account of the general tenor of his life and practice he could not have procured the same within this Associati-on. The delegate farther represented, that on account of the critical, dangerous and alarming consequences attending such a procedure, it became necessary that some reme-dy should be applied ; and submitted the same in point of duty to this Association. One of the delegates from Yoppim, very feelingly stated certain facts, attending the ordina-tion ; and from various statements it appeared, that the habits of life of the Minister were inconsistent with ministerial walk and calling, altogether tending to prostrate the sacred rights of church government, and to degrade the blessed sacraments of the holy Gospel.

The Association after discussion and further enquiry into circumstances of the charac-ter and name of the Minister, directed the following committee to act on the case, and report fully upon the same on the morrow, viz. Elders Wright, Spivey, Wall, Murrel, Poindexter, and the Clerk of this Association.

10. Motion by Elder Spivey, that the time of the meeting of this Association be al-tered, so as not to interfere with the meeting of the Meherrin Association in Virginia. Laid over until to-morrow.

11. Communication being made that a certain William Daws is imposing on the peo-ple within the bounds of this Association ; it was directed, That the notice taken of him in the minutes of the Virginia P. Association last year, be inserted in ours, as we are compelled to look upon said Daws as an *impostor*. It is as follows :—" The Editor, after preparing the minutes for the press, has received a letter from Elder Hurst, at Hampton, which states, that William Daws (who calls himself a member of the Bap-tist society and attempts to preach) was formerly a member of the Church at Hampton, but was expelled therefrom for his disorderly conduct ; it is therefore hoped the Church-es will be guarded against being imposed on by him."

12. The Association was then adjourned until to-morrow morning 9 o'clock. Prayer by Elder Murrel.

SATURDAY MORNING, *May* 6.

13. Met according to adjournment. Prayer by Elder WRIGHT.

14. Elders MURREL, WRIGHT and MARTIN ROSS, were chosen by ballot, to preach on the Sabbath, and to begin worship at 10 o'clock. Elder SPIVEY, Elder WALL, and brother *William Leary*, were chosen to preach at the stage to-day.

15. Elder Ross stated to the Association, that having been appointed on several com-mittees, the business of which had taken up all his time, he had not prepared a letter of correspondence

correspondence to the Neuse Association ; and requested to be permitted to prepare one hereafter, and send it on under the signature of the Moderator and Clerk : all which was agreed to. Elders Spivey and Poindexter are appointed delegates to that Association.

16. All the committees having their business prepared, were called on to report. The letter of correspondence to the Virginia P. Association, was handed in by Elder Wright ; read and received. Elders Wall, Wright and Spivey are appointed messengers to that Association. The letter of correspondence to the Kehukee Association, was handed in by Elder Spivey ; read and received. Elders John Wall and Martin Ross are appointed delegates to that Association. The committee appointed to examine the Circular Letter, prepared by Elder Martin Ross, reported the same *as a most valuable gospel depository*, which being read, was received without amendment. The committee appointed to receive the contributions and settle with the Treasurer, &c. reported as follows, viz.

A balance remaining in the fund last year, -	*L.* 23	10	4		
Received in contributions this year, - -	12	5	0	35	15 4
To cash paid for preparing and printing last year's minutes, as per account by Elder Ross, - - - -				13	0 0
So that there remains in the fund a balance of - -				*L.* 22	15 4

The Association concurred with the report.

17. The committee on the case of a certain Minister, called Jesse Hassel, formerly of the Yoppim Church, reported their proceedings with sundry resolutions, which being read, were received ; and are as follows : " Brother Moderator—Your committee having met and spent some time in endeavouring to investigate the unpleasant business to them referred, beg leave to report, 1. That having heard and understood the artful and improper manner in which the said Jesse Hassel acquired his ordination, by the hands of persons beyond the limits of this Association ; it is their opinion, *that his ordination ought to be looked upon as illegal and invalid.* EXPLANATION. [Your committee would here remark, that the simple circumstance of his having been ordained by Ministers belonging to a Sister Association would not have amounted to serious difficulty ; but the case appears to be plainly this, 1. He could not have obtained ordination where he was well known. 2. He could not have obtained it where he did, without great art and duplicity, such as an honest christian man could not have been guilty of. 3. His conduct since his ordination, as it appears, has been scandalous, and immoral to an awful degree. 4. It is a very difficult thing to bring him to answer for his conduct, the church where he has his membership, being at a very inconvenient distance from those who are grieved at his conduct, and from where he himself resides.]

2. Your committee would farther give it as their opinion, that from the respect due to the proper authorities within the Kehukee Association, within the bounds of which the said Jesse Hassel acquired his ordination, that a letter be written by the clerk of this Association, to that ancient, and respectable body, upon this subject, with tenderness, love and duty ; and that a special messenger be delegated on this particular business, in order that a mutual understanding may be had in the case, and brotherly union be preserved.

3. Your committee has understood that our Sister Church at Yoppim is making arrangements

rangements to lay before the Church at Scuppernong sundry charges against said Jesse Hassel. Difficult, and unpleasant as this may be, your committee give it as their opinion, that imperious circumstances call for it, and that the church at Yoppim ought to be encouraged to proceed in the same with tenderness and christian faithfulness."

18. On motion by Elder Wright, the Association took into consideration by way of amendment to the report, the impropriety of Jesse Hassel's being permitted to preach among us: Whereupon the Association resolved, That the Churches in our connection, be advised and exhorted not to encourage or permit the said Jesse Hassel to preach or exercise any public gift whatever, in any of our Churches, Meeting-Houses or congregations; and from the great scandal it would bring upon the word of God, and all christian people among us, instead of at all countenancing of him he ought to be held up as an *impostor*.*

19. Elder Poindexter is appointed to attend the next Kehukee Association, as a special messenger, in the above case; and this is done in the tender hope that no jarring or discordant sentiments may take place, and that that ancient and much endeared friendship may continue uninterrupted and unimpaired, to bless and cherish the hearts of those who are one in Christ Jesus.

20. A motion was submitted by Elder Ross, and duly seconded, embracing an equiry, as to the propriety of establishing a *meeting for general correspondence;* to be comprised of the neighboring Associations, that have arisen out of the Kehukee Association, for the purpose of disseminating, and acquiring information upon religious topics; of promoting the cause of God, and the increase of brotherly love: Whereupon it was agreed, That Elders Ross and Spivey, together with the clerk, do act as a committee, to sit down in some regular form the objects of this *meeting for general correspondence;* with the advantages to be expected from the same, so as to prepare the way for such a building; and report the same to the next Association. And it was farther agreed and directed, that the delegates to the Virginia P. and other Associations, do state to them the present views and objects of this Association, for their approbation and concurrence. And as the Virginia P. Association is expected to meet in a few days, it was agreed, that Elder M. Ross and the clerk of this Association do draw up an address to that Association particularly on this subject, and forward it by our present delegates. Agreed farther, That the delegates from the different Churches now present, be requested to lay the objects of this establishment for religious purposes before their several Churches, so as to mature the same for a building hereafter.

21. The motion submitted yesterday by Elder Spivey, to alter the time of the meeting of this Association in future, was negatived, with sundry other motions of the like import.

22. On motion by Elder Poindexter, it was agreed unanimously, That a suitable address be written from this Association to the late illustrious President, Thomas Jefferson, expressive of its high approbation of his administration: Whereupon Brethren John Hamilton and George Outlaw, and Elders R. Poindexter and M. Ross were appointed a special committee to draft the same; and that on receiving the signature of the Moderatar

* This extremely troublesome man has been twice expelled from the Church at Yoppim.

EDITOR.

rator and Clerk, it be forwarded at as early a moment as conveniently may be, to Thomas Jefferson, Esq. late President, &c.

23. Agreed that it be inserted in these minutes, that the churches are requested to enlarge their contribution to the Association Fund.

24. Agreed without a division, to hold our next Association at Camden Meeting-House, Camden County, to commence the Friday before the first Lord's day in May, 1810.

25. Elder R. Poindexter is requested to preach the introductory sermon to the next Association, and in case of failure Elder Benjamin S. Overman.

26. Elder Martin Ross is requested to prepare these minutes for the press, have 1000 copies struck off, and circulate them as usual.

27. Elder James Wright is requested to prepare a Circular Letter for the next year.

28. The Association was then adjourned to the time and place mentioned above. Exhortation and prayer by Elder Aaron Spivey.

On the Lord's day, the Ministers appointed, preached to a crouded and attentive audience, and the labors of the day, we truly hope, were attended with a divine blessing.

Elder Murrell preached first from Acts 11, 24.—"For he was a good man, and full of the Holy Ghost and of Faith: and much people was added to the Lord."

Elder Wright followed from 1 Cor. 1, 30.—"But of him are ye in Christ Jesus, who of God is made unto us, wisdom, and righteousness, and sanctification, and redemption."

Elder Ross closed the public services of the day from 11 Cor. 13 11—"Finally, brethren, farewell: Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

GEORGE OUTLAW, *Moderator.*
JOHN HAMILTON, *Clerk.*

CIRCULAR LETTER.

(by M. Ross)

BELOVED IN CHRIST JESUS,

THROUGH the goodness of God, which endureth continually, we have been permitted once more to enjoy our annual assembly in peace; and as you expect an address from us, we rejoice in the opportunity thus afforded us of again in this way testifying of the gospel of the grace of God; and also of exhibiting fresh proof of our Christian love to you and increasing concern for your welfare.

The subject of our letter last year was, the important duty of *Watchfulness.* A subject of such magnitude and copiousness as this, could not be discussed fully in the narrow bounds of a Circular Letter: We therefore last year could do little more than introduce it; and we entreat you, brethren, to bear in mind what was then said, and permit us now, to pursue the same interesting subject a little farther, while we endeavor *to stir up your pure minds by way of remembrance.*

The Apostle Paul in Acts 20, 31, calls on us in a solemn and affectionate strain, to WATCH AND REMEMBER. This charge is applied particularly to professed christians. 1st. With reference to the articles of their faith. And hence we must contend THAT A MAN IS NEVER WELL INFORMED OF THE TRUTH UNTIL HE IS CONFORMED TO IT. For fallen man is God's natural enemy. Rom. 1, 30.—5, 10. —8, 7. And as long as this hatred and opposition to God remains, 'tis mid-night with the soul. *The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can*

can he know them, because they are spiritually discerned. 1 Cor. 2, 14. *So then they that are in the flesh cannot please God.* Rom. 8, 8. Now it is essentially necessary in order to have a right knowledge of divine truth for us to have a right disposition of heart towards the most high God. *The secret of the Lord is with them that fear him; and he will shew them his covenant.* Psal. 25, 14. *His secret is with the Righteous.* Pro. 3, 32. That our heart enmity against the Divine Majesty is the ground and cause of our moral blindness and mental darkness, is by our blessed Lord laid down as a fact not to be controverted. John 7, 17. *If any man will do his will, he shall know of the doctrine, whether it be of God.* This wrong disposition of heart towards God, which the scriptures charge upon all mankind indefinitely, is the cause of our shame, our guilt, our misery and our ruin. A right disposition of heart, (and this is given us in regeneration) draws the mind to God, 'tis the life of God in the soul. The divine nature is communicated, and the immortal powers enlisted in the cause of God and truth.

Characters, such as these, are in the words before us charged, most solemnly charged, to WATCH AND REMEMBER. Bear with us, brethren, while we now proceed to distribute our advice to you, and to our own hearts on this awful and interesting subject. *Watch* against a spirit of dogmatical arrogance and bigotry; *remember* you are far from infallibility, or perfection in knowledge; and others have an equal right of private judgment with yourselves.—*Watch* against a spirit of boundless curiosity, and a fond love of novelty; *remember* you are warned not to affect to be wise above what is written; but, at the same time, *watch* against a lazy indifference to a progressive acquaintance with the things of God, and *remember* that the Bible contains an unexhausted mine of religious knowledge, which you have not yet explored. *Watch* against all notions which flatter human pride, and encourage the idea of merit in a sinner; and ever *remember*, that the design of God in the gospel is to abase all the naughtiness of man, that his free grace may be exalted as the only source of a sinner's salvation; and *watch* equally against sentiments which tend to encourage licentiousness or sloth; *remember* it is Christ's design to bring apostate creatures back to God.—*Watch* against all sentiments that oppose God's moral government, and make void his law; either as representing the *unregenerate* as fallen *below* all obligations to any thing spiritually good, or the *regenerate* as raised above every idea of duty.

Remember that the law of God is too *holy*, *just*, and *good*, to admit of any abrogation or abatement.—While we warn you against every thought that would impeach the equity of the divine *government*, we would equally caution you to reject every idea that militates against the sovereign freeness of grace. *Watch* against degrading ideas of the person of CHRIST; *remember*, he is the only foundation of a sinner's hope, and that the efficacy of his atoning sacrifice depends on the dignity of his person, as *God over all, blessed forever.*—*Watch* against the denial of the personality, divinity, and effectual operations of the HOLY SPIRIT; remember that the application of redemption is no less necessary than its impetration; and as our *guilt* could be removed by none but a divine redeemer, so our *depravity* could not be subdued but by a divine sanctifier.—Watch against the abuse of those important doctrines; *remember* that the foundation which God hath laid is adapted to sustain an holy temple, and no other kind of building will accord therewith.—In fine, *watch* against all sentiments that lessen your abhorrence of sin, prevent holy joy in God, or make you careless of your moral conduct; *remember*, he who hath delivered us from the curse of the law, hath not lessened our obligations to obedience. He came not to save his people from their duty, but from their sins. Think not that the *promise* of perseverance supercedes the duty of persevering. We would apply this charge,

2. To christian EXPERIENCE.

Let each one *watch* his OWN HEART, *remembering* the charge given by the wisest of men, "Keep thy heart with all diligence for out of it are the issues of life."—Watch against all hypocricy and self-deception; *remember* that God cannot be deceived, and will "not be mocked."—Watch against formality and self-righteousness; *remember*, as an antidote against the former, that God demands the heart, and as a preservative from the latter that "by the deeds of the law there shall no flesh be justified."—Watch lest any one should be found to have only the semblance of conversion, and not really be "born of God;" *remember* that counterfeit grace will soon be detected.

Watch against those partial DEFECTS which too often attend the experience of true christians, and which consist in that want of proportion in our views of divine things, and affections towards them, which greatly impairs the beauty of true religion; *remember* that God, in his word, has given his people the most lovely and consistent discoveries of all his glorious perfections.

Watch

Watch against those corrupt MIXTURES which sometimes attend the experience of real christians, Many *sinful* exercises of the heart may attend even the exercise of grace, even in the seasons of our sweetest enjoyments ; *remember*, it is not your being assuredly right in one thing, that will prove you right in another.

Watch against BACKSLIDING from God ; *remember* one neglect leads to another, and God has said the backslider in heart shall be filled with his own ways.

Watch against the DEGENERATING of your experience ; *remember* and tremble, lest it should issue in your falling into open and scandalous immorality, dreadful darkness and despondency, or should prove all your past experience to have been hypocricy and delusion. Let these words apply

3. To our PRACTICE and visible behaviour before men.

Be *watchful* over the whole tenor of your lives ; *remember* " the grace of God teacheth us" to " live soberly, righteously, and godly in this present world." *Watch* over your tempers, appetites, affections and passions, and against the beginning of temptations. Whatever you make an idol of will be a cross to you, if you belong to God, and a curse to you if you do not.—Study relative duties—shew that you love universal holiness : *remember*, " he that sayeth he abideth in him, ought himself to walk, even as he walked."—*Watch* against an INDULGENCE of the appetites, so as to carefully avoid the least degree of excess ; some professors, alas ! for them they try to persuade themselves, that they do not depart from the rules of uprightness, because they do not drink themselves into a state of absolute drunkenness. But such ought to *remember*, that sin lieth in the *inclination* and *disposition* as well as in the action, and that there is a WOE denounced against " them that are mighty to drink wine, and men of strength to mingle strong drink." The divine rule may be infringed, God dishonored, and his precious cause exposed to reproach, and his faithful followers to shame and sorrow, when any of us become men of strength to mingle strong drink, and are in the habit of swallowing any more than is necessary for the purpose of refreshment ; although we may not apprehend ourselves to be in a state of intoxication.—OLD MEN ARE IN MOST DANGER HERE.

" Whate'er propensities I feel,
Or snares for me are laid ;
May I of criminal excess
Be cautiously afraid !"

" Sober and temp'rate may I be,
In all my actions just ;
To self-indulgence disinclin'd,
No slave to any lust."

Watch against a loquacious spirit. A great talker is in great danger.—*Remember*, the Bible abounds with rules and cautions by which christians ought to regulate their conversation with reference to both quality and quantity, and declares us accountable to God for every idle word we speak. Solemn thought ! *Watch* against a contentious spirit. Particularly *shun disputes*, especially what is usually termed disputation for disputation sake. *Remember* a litigious spirit is the bane of society, whether civil or religious. Perverse disputing indicate a corrupt mind destitute of the truth. 1 Tim. 6, 5. Lay aside *envies* and *jealousies* one of another. Where these are, there is confusion, and every evil work. From hence arise evil surmisings, misconstructions, swellings, tumults. Wrath is cruel, and anger is outrageous, but who can stand before envy ? Those are generally of but short continuance, and may be avoided ; but *this* is a slow, secret, malignant undermining principle ; it lays a plan for the destruction of its object, and never rests until it is accomplished. A jealous temper often indicates a dishonest heart ; such persons know themselves to be bad, and think none can be otherwise. *Watch* against interfering in the temporal concerns of others. Unless persons act immorally, so as to bring disgrace upon religion, we have no concern with their affairs ; *remember* a temper of mind busying itself in other men's matters, has often broken the peace of families and churches. Encourage no tale bearers, these often separate chief friends ; we cannot always shut our doors against persons of that disposition, but it were well to shut our ears against them.—*Watch* against the neglect of any opportunity to heal differences ; especially among the brethren ; *remember* it is an honour to be a repairer of a breach. It is true it is often difficult work, but we must not mind a few hard sayings, that we may obtain the blessing of the *peace-makers*, and be *call'd the children of God*.—*Watch* against an unforgiving spirit ; he whose mind harbours resentment after a full, and suitable acknowledgement, is unfit for society ; and has reason to fear, that he

he is unfit for the kingdom of God; *remember* that Christ expressly teaches, that if we forgive not *men their trespasses*, neither will God forgive ours.—*Watch* against *provoking language*, and *bitter invective*. Some persons have a provoking manner of speaking on almost all occasions, especially in telling another of a fault, which tends more than a little to defeat every good purpose; *remember* reproofs will do more harm than good, unless they are tempered with love. *Watch* against a *touchy disposition*. Some are as irritable, and as ready to take offence, as others are to give it. There are cases, to be sure, in which we have a right to be offended, yea, in which it is our duty; but these cases are not so frequent, as we, for want of humility and true greatness of mind, are ready to think them. *Remember* charity is not soon angry.

"For every trifle, scorn to take offence;
"It always shews great pride or little sense."

It may be proper *to sacrifice almost any thing for the peace and welfare of society, except truth and a good conscience.*—*Peace* obtained at the price of these would be too dear, and when obtained but of little value. The wisdom from above is first *pure, then peaceable*. But other sacrifices may be safely made, and very rarely furnish matter for repentance.

Before we conclude, we beg leave to say a word to the Ministers of Christ among you, both old and young: And to these with great affection, we would recommend a particular attention to the character of Apollos. Acts 18, 24, 25. "And a certain Jew, named Apollos, born at Alexandria, and eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; and, being fervent in the spirit, he spake and taught diligently the things of the Lord."

The dear Ministers, will observe in the first place, that Apollos was *instructed in the way of the Lord*. 'Tis the great work of a Minister to teach men, but particularly to teach men the way of the Lord; and Ministers therefore should be well instructed themselves in the way of the Lord. You are to feed the flock with knowledge and understanding. It is therefore essentially necessary for you to be blessed with knowledge and understanding yourselves. "Such as I have I give unto thee." Acts 3, 4: But that which you have not you cannot give. O brethren, give yourselves to reading, and aim to be like Apollos, *mighty in the Scriptures*. Where is the man, who has dived so far in them, as that he can go no farther? —Many have said respecting the knowledge necessary or useful to a Minister, *the spirit of God needs none of man's learning*—with much greater truth and propriety it may be said *the spirit of God needs no man's ignorance*.—Knowledge, brethren, sound gospel knowledge, is what is necessary; noise and rant, confusion and uproar may set the world a gazing, but divine truth—it is the mighty force of divine truth that turns souls to God.—What Apollos knew, he taught, what he did not know, he was willing to learn yea, he discovers his thirst for knowledge in his humbly sitting as a learner at the feet of a tent-maker' and his wife.*

He was fervent in spirit. He had a heat as well as light. An intemperate zeal which has been so baneful to true religion, is by all to be guarded against; but we would recommend a lively and prosperous religion in your own souls—if not fervent Christians, not likely to be fervent Ministers. Let fair reverance of divine things be equal to your fervor. We greatly dislike that kind of preaching which tends to make men laugh. A judicious, humble, affectionate zeal is absolutely necessary to a successful Minister, and nothing but this will enable him to persevere through the many difficulties in his way.

He taught diligently the things which he heard. An idle, wicked Minister is of all men the most useless and abominable.

"'Tis not a cause of small import
"The pastor's care demands
"But what might fill an Angel's heart,
"And fill'd a Saviour's hands."

"*Shew yourselves workmen*," guard against a *random, lazy* and *flimsey* kind of preaching. Let your subjects

* *We would entreat our dear Ministers, particularly the young ones to read with great attention, Doctor Gill's Body of Divinity. Perhaps no book ever written, is better calculated than this, to teach us the glorious doctrines of the Holy Bible.*

subjects be *fathomed*, not skimed ; *discussed*, not merely proposed ; preach not only what is according to the analogy of faith, or what may be said in general, but what belongs to your particular text. Take heed lest your discourses should be protracted to an unreasonable length ; every thing cannot be comprised in the compass of one sermon. Among other things study to take a short, clear view of your subject. Speak in an audible grave and serious manner—borrow no man's *voice*, *tone* or *gesture*. Be careful in the choice of your companions. A man's associates soon give a cast to his deportment. You may as well expect to take fire in your bosoms, and not be burned, as to associate with the immoral and profane and not become trifling in your conduct, and embarrassed in your preaching. "Evil communications corrupt good manners."

And now by way of conclusion, we earnestly entreat you one and all, to *watch* and *remember*, to *watch* and be *sober* and to *watch* and *pray*. Be incessant in your prayers. Go to God with enlarged *hearts*, full of mighty *desires* : "Open your mouths wide, God will fill them." Finally, brethren, the inmost wishes of our souls for every individual among you, cannot be more fitly expressed than in the words of the priests of old, when blessing Israel. "The LORD bless thee, and keep thee ; the Lord make his face to shine upon thee, and be gracious unto thee ; the Lord lift up his countenance upon thee, and give peace." Amen. Num. 6, 24, 25, 26.

EDENTON : PRINTED BY JAMES WILLS.

1809.

Minutes of the North Carolina Chowan Bap
Association holden at Sandy run Meeting

MINUTES

OF

THE NORTH-CAROLINA CHOWAN BAPTIST ASSOCIATION,

Holden at CAMDEN MEETING-HOUSE, on the 4th, 5th and 6th days of May, 1810.

FRIDAY, May 4.

1. ASSEMBLED at 11 o'clock for public worship. Elder Richard Poindexter failing to attend, a sermon introductory to business was delivered by Elder Aaron Spivey, from Hag. 1. 7. *Consider your ways.*

2. The Association met for business. Prayer by Elder Martin Ross. Brother GEO. OUTLAW was chosen *Moderator*, Elder AARON SPIVEY, *Clerk*, and Elder WILLIAM DOSSEY, *Assistant-Clerk.*

3. Letters from 21 Churches were read. Churches, Messengers, &c. stand as follows:

NOTE.——Names of Pastors of Churches, and other ordained Ministers are in SMALL CAPITALS. Names of unordained Ministers in *Italics*——Those marked with an* were not present. From the Churches marked thus† we received no intelligence. Dashes —— —— denote no Pastors. The last column contains the sums contributed by the Churches to the Association-Fund.

CHURCHES.

Churches. Messengers, &c.	Baptized.	Rec. by Let.	Dis. by Let.	Excluded.	Restored.	Dead.	Number.	L.	s.	d.
1. *Ahoskey.* Hillary Morris, Daniel Winn,				1	1		55	0	10	0
2. *Bertie.* Richard Poindexter,* Godwin Cotton,	2	1	19			1	130	1	0	0
3. *Ballard's-Bridge.* Exum Simpson, H. Jourdan,*	33	2		1		3	36	0	10	0
4. *Bethel.* Martin Ross, Joshua Skinner,		1		1		1	104	1	10	0
5. *Bethlehem.* Lemuel Pendleton, Thomas Ackiss,	3	1	3	1		5	32	0	10	0
6. *Camden.* Thomas Burgess, Robert Harrison,	4		8	4		3	162	0	10	0
7. *Cashie.* Aaron Spivey, George Outlaw,							208	1	0	0
8. *Cowenjock.* *William Tatum*, James Baxter,							39	0	10	0
9. *Connaritsy.*† James Rutland,*			1	3		3	90	0	10	0
10. *Knobscrook.* John Row, Thomas Waymouth,	5	2	2	1		4	71	0	10	0
11. *Meherrin.* John Wall, John Parker,							225	1	0	0
12. *Middle-Swamp.*† Nathaniel Prudkn,*							43	0	0	0
13. *Outlaw's Chapel.* Moses Gillum,* Wm. Barsdale,							31	1	0	0
14. *Powell's-Point.*—— James Etheridge,	8	3	1	4		1	67	0	10	0
15. *Pottecasey.* James Wright,* William Moore,	1	15	1				78	1	0	0
16. *Ross's M. House.* Jas. Ross,* John Cowen, G. Outlaw, j'r.							27	0	10	0
17. *Ramoth Gilead.*—— Matthias Smithson,	1	2	3			1	36	0	10	0
18. *Roanoak-Island.* Wm. Etheridge, sen. Wm. Etheridge, j'r.							31	0	10	0
19. *Salem.*—— Hugh Knox, William Wilson,	4			1	2	1	77	1	10	0
20. *Sawyer's Creek.*—— Isaac Harrington, Caleb Berry.		2		1		4	53	0	10	0
21. *Wiccacon.* John Nowell,* Francis Williams,						4	87	1	0	0
22. *Yopfim.* Jonathan Haughton, Frederick Creecy,	2	2		2	2	4	86	1	0	0
Total,	64	31	38	20	5	35	1756	16	0	0

4. A Church on Roanoak-Island, constituted September 1807, petitioned by letter and Messengers for admission into this Association, and after due examination, was received.

5. Elder William Brown, a corresponding Delegate from the Virginia Portsmouth Association, appeared, took his seat, and presented to the Association 30 copies of their Minutes.

6. From the Neuse Association, we received by the hands of Elder Biddle, a letter and 12 copies of their Minutes for the year 1809; and also by Elder Spivey, 12 copies for the year 1808.

7. Agreed to appoint the following committees. Elders Brown, Spivey and Dossey, to examine the Circular Letter. Brethren Godwin Cotton and William Wilson to report the state of the fund, receive the contributions, &c. Elder Biddle to prepare a Letter of Correspondence to the Kehukee Association, Elder Dossey to the Neuse, and Brother George Outlaw to the Virginia Portsmouth. And all to report on the morrow. Adjourned to 9 o'clock to-morrow morning. Prayer by Elder Brown.

SATURDAY, May 5.

8. Met according to adjournment. Prayer by Elder Wall.

9. On motion Elders Scery and Wall were nominated to occupy the stage to-day; and Elders Biddle, Dossey and Brown chosen to preach on Lord's Day. 10.

10. Brother Outlaw presented a Letter of Correspondence to the Virginia Portsmouth Association, read and approved, Elders John Wall and Martin Ross, messengers to that Association. The Corresponding Letter to the Nuese Association was handed in by Elder Dossey, read and received, Elder John Row our messenger. The next meeting of this Association is appointed to be at Black Creek Meeting-House, Wayne County, to begin the Saturday before the third Lord's Day in October next. Elder Biddle, presented a Letter to the Kehukee Association, read and approved, Elders Spivey and Poindexter, messengers.

11. The Circular Letter prepared by Elder James Wright, was brought forward by Elder Dossey, one of the committee appointed to examine it, which was read, received, and ordered to be printed with these Minutes.

12. The committee appointed to receive the Contributions, settle with the Treasurer, &c. reported as follows, viz.

Balance remaining in the fund last year,						L. 22	15 6
Received in contributions this year,						16	
						38	15 6
The Association, Dr.							
For Printing 1000 Copies of the Minutes,			L. 15				
Editor's services and expences,			5	12	6		
			20	12	6		
Remaining now in the fund a balance of						L. 18	3

13. The business of forming a general meeting for correspondence introduced last year, was taken up; and to the committee then appointed Elder Dossey is now added, who presented to the Association the following report:

Your committee beg leave to report a disagreement to the partial and contracted plan first under consideration; and would warmly recommend that this meeting be so formed and constituted as to admit freely, and upon equal grounds all the Baptist Associations in this State, similar perhaps to that formed, and now forming by the numerous Baptist Associations in the State of Virginia.

To effect which desirable object, your committee would ask the indulgence to submit, that a special committee be appointed to bring to view, in a summary way, the leading objects of such a meeting; and make respectful communications to all our Sister Associations in the State, inviting their attention to the subject, and soliciting their concurrence; and that a meeting be appointed by the committee at some suitable place, and at a period so distant, that all the Associations shall have had time to deliberate on the subject.

The Association concurred unanimously with the report, and appointed as the special committee Elders Dossey, Spivey, Poindexter and Martin Ross, who are requested to report their proceedings to the Association from time to time as they may find it convenient.

14.

14. Whereas it has been the practice in a few of our Churches, in dealing with offenders, and finding them guilty, to pronounce upon them (what they called the sentence of suspension) under which sentence, in some instances they have been suffered to continue for months, and even years. Doubts having arisen with respect to the lawfulness and propriety of such a practice. The opinion of the Association in this case, was respectfully asked for.

Our opinion is, first. That when complaints are exhibited against a member it ought to be done with great tenderness, and in truly christian spirit. Secondly. It may often happen that some time will necessarily intervene before the church may be able to act fully on the case, during which time, the accused must stand suspended; but this suspension arises out of the nature of the case, and proceeds not from a vote of the church had in the case at all. Thirdly, and lastly. When a fair and full trial is had, (and this ought not to be delayed,) and he is found to be such a one as will not submit to the authority of Christ in his Church, the awful and affecting consequence, (according to the LAW of Christ,) must be, his immediate excommunication. The Association knows of no middle ground, or half-way-standing between membership, and non-membership.

15. Elders Lemuel Pendleton, Martin Ross and Brother John Hamilton are requested to draw up and have published in these Minutes a Biographical Sketch relative to the life and death of Elder Thomas Etheridge, late of Camden County.

16. A copy of the Minutes of the Georgia Association was presented by Elder Biddle, the Circular Letter of which being read, was heard with much attention.

17. Elder Poindexter is requested to prepare a Circular Letter for the next year. He is also appointed to deliver the introductory sermon to the next Association, to begin at 11 o'clock.

18. Unanimously agreed that the next Association be held at Wiccacon Meeting-House, Bertie County, to commence the Friday before the first Lord's Day in May next.

19. Elder Martin Ross is requested to prepare these Minutes for the Press, to have 600 copies printed, and circulated as usual. The churches belonging to the Bertie Union Meeting, will apply for their quota of the Minutes to Brother George Outlaw. Those belonging to Camden and Currituck to Brother Thomas Boushell.

20. The Association was then adjourned. Sermon in the afternoon by Elder Ross from Gal. 6. 1.

LORD'S DAY.

ELDER BIDDLE PREACHED FIRST FROM 2 Cor. 5. 20. *Now then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.* ELDER DOSSEY FOLLOWED FROM Rev. 2. 17. *He that hath an ear, let him hear what the spirit saith unto the churches; to him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.* ELDER BROWN THEN CONCLUDED FROM Rev. 20. 6. *Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

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The congregation was large, remarkable still and very attentive. The word seemed to fall with power, and great numbers appeared to be sweetly and awfully exercised.

Biographical sketch of Elder Thomas Etheridge.

Elder Thomas Etheridge was born in 1752, in the County of Currituck; descended of poor, but honest parentage. He received little or no education, except such as he acquired from the dint of his own application.

In 1777 he was awakened to a view of his lost state. His first convictions were of a sharp and severe nature, but being brought by the grace of God to a believing view of Christ, and a sweet reliance upon his blood and righteousness; he was baptized by Elder Henry Abbot in Pasquotank River, and joined the Camden Church. He now felt strong impressions to preach the gospel. But being sensible of his want of qualifications, and having many doubts with respect to his call to the work, he passed through great and sore conflicts, which continued for nearly three years. But at length, having a clear and affecting view of his fellow-creatures, sinking under all the wrath of God, he could no longer hold his peace; and in 1782 in the 30th year of his age, he began to preach in public. He now found much inward comfort. His soul was so much in the spirit of preaching, that often, leaving his family and all behind, he would start right off for six or seven weeks together, preaching often three times a-day.

Amidst these his first exercises he was frequently attacked in the pulpit; and in the upper part of Camden County, his life was once nearly endangered, under the hands of the old church-men; from these, he underwent great and severe trials: In Princess-Ann County, Virginia, he was once attacked by a mob, and threatened to be pulled down from the trunk of a tree on which he stood, and beaten, for the offence of being a Baptist preacher.

In 1785* he was ordained by Elders Henry Abbot, Philip Hughs and Joshua White, and soon after became Pastor of the church at Sawyer's Creek, Camden County; and occasional Pastor of the churches at Knobscrook, Cowenjock and Powell's Point, besides preaching statedly at Flatty Creek and Norfolk. He was a great lover of Associations and other great meetings, and profited much by the society and conversation of his Brethren in ministry. His trials were many, but his usefulness was great, and for many years "his praise was in all the churches."

Towards the close of his life he was greatly affected with asthmetic and hypochondriac complaints. Through the violence of the latter he was sometimes plunged into great improprieties; by which in the estimation of some, the man was un-manned and the minister ruined, grievous indeed, was his situation at times: Nor is it by any means proper to attempt to justify him in those things which he himself criminated, and over which he so heartily mourned, and that penetrated his inmost soul with such lively grief; for

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* It appears that Elder Etheridge was not *ordained* until he had been preaching three years. In those days Candidates were seldom ordained upon shorter trial. But how is it now? Is it not time forus to pause? Hasty and premature ordinations are dangerous things. Lay hands suddenly on no man. *Editor.*

for after the body was reduced, and the whole system weakened ; this terrible complaint lost its power, and ceased to operate in its former violence. The soul then recovered itself, and the powers of the mind returned to their former course. It was then he gave to the *Pisus* who visited him, satisfactory evidence of his sincere penitence, and lively hope in Christ. To a Minister who visited him a little before his death, he said, " I shall surely die, and that in a short time, but blessed be the God of all grace, my hope in Christ remains firm ; I cannot, I dare not doubt, but O my grief is, I have brought up an evil report of the good land ; I have wounded the Lord Jesus in the house of his friends." At these words it seemed as if his heart was ready to break, and the big tears rolled plentifully down his pale cheeks. " Could it have been the will of God, said he, for me to have died before I had disgraced my profession, and dishonored his holy name ! And yet to one so vastly unworthy he affords the sweet intimations of love divine. His love amazes and overwhelms my soul. O the mighty power, and sovereign freeness of " divine grace."

On the third day of May, 1810, on the eve of the Associations convening at Camden Old Meeting-House, he breathed his last, affording hopeful evidence *that he died in* FAITH, *and departed in* PEACE.

According to his request, Elder John Row on the afternoon of the next day preached his funeral sermon, and his mortal remains were laid in the family burying ground near his own house.

CIRCULAR LETTER.

DEARLY BELOVED BRETHREN,

THE cordiality with which you have hitherto received our annual epistles, has given us much pleasure ; and encourages us to hope that our feeble attempts to promote your edification, have not been entirely in vain. And while we behold the dreadful torrent of Intemperance which appears to be overwhelming thousands of our countrymen, and drawing them into its tremendous vortex, we, as your servants, in the gospel of our common Lord, think it our province and our duty to address to you a few thoughts on this unpleasant subject ; by Intemperance, we intend any excess, whether in the exercise of the powers and passions of our minds, the organs, appetites and faculties of our bodies, or the inordinate use of the creatures which God hath given us.

1st. It cannot be a hidden thing, that by giving loose to our passions we become intemperate. By passions we mean those powers of the mind whereby we are able to love and hate, fear and hope, rejoice and grieve, &c. &c. and by giving loose to these we mean the allowing them to reign, in opposition one to another, or to run beyond their due bounds.

2d. Intemperance is obviously discoverable in the exercise of our faculties and appetites

tites of body, for while on the one hand, it is an evil in ordinary cases to exercise ourselves beyond our strength to the injury of our constitutions; we think it no less an evil on the other to be too indolent, or inactive.—We have beheld, to our great grief, some professing to be religious, slumbering away their precious mornings until their children and servants are one here and another there engaged in their daily occupation; and prayer, reading the scriptures, and singing praises to their Maker and Redeemer, are dispensed with, it must be to the wounding their own souls if indeed they be lovers of Christ the Saviour. And it may not be amiss to remind our ministering brethren who travel to preach the gospel of the blessed Jesus and should be exemplary in their conduct; that it must be a bitter thing to the laboring poor, to neglect his business, or, send his children, and servants (if he has them) to their labor while the preacher indulges himself in slumberiug away the precious hours of morning which should be devoted to worship.

3d. Intemperance is notoriously evident in the immoderate use of spirituous liquors. Habituating ourselves to this shameful practice it destroys our usefulness and disqualifies us for christian society, and frequently stamps us with indeliable reproach—eating as a cancer, and spreading as a dreadful mortification. With what grief and shame have we looked on the many who have fallen victims to this prevalent evil. Many who have for a season appeared to run well, have by this evil become a stumbling-block, a reproach, a great grief, and sore trouble to their families and brethren, and caused the world to say there is but little, or nothing in religion. Intemperance alas! is the bane of human society: how does it enfeeble and subjugate its thousands and tens of thousands in our world? We acknowledge with grief that we fear there be many who think more of their morning dram, than they do of the morning sacrifices and prayers, oh do not forget the useful commands *watch and pray, be sober, be vigilent, deny yourselves, take up your cross;* or are you ready to say (as many have) you were invited by others to take the fatal draught? Alas! the shameful excuse betrays a weakness unworthy the man, much more the christian.

4th. Our idea of Intemperance also comprehends the excess which is too common among many with regard to food, you need not be told that this is prohibited in the sacred volumn of inspiration, nor that it is productive of some of the most injurious effects on the human system. Nor need we mention that thereby the body becomes pained, and a burden to itself; sinks into sluggishness, dullness, and inactivity: O may we be guarded against this evil and watch against the sins which most easily beset us.

5th. Intemperance in the mind will discover itself in the apparel we wear, as well as in the food we eat. The raiment is often an index to the heart. Gaudiness and superfluity in dress, which too often appear in both sexes, shew the vanity, pride, and wantonness which remains in the heart; we believe the admirers of superfluous apparel, without reserve, are unstable, and ungovernable in their desires, roving from fashion to fashion in restless circles, meeting with disappointment and confusion, while they are apt to look down with a contemptuous sneer on such who, will not follow, and join them in their extravagancies, and if a pious lover of modesty, of God, and religion, will be so faithful as to tell them their faults; with what earnestness will they endeavor to palliate

liate and extenuate them, and to secure themselves within the garrison of self flattery. In short all excess is Intemperance, all intemperance is sin, and sin is the transgression of God's law. Hence we believe the backsliding and apostacy, which to the great grief of christians, as well as to the disgrace of apostates, are not unfrequently the result of Intemperance in some of its forms.

Lastly. We would name some of the symptoms of this raging and too prevalent evil; among which are coldness and backwardness in attending the place of worship, and when there, so filled with worldly concerns, that there is neither time nor a heart to sing a psalm, a hymn, or a divine song, yet time enough to discourse together about the fields, farms, and the seasons, both before and after preaching, to this we may add, that novelty which is pleased only with strange preachers, or men of extraordinary talents, thus treating their stated minister with coolness, to his great mortification, and their own manifest disadvantage; again when professors indulge themselves in feasting, idle, or carnal visiting on the Lord's Day, reaching after popularity, striving for places of honor and the like, there is reason to fear this evil is rooting in the heart, and that fervent charity is lacking or loosing ground. In short, most of the evils which the christian world now groans under, appears to have sprung from Intemperance; and the most of the sins of which men are guilty, whether of omission, or commission, originate in this productive evil.

Who can, without horror and grief, behold the evils which grow out of it to civil, as well as religious society? Does it not tend to promote despotism, degrade human nature, prevent the education and greatly corrupt the morals of youth, distract legislation, prevent public charities, bring on a general depravity of manners, and finally end in revolution, war and confusion? and is it not obvious that most of the objections raised by modern infidels against Christianity, are founded on the Intemperance discovered in the professors of it.—O for grace to shun the evil of temptation, and avoid all Intemperence, to take the word of God for the man of our counsel, which teaches to deny ungodliness and worldly lusts, to live soberly, righteously and godly in this present world. Finally, Dear Brethren, we exhort you, to endeavor to live in peace, try to keep the unity of the spirit in the bonds of peace; and may the God of love and peace be with you all now and ever—AMEN.

GEORGE OUTLAW, *Moderator*,
AARON SPIVEY, *Clerk*.

EDENTON: PRINTED BY JAMES WILLS.

1810.

MINUTES

OF

THE CHOWAN BAPTIST ASSOCIATION,

Held at WICCACON MEETING-HOUSE, in *Bertie County*, May the 3d, 4th and 5th, 1811.

FRIDAY, MAY 3.

1. AT 11 o'clock brother RICHARD POINDEXTER delivered an introductory discourse from Psalms 92—12.

2. The Conference united in solemn prayer to Almighty God for a blessing.

3. AARON SPIVEY, was chosen Moderator, and RICHARD POINDEXTER, Clerk.

4. Letters from 22 Churches were read, and the Messenger's names enrolled.

N. B. Ordained Ministers have their names in SMALL CAPITALS; Licenciates in *Italics*; Dashes —— —— denote no representation.

CHURCHES.

Churches. Messengers, &c.	Rec. by Bapt.	Rec. by Let.	Dis. by Let.	Excluded.	Restored.	Deceased	Total.	Contributions. L.	s.	d.
1. *Ahoskey.* Hillary Morris, John Sears,	1			1		3	50	0	10	0
2. *Bertie.* Richard Poindexter, Godwin Cotton,	1	1	7	2		1	143	1	0	0
3. *Ballard's-Bridge.* Exum Simpson, Willis Parker,	2					2	35	0	10	0
4. *Bethel.* John Blount, William L. Grimes,	43	3	3	2		3	142	1	10	0
5. *Bethlehem.* Thomas Ackis, Samuel Newbold,			1	1			30	0	10	0
6 *Camden.* —— Joseph Perkins,	47		1	3	5	10	204	0	10	0
7. *Cashie.* Aaron Spivey, William Dossey,	6	2		7		2	207	1	0	0
8. *Cowenjock.* —— Joshua Bell,				1			38	0	10	0
9. *Conoritsey.* —— ——, ——,								0	10	0
10. *Elizabeth.* Thomas Weymouth, David Pritchett,	2	1		2		1	71	0	10	0
11. *Meherrin.* John Wall. Christopher Cook,	5		1	1		1	226	1	0	0
12. *Middle Swamp.* John Harrell, Isaac Miller,	1	6		8		2	43	1	0	0
13. *Outlaw's Chapel.* Moses Gillam, W. Burdain,							31	0	10	0
14. *Powell's Point.* Thomas Garret, William Gray,	7			2			72	0	10	0
15. *Pottecasy.* James Wright, Samuel Parker,		1	1	3		2	73	1	0	0
16. *Ross's M. House.* James Ross, William Cowan,			1				25	0	10	0
17. *Ramoth Gilead.* John Koen, Myles Jones,	3	1	2				37	0	10	0
18. *Roanoke-Island.* John Daniel, Jacob Beasley,				1		1	29	0	10	0
19. *Salem.* Thomas Nicolson, Hugh Knox,	11	1	2		3	1	89	1	0	0
20. *Sawyer's-Creek.* Isaac Arrenton, Thomas Williams,	28		2				79	0	10	0
21. *Wiccacon.* John Nowel, James Ward,				3		2	53	0	15	0
22. *Yoppim.* Frederick Creecy, Joseph C. Benbury,	1		1	1		1	85	0	15	0
23. *Roanoke.* Hardiman Abington, Dempsy Winbourn,							27	0	10	0
Total,	158	16	22	38	8	33	1789	16	0	0

5. The last Church mentioned was, on petition, admitted to membership in this Association.

6. Brother John M'Cabe produced a corresponding letter from the Neuse Association; whereupon, he was invited to sit with us, as their Messenger.

7. Brethren Benjamin Joiner and Philamon Bennett produced a letter of correspondence from the Kehukee Association; and were invited to sit with us.

8. *Resolved*, That Aaron Spivey, John M'Cabe, James Ross, James Wright and William Dossey, be a committee to examine the Circular Letter.

9. *Resolved*, That Godwin Cotton and David Pritchett, be a committee of Finance.

10. The following brethren are requested to write to the sister Associations, viz. Aaron Spivey to the Virginia Portsmouth, William Dossey to the Neuse, and James Wright to the Kehukee.

11. Brethren John M'Cabe, Benjamin Joiner, and Bennett Barrow, are appointed to preach to-morrow; and Philamon Bennett, Aaron Spivey and William Dossey, on the Lord's day.

12. Adjourned by prayer, until to-morrow half past 9 o'clock.

Saturday,

SATURDAY, MAY 4.

Met pursuant to adjournment—The business of the day was ushered in by solemn prayer to the Lord for direction.

1. The Committee appointed to examine the Circular Letter, recommended it to the Association; whereupon, it was read and received.

2. The Brethren appointed to write to the sister Associations, produced each a satisfactory letter.

3. The following Brethren were appointed to bear the corresponding letters to the sister Associations, viz. Aaron Spivey, James Ross and James Wright to the Kehukee, Richard Poindexter and William Dossey to the Neuse, and Thomas Weymouth and John Rowe to the Portsmouth.

4. *Resolved*, That this Association unite with the Bertie Union Meeting, in observing as a day of fasting the Monday after the fourth Sunday in the present month, that we may humble ourselves under the mighty hand of God, and unitedly cry unto him for a revival of religion.

5. *Resolved*, That the 5th article of our Constitution be expunged; and the two following adopted in its place; which shall be considered the 5th and 6th articles of the Constitution.

V. The Association shall have a Moderator, who shall be chosen by the suffrage of the members present, but shall only hold his office during the session, and may be eligible to the same appointment at any future meeting.

VI. The Association shall have a Clerk appointed by the suffrage of the members in session, who may hold his office during the pleasure of the Association: *Provided always*, That he have liberty to resign when circumstances may render it necessary.

6. On casting up the votes it appeared, that brother William Dossey was, according to the Constitution, chosen Clerk.

7. *Resolved*, That the power guaranteed by the 7th article of the constitution, be extended; and that the constitution in future allow each church in this Association to send as delegates, not exceeding three members.

8. The committee appointed by the last Association to draught an address, inviting all the Associations in this State to come together in a general meeting of correspondence, reported, That the duty assigned to them had been discharged—that printed copies of this address had been sent to many, and perhaps all the Associations in the State; and that from information received, a large majority of them had appointed delegates to meet in Convention, on Friday before the second Lord's day in June, at the falls of Tar-river, to form a Constitution for the organization of such a meeting.

9. The messengers from this Association to that Convention are, Aaron Spivey, Richard Poindexter, George Outlaw and William Dossey.

10. At the request of our brother, Martin Ross, who is confined by affliction from this meeting, he is discharged from the office of Treasurer; and William Dossey is appointed in his place.

11. The

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page 1807—

11. The committee of Finance reported as follows :

In the fund, - - - -	L. 18	3
Paid former Treasurer for monies advanced and services rendered, - - -	15	
	L. 3	3
Present contributions deposited with the Treas'r,	16	
Total,	19	3

12. Our next meeting is to be on Friday before the first Sunday in May next, at Elizabeth-City : James Wright to preach the introductory sermon, and in case of failure, James Ross—Worship to commence at 11 o'clock.

13. The Clerk is requested to write the next Circular Letter—to prepare these minutes for the press—have 600 copies printed, and distributed as usual.

N. B. The Churches belonging to the Bertie Union Meeting will apply for their quota of the Minutes to the Clerk. Those belonging to Camden and Currituck, to brother Thomas Boushell, and those to the Yoppim, to brother Martin Ross.

The Editor has the pleasure to subjoin, that the Lord's day was spent in divine worship to the comfort of Saints, and the apparent conviction of Sinners : A large concourse attended at the stage, and though badly accommodated with seats, were politely and anxiously attentive while the brethren, appointed to preach, delivered the truth with independence and energy.

CIRCULAR LETTER.

DEARLY BELOVED BRETHREN,

WE, under providence, are once more permitted to address you in the form of a Circular Letter, and the subject to which we solicit your attention is the doctrine of Sanctification ; than which none can be more important to the Church of Christ.

1st. We conceive, Sanctification to be the work of the Holy Spirit upon the soul, which renders it capable of the enjoyment of God, and is possessed by none, but such as are born again ; nor can either *that*, or *this*, be effected but on those who are original sinners ; because it is sin only which makes these works of grace necessary. The latter is a changing of our old to a new nature and a deliverance from a moral, or spiritual death, to a holy and divine life ; and the other is the quality of which the soul partakes in that change. It may also be said of Justification that no person ever did, nor ever will,

will, enjoy it but such as are completely condemned by the divine law and as fully save by the imputation of Christ's righteousness to them as perishing sinners. The sinner of himself is incapable of advancing either of those displays of free grace: he is herein entirely passive, having no power or disposition to perform them. God has determined every excellence which constitutes the Christian should be inseparably connected with their Sanctification; holiness is not one grace only, but the graces of the Spirit: it is a constellation of graces. This declaration is in unison with the uniform language of Holy Scripture. 1 Cor. 6—11 "But ye are washed but ye are sanctified, but ye are justified, in the name of our Lord Jesus." They are nevertheless distinct blessings, communicated to answer different ends; yet terminating in the same benevolent purpose the salvation of sinners. 2d. The disparity between Justification and Sanctification is very evident, as that satisfies the demands of Justice, delivers us from the curse of the law, and justifies us in the sight of God, by the righteousness of his beloved Son which is imputed and applied in such a manner that it is considered ours of which we are made the righteousness of God in him. 2 Cor. 5—21

This removes sin and pollution from the soul on account of which we were condemned, purifies the mind, gives us a disposition to hate sin, to love God, and all who bear his image, and prepares us for Heaven. Christ's righteousness is put upon us to justify us, the Spirit within us to make us Holy, and to hate iniquity. Isa. 60—2 "*Thy people shall all be righteous.*" "*The work of thy hands that I may be glorified.*"

By the word Sanctify we are to understand two things, 1st. To set a part for a peculiar use. 2d. To make holy or make clean. Isa. 1—16. "*Wash you make you clean and put away the evil of your doings.*" These uses of the word may be demonstrated by a number of passages of Scripture, among the rest we will refer you to the following. Gen. 2—3. Exod. 13—2. We here find that God sanctified the seventh day he first appointed it and then made it a holy day. In a similar manner the Temple, Tabernacle, the Altar, and the Sacrifices, were sanctified, under the ceremonial law. The same may be said of the nature of the work of Sanctification, when applied to the sons. John 10—36 "Say ye of him whom the Father hath Sanctified thou blasphemest because I said I am the Son of God."

The above sentence alludes to our Saviour, whose Sanctification, means his separation from sinners, being set a part for the work of redemption, by the special appointment of the Father. And in a qualified sense all the elect may likewise be considered to be oppointed as Christ's mystical body, of whom he is given to be head over all things and they by virtue of this union derive from him eternal life. Jude. ver. 1. "*To them that are sanctified by God the Father and preserved in Jesus Christ and called.*" Here it appears that they are both sanctified and preserved doubtless as the chosen heirs of the Kingdom of God.

3d. As they are appointed to enjoy Heaven; they must be made holy otherwise they are disqualified, for these sublime mansions, God therefore sanctifies or makes them holy. He is holiness itself and Heaven is his holy habitation, consequently it is said by the Apostle, Heb. 12—14 "*Follow peace with all men, and holiness without which*

no

man shall see the Lord." It may be asked, by some how can this be accomplished seeing we are sinners and our hearts deceitful above all things and desperately wicked? We answer that when God Sanctifies the soul, it is washed, in the blood of Christ, which cleanseth from all sin. Rom. 5—9. 4th. Some have been induced to assert that it is absolutely necessary for us to be made holy, or perfect in the flesh, as well as the soul, and that we are capable to arrive at complete holiness in each, even in this world; but however desirable it may be to every lover of God to be perfect still it is a stubborn fact supported by scripture and reason that the flesh in this sense of the word remains as long as we continue in time in an unsanctified state. 1 Cor. 15—43—44. It is here proven that the bodies of the saints when dissolved by death are "Sown in corruption," that they are here frail creatures, and their bodies are mortal, subject to putrefaction, and never perfect until their resurrection. See Phil. 3—21—"*Who shall change our vile body that it may be fashioned like unto his glorious body.*"

Indeed the rational feelings of every child of God, must convince him of the truth of these remarks, as the most upright find a sufficiency of sin in their best duties; as, not only to make them mourn over their infirm and corrupt flesh, but to create a constant strife between the flesh and spirit.

5th. Although the body is never changed or made holy in time it is not so with the soul, this *(if we pay the least respect to the authority of Holy Scriptures)* we must conclude is made holy. Such we apprehend, to be the state of every believer, who enjoys the peace and comfort of love to God, and is freed from the terrors of the law, pardoned and accepted in Jesus Christ. Rom. 8—1. They are accepted in God's sight as righteous, 1 Cor. 5—21. "*For they are found in Christ not having their own righteousness but that which is through the faith of Christ the righteousness which is of God by faith.*" Phil. 3—9. They are also, made holy, by the sanctifying spirit and grace of Christ: who in truth becomes their sanctification 1 Cor. 1—30.

In addition, to what we have said above, permit us to remark that Christ speaks of every believer, as his, and the Father's recepticle. Where they take up their abode, and of course the soul must be holy, or they would not become its inmates. "*For behold the Kingdom of God is within you.*" "*And we will come unto him and make our abode with him.*" "*Know ye not your own selves that Jesus Christ is in you except ye be reprobates.*" "*For they are complete in him which is the head of all principality and power.*" Luke 17—21. John 14—23. 1 Cor. 13—5. 2 Cor. 13—5.

If this doctrine be incorrect, it will follow as a necessary consequence, that the Lord Redeemer can never be said to have a complete possession of the soul in this world; as is evident the contrary belief, involves the idea, that the soul is but half redeemed; at most it has received but a partial change. This hypothesis is in direct opposition, sacred truth. See Eph. 4—24. "*The new man which after God is created in righteousness and true holiness.*"

Moreover, the language of the promises of God, in respect of the nature of what is bestowed, corresponds, with the notion of a complete change. "*And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy*

thy heart, and with all thy soul." A new heart will I give you, and a new spirit will put within you, and I will take away the stoney heart out of your flesh, and will give you a heart of flesh." "*And I will put my fear in their hearts, that they shall not depart from me.*" Deut. 30—6. Ezek. 36—26. Jer. 32—40.

6th. Sanctification is an instantaneous work; and the soul by its influence is made holy, and would at any time, be (*when God shall please to call it from time to eternity*) ready to enjoy the glories of Heaven. There are some, who insist on this doctrine who notwithstanding hold with a progressive sanctification, in a way which seems to involve; 1st. that the work was not completely done at the first; or secondly, that the flesh might partake in some measure of holiness, in our present mode of existence.

Those doctrines we can by no means admit of, because we believe the soul to be perfectly sanctified at once, nor can we conceive any additional quality may or can be added, for that would be impossible, inasmuch, as it would prove sanctification is not what it appears to be; the quality must be perfect, or it would have no existence in the mind; it must make the soul holy or sanctification is an unmeaning word.

7th. If Sanctification be a progressive work the progress does not consist in the purification of the flesh, this we have already demonstrated remains in its original corruption, until dissolved by death and renewed, in the resurrection. It is true, in the progress of grace in the soul, the flesh may be more or less mortified; which comports with the saying of the Apostle. Rom. 8—13. But mortification, and sanctification are two things: *that*, may be the consequence of *this*, but can never be the same as the former supposes the continuation of what is subdued; but the latter is a complete removal, of the turpitude, and dominion of sin, from the soul. But as religion in general is progressive in its nature, and mankind are capable of improvement, and this, being the design of God, in redemption; it appears proper to believe, that there will be an augmentation of holiness in the soul, in proportion to its advances in a divine life. Nor will the progress stop here, but must continue in eternity. We do not suppose the increase will be in the quality: this we presume impossible, but in quantity; the soul will become more capacious, and rendered sufficient to bear, an eternal weight of glory. See 2 Cor. 4—17 "*Worketh for us, a far more exceeding and eternal weight of glory.*" "*But the God of all grace who hath called us unto his eternal glory.*" 1 Pet. 5—10. John 3—2. *But we know that when he shall appear, we shall be like him for we shall see him as he is.*" This likeness will consist in holiness and fervency of love, it seems also expressive of positive happiness; not an instantaneous, but a gradual assimulation which however, may be considerd a positive like mindedness with him; nevertheless capable of perpetual increase, in proportion as the mind and glory of God, is disclosed. As it respects positive holiness, we likewise suppose a perpetual increase. None will pretend to deny but there will be an eternal progress in the happiness of all the ransomed of the Lord: it therefore, appears necessary that there be also an equal degree of increase in holiness, as our happiness depends upon holiness; for we have just as much of *that* as we have of *this*. "*What is holiness, but that in which the whole law is summed up;* "*Love?*" "*but love is capable of becoming more rooted and grounded*

as

s well as more intense, as the worth of the object is more known; and as every attainment capacitates the mind for greater advances, and the object to be known "*passeth knowledge;*" there is reason to believe, that the things, which God has prepared for hem that love him, includes nothing less than an eternal accumulation of blessings." This accumulation, in our militant state, is called a growing in grace. 2 Pet. 3—18. The increase of knowledge in Jesus, always precedes a growth in grace; and in the same degree the one increases, the other follows proportionably. If this doctrine implied the notion of merit, the inconsistency of it would be manifest, with our former opinion of Sanctification. Man in his purest state, could merit nothing at the hand of God; as the utmost of what he did, or could do, was his duty; *Much less* is it possible for fallen guilty mortals, to merit any thing, at the hands of an offended God. But no such idea is included in this hypothesis; because these very works, which it pleases God to progress, in us, are the effects of his own operations; he increases the works of which he is the author, and proper cause. There is no fear of exhausting the fountain of eternal glory; or claiming equality with infinitude; as there will be in endless duration, yet an infinite chasm, between a finite creature, and an infinite God.

Let these considerations, prompt you dear Brethren, to a holy diligence in every christian duty; and excite you anxiously, to look for the coming of our Lord Jesus, in the glory of his Kingdom.

EDENTON:—PRINTED BY JAMES WILLS.

1811.

MINUTES

OF THE

CHOWAN BAPTIST ASSOCIATION,

Holden at the Baptist Meeting-House in *Elizabeth-City*, May 1st and 2d, 1812.

FRIDAY, MAY 1.

1. AT 11 o'clock Brother WRIGHT delivered an introductory discourse from 1 Pet. 11—7. *Unto you therefore which believe he is precious.*

2. The Conference united in solemn prayer to Almighty God for a blessing.

3. Brother AARON SPIVEY was chosen Moderator; and as our standing Clerk was absent, Brother JAMES WRIGHT was appointed scribe.

4. Letters from 21 Churches were read, and the Messengers' names enrolled.

☞ In the following list and throughout the Minutes, ordained Ministers have their names in SMALL CAPITALS. —— —— denote no representation.

CHURCHES,

Churches. Messengers, &c.	Baptized.	Rec. by Let.	Dis. by Let.	Excluded.	Restored.	Deceased.	Total.	Contributions. £.	s.	d.
1. *Ahoskey.* Hillary Morris, Dan. Winn, Geo. Holliman,	1			1		1	49	0	5	0
2. *Bertie.* Richard Poindexter, Godwin Cotton,	5	3	2		1		150	1	0	0
3. *Ballard's-Bridge.* Exum Simpson, Thos. Jones, H. P. Bennett,	27					1	61	1	5	0
4. *Bethel.* Martin Ross, John Blount, Peter P. Lawrence,	16	1	3	5		8	141	1	10	0
5. *Bethlehem.* Lem. Pendleton, Francis Hooker, R. Stacy,	4	2				3	32	0	10	0
6. *Camden.* Thos. Burges, Saml. Walkeep, James Bartlett,	42		1	2	3	11	230	1	0	0
7. *Cashie.* Aaron Spivey, Wm. Dossey, George Outlaw,	4	2	4	10*		2	173	1	10	0
8. *Cowenjock.* William Lerry, Joshua Bell,	2		2	1			36	0	10	0
9. *Conoritsey.* ——— ———, ——— ———,										
10. *Elizabeth.* John Rowe, Bailey Jackson, D. Pritchard, jr.	2	3	1	2		2	71	0	15	0
11. *Meherrin.* Thos. Deans, Isaac Carter, Christopher Cook,	3	2	5	1	2	2	209	1	5	0
12. *Middle Swamp.* Nathaniel Pruden, John Harrel,				3			40	0	10	0
13. *Outlaw's Chapel.* ——— ———, ——— ———,										
14. *Powel's Point.* Jer. Etheridge, J. Sawyer, A. Etheridge,	1				1	4	70	0	10	0
15. *Pottecasy.* James Wright, Wm. Moore, Wm. E. Moore,					1	1	73	1	0	0
16. *Ross's M. H.* James Ross,	1						27	0	10	0
17. *Ramoth-Gilead.* John Koen, A. Evans,	4				1		42	0	5	0
18. *Roanoke-Island.* William Etheridge, Jacob Beasley,	2			1			27	0	10	0
19. *Roanoke.* Hardiman Abington, Dempsey Winburn,	1	1				1	27	0	10	0
20. *Salem.* John M'Donald, Stephen Keaton, Wm. Wilson,	1		1	1		2	81	1	0	0
21. *Sawyer's-Creek.* John Hastings, Josh. Sanderlin, A. Tuttle,	9	1		2	1	2	85	0	10	0
22. *Wiccacon.* John Nowel, James Ward, Miles Rainor,	4		2			3	85	0	15	0
23. *Yoftim.* Frederick Creecy, Jos. C. Benbury, Fred. Luton.	10	2	1			3	93	1	0	0
	139	17	22	29	10	46	1253	16	10	0

* These were excluded for having removed away without applying for regular dismissions.

5 Corresponding letters were called for—Whereupon brother John M'Cabe presented one from the Neuse Association, with a number of their Minutes, brethren Mitchell and Kieling presented one from the Portsmouth Association, with their Minutes, which were filed with the Association papers, and the Messengers invited to sit with us. A letter from the Kehukee Association was likewise received, but without either Messenger or Minutes.

Received through the kindness of brother *Brame* 6 copies of the Dover Association Minutes; for all of which we record our thanks.

6. *Resolved*, That brethren M. Ross, R. Poindexter, Jas. Mitchell, J. M'Cabe and Jas. Wright be a committee to examine the Circular Letter written by William Dossey, and report to-morrow;—and that Wm. Wilson and David Pritchard be a committee to receive the contributions.

7. The following brethren are requested to write to the sister Associations, viz. Jas. Ross

Ross to the Kehukee, R. POINDEXTER to the Virginia Portsmouth, and A. SPIVEY to the Neuse.

8. By thanksgiving and prayer, the Association adjourned until 8 o'clock to-morrow.

SATURDAY, MAY 2.

Met pursuant to adjournment. The business of the day was ushered in by solemn prayer to the Lord for direction.

1. The committee appointed to examine the Circular Letter, reported by reading the letter, which was approved, and ordered to be printed with these Minutes.

2. Owing to some impediment brother SPIVEY did not prepare the corresponding letter to the Neuse Association. He is requested to prepare it at some convenient time, with the signature of the Association. The other brethren appointed to write to sister Associations, produced each a satisfactory letter: and the following brethren are requested to bear them—A. SPIVEY and J. Ross to the Kehukee, M. Ross, R. POINDEXTER and WM. DOSSEY to the Portsmouth, and DOSSEY and POINDEXTER to the Neuse.

3. Brethren JEREMIAH ETHERIDGE, *Wm. Brame*, JAS. ROSS and R. POINDEXTER are appointed to preach to-day; and SPIVEY, KIELING and MITCHELL to-morrow.

4. *Resolved*, That brethren SPIVEY, GILLAM and J. Ross be a committee to wait upon the Church at Conoritsey—enquire why she has failed these several years to represent herself in this Association, and make report to the next Association.

5. Committee of Finance reported,

Present contributions,	- -	*L.* 16 : 10 : 0
Balance in the fund,	- - -	19 : 3 : 0
		L. 35 : 13 : 0

As the Treasurer was not present, the money advanced last year could not be reimbursed.

6. The Minutes of the Baptist General Convention of North-Carolina being read, produced sensations truly pleasing; whereupon brethren M. Ross, SPIVEY, DOSSEY, Outlaw, and in case of failure of either, POINDEXTER were chosen Messengers to the *General Meeting of Correspondence*, to be holden in Raleigh Friday before the fourth Lord's day in July next.

7. *Ordered*, That our Treasurer refund the money advanced by the Messengers of this Association to the General Convention; and also pay 5 dollars to the General Meeting, as the bounty of this Association.

8. Agreed that brother DOSSEY write a letter signifying the appointment of our Messengers to the General Meeting, under the signature of this body.

9. "We do earnestly request the Association to look with sympathy upon the languishing state of the Union Meetings in this part of the Lord's vineyard, and if in your wisdom you can think it for the better, let all the Union Meetings be under the direction

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" tion of the Association." Such was the request of the Church at Bethel; which is hereby referred to the Churches, and they requested to signify in their respective letters whether they wish the Union Meetings to be under the direction of the Association.

10. Our next Association is to be at Parker's Meeting-House, to commence Friday before the second Sunday in May next. Brother ROWE to preach the introductory sermon; and in case of failure brother WEYMOUTH.—Worship to begin at 11 o'clock.

11. Brother WOODBERRY is requested to write our next Circular Letter upon any religious subject he may choose.

12. *Ordered*, That these Minutes be transmitted to our standing Clerk, who is requested to prepare them for the press—have 500 copies printed, and distributed as usual.

13. Adjourned by prayer to the time and place above.

CIRCULAR LETTER.

BELOVED BRETHREN,

IN the XVth of Acts we have the origin of our Associations. Here messengers from the churches were sent to Jerusalem, to confer upon a question of importance; which being decided, the result was returned by the messengers in a circular address. Hence the origin of our practice in accompanying the minutes of our proceedings with an epistle upon some useful subject.

As this practice has been common among us ever since the above mentioned period, it is somewhat difficult at this time to select a subject of general interest not previously illustrated. We however have fallen upon one designed for our present address, not found in the minutes of any association which have fallen into our hands. It comprises *the reciprocal duties of a Pastor and his People*. This subject we deem of much importance to your best interest, and are therefore of opinion that it has been too long neglected.

A very distinguished branch of a Pastor's duty is, *to feed the flock of God over which the* HOLY GHOST *has made him overseer*. The learned informs us that the root from which the term Pastor proceeds, signifies *to feed*. Hence those who sustain this office are sometimes called Shepherds; the principal business of whom is to feed the flock committed to their care.

I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. Jer. III.—15. Such is the comfortable promise of the Almighty to his church ushered in by prophecy. And while it contains a declaration that he will bestow upon his people men in this office, it no less proclaims their work. They shall feed—not the swine, nor goats; but the *lambs and sheep of the Chief Shepherd and Bishop of Souls*. John XXI.—15—17. 1 Pet. II.—25.

The sublime doctrines of the gospel, such as the sovereignty of God in the choice of his people in Christ before the foundation of the world, their justification by the imperfection of Christ's righteousness alone, together with their everlasting security founded upon the immutability, love, and promises of the Lord are the *strong meat* of the gospel, suitable for *such as are of riper years*. And while these are proclaimed for the instruction, support, and comfort of the sheep, the *lambs* should not be neglected, but nourished with the *sincere milk of the word*—the plain, simple truths of the gospel, *that they may grow thereby*. They should be feasted with experimental and practical piety, and led to the ordinances of the Lord, those breasts of consolation from which they receive the comforts of a smiling Jesus and an approving

approving conscience. In a word, it becomes the Pastor to take cognizance of and feed the whole flock committed to his care. He should *seek that which was lost ; bring again that which was driven away ; bind up that which was broken ; and strengthen that which was sick.* Ezek. XXIV.—16.

It is true the Lord says he will do this ; but is it not equally true that the method of his doing it is by the instrumentality of his under Shepherds ? This being ceded, it requires them to have a particular knowledge of all the flock of which they have the oversight.

A second branch of the Pastors's duty is, to *govern* the flock he feeds. It is reasonable to suppose that the flock should be subject to the Shepherd, and the scriptures declare that the Holy Ghost has made Pastors *overseers* of the church, and that such as *rule well* are worthy of double honor. Acts XX.—28. 1 Tim. V.—17. From these authorities, and others of similar import, we must conclude, that notwithstanding the power to govern is originally in the church, yet that the Pastor exercises more than an ordinary share with his brethren. He occupies the superior place in conference. It is his to preside, to announce decisions, administer reproofs, and maintain order in the house of God.

It may be worth a few moments of our time to notice the manner in which this power should be exercised. Not in an imperious or lordly manner. They may *not lord it over God's heritage ;* but should be *gentle among them, even as a nurse cherisheth her children.* 1 Thes. II.—7. What language! What tenderness of expression is here ! Then with what delicacy and tenderness should Pastors exercise the power in the church which the Lord has granted them ! while on the one hand they should be faithful to reprove and rebuke with suitable authority ; on the other they should exercise temperance, forbearance and long suffering with meekness. And while he must *warn the unruly*, he should *comfort the feeble minded, support the weak, and be patient toward all men.* 1 Thes. V—14. It is his duty to instruct the ignorant, direct inquirers, comfort mourners, succor the tempted, relieve the necessitous, reprove the negligent and disobedient, encourage the dutiful, and embolden the diffident. To discharge his duty therefore requires him to have particular acquaintance not only with the *persons*, but the *circumstances* of those under his care. Hence we see the propriety of *his teaching, both publicly and from house to house.* Acts XX.—20.

To encourage to the performance of his arduous duties, let the Pastor, the Spiritual Shepherd read the awful denunciations of the Almighty against the unfaithful ; especially Ezekl. XXIV.—1—10. Let him conceive of the situation of such as are thus charged, and ask his own conscience whether he is not the man ? Let him then examine the appeal of Paul to the brethren and elders at Ephesus, Acts XX.—17.—to the conclusion, and see whether there is not sufficient joy attendant upon this faithfulness of conduct to cause an anxious solicitude, accompanied with an holy resolution, through the assistance of grace, to be found thus approved. But if your work is arduous, it is not without its reward. You are the *host* unto whom the wounded half dead man is committed. To bear with his infirmities, nurse his wounds, and administer soul comfort ; his forlorn condition notwithstanding, require patience, forbearance, and vigilance. In a word, the proper discharge of your duty requires much self-denial. You must often leave a tender affectionate wife like a destitute widow, your rising offspring as fatherless, and your domestic concerns in disorder. You must lay your account with losses *here*, but expect the reward to be graciously bestowed *hereafter. When I come again I will repay you.* Then the joyful approbation will be pronounced ; *Well done good and faithful servant, enter thou into the joy of thy Lord.*

Secondly, We shall disclose some of those duties which the church owes to her Pastor, the performance of which affords him great encouragement.

Obey them which have the rule over you, and submit yourselves : for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief : for that is unprofitable for you. Heb. XIII.—17. Such was the direction of the Apostle to his brethren, such was their duty to their Pastor, and consequently such is the duty of all churches to those who are over them in the Lord now ; for no scripture is of private interpretation, but is designed for the benefit of us in these last ages of the church.

By *obeying them* however, we are not bound to follow them wherever their fancy may lead, but only where

where they conform to Christ; thus says our Apostle, *Be ye followers of me, even as I also am of Christ.* 1 Cor. XI.—1. In these words we have both the *duty* and the *measure* of it; the duty is, *follow me;* the measure is, *as far as I follow Christ.* Hence where a man divides from Christ there we are at liberty, nay, bound by duty to separate from him even if he should be the Pastor of our church; but where he conforms his precepts and examples to the gospel, our obedience will appear, in attending to his doctrines with faith, and yielding to his examples with readiness and zeal: It will appear by receiving from him the precious ordinances of the gospel and attending him in their administration; in hearing the reproofs which we desire with submission and in profiting by them.

2. *We beseech you brethren to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly for their work's sake.* 1 Thes V.—12—13 As none but a brother in Christ can hold the Pastoral office, we are bound by the laws of Christ to love him; and as if this were not sufficient, our Apostle declares that *we are taught of God to love one another;* but as our Pastor we are bound to esteem him *very highly* for his work's sake; he is to have not only our love as a brother but as a minister, and as that peculiar minister which we have distinguished from others by a special call to feed us, to teach and guide us into the paths of duty: we should therefore be very careful to avoid any thing either in word or conduct that might lead him to doubt this high esteem; how often has it been the case when you have heard a stranger, that all the time which you've spent in company of your Pastor has been consumed in praising the late preacher? It may be well to express your approbation of the talents and manners of a visiting brother, but this should never be done in a manner to undervalue your Pastor; we are apt to be pleased with the face and manners of strangers, but perhaps half the time that our Shepherd has been with us, would convince us that we had overrated the talents of the visitant, and undervalued those of our constant preacher: It is neither inconsistent with propriety nor destructive to humility, to let the man under whose ministry we have been frequently blest, know that we are satisfied with his gifts, and indebted to them under God for much instruction and comfort.

We are exhorted to *remember them.* This should be done at a throne of grace in our prayers; it was frequently desired by the Apostle, and is the anxious solicitude of the humble ministers of Jesus now; it is to our interest to discharge this duty; God hears and answers the prayer of faith; therefore, when the church is engaged with the Lord in prayer for her Pastor he obtains the presence of the Lord, is furnished from above with the bread of life for their souls, is emboldened in the cause, and with those zealous men of God who were sent from the Association at Jerusalem, he is ready to hazard his life for the name and cause of the Lord Jesus.

An affectionate remembrance of our Pastor will appear by frequenting his preaching appointments, eagerly attending to the instruction which he gives, and by yielding obedience to the truths advanced; solemn attention to what issues from the lips of the preacher is the best evidence which he can have of approbation; this with a tantamount practice is worth a thousand airy professions and flattering declarations; it is indeed the summit of praise, the ministers zenith of earthly glory; it is yours brethren to bestow this praise, this honor, this bliss, by silent attention; and it is frequently heightened by trickling drops from your rivetted eyes.

3. *If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? nevertheless we have not used this power over you, but suffer all things lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? even so, hath God ordained, that they which preach the gospel, should live of the gospel. Let him that is taught in the word, communicate to him that teacheth, in all good things. Let the elders which rule well, be counted worthy of double honor, especially they who labor in word and doctrine. For the scripture saith, thou shalt not muzzle the Ox that treadeth out the corn, and the laborer is worthy of his reward.* 1 Cor.—VIII.—11—14. Gal. VI.—9. 1 Tim. V.—17—18.

Nothing can be more in point than these scriptures, that the church should administer to the temporal necessities

necessities of her Pastor; but as if this were not sufficient, the Apostle in applying this subject energetically enquires, *Who goeth a warfare at any time at his own charges? who planteth a vineyard and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?* 1 Cor. IX—7.

Shall the brave, the generous soldier separate from his dear connections; shall he leave all that is pleasing and risk all that is dear? Shall he enter the list with a contending foe and sustain the hazards of a perilous war? Shall he do all this for the advantage and safety of others and they not minister to his necessities nor the necessities of those who are dependent upon him for support? Shall the laborious husbandman with toil and industry plant his vineyard? Shall he with care and diligence enclose and nurse it and at last be denied a participation of the fruit? Or shall the tender affectionate Shepherd fold and feed his flock? Shall he lead them to pasture by day, and watch and protect them by night? Shall he seek the lost, relieve the necessitous, support the weak, nurse the sick, and bring again that which was driven away? And shall he be denied the milk of this flock? Such seems to be the strain of the Apostle's reasoning; and who is there among us that does not feel its force? May not the pungent reply of Nathan to David on another occasion be applied to some of us on this? *Thou art the man* said the faithful prophet. And may not the writer say to the withholder of that support which the gospel requires him to bestow upon his Pastor, thou art the man unto whom this reproof is addressed; thou art the person who hast withheld from the soldier, denied to the vine-dresser, and claimed of the Shepherd that portion which the law of justice imperiously demands.

The law of justice did I say? Yes, the support of the gospel is not a mere gratuitous bestowment which we are at liberty to withhold and be guiltless, but a requisition of the law of Jesus Christ, which to refuse, if rightly understood, would incur guilt; *Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? even so, hath the Lord ordained, that they which preach the gospel should live of the gospel—and the laborer is worthy of his reward.* When therefore it shall appear that the minister in the temple or the servant at the altar was not by the law of Moses provided with a support—when that God's appointment to the performance of a duty does not bind with moral force, or that the law of justice does not demand the laborer's hire, then, and not till then, will it appear that a church who has voluntarily called a minister to take charge of and watch over her, is not under moral obligation to bestow upon him a genteel support.

We know there are churches who are not in a capacity to do this, but does this destroy the obligation? To serve such is a noble service which carries with it its own reward, and which a minister of Jesus would joyfully perform; but this no more frees churches from this duty than a bankrupt law does from the payment of just debts.

Beloved brethren, we have to acknowledge that we entered upon this subject not without some conflict, we knew it to be unpopular, but we believed it had been too long neglected; nothing but the imperious demand of a faithful illustration of this subject, occasioned by much neglect in this day of darkness, and too much union with the world, could induce us to have brought these duties into review; we fear that both Pastors and churches may have been guilty, and if they have the better way is to acknowledge and reform. It is high time for us to enquire what is the cause of God's controversy with us? O that he may make it known, and though it were a right hand or right eye sin, enable us to abandon it: we hear that the Lord is doing wonders for the churches in other Associations; then why are we so cold and languid? there is doubtless a cause, and is it not our duty and interest to make diligent search for it? Let us find the cause and then seek the remedy. In a late revival in Virginia there have been above a thousand baptized and added to the churches of the Dover Association. Many have also been added to the churches of the Neuse and Kehukee Associations to the south of us; and the work is spreading. Let this encourage us to diligence and prayer; let us perform our duty and then pray the blessings of God to attend it.

We have the happiness to subjoin that there have been a small number united to our churches since the last; we hope they may be a prelude to a greater; we trust that these are the first fruits of a plentiful harvest. May the Lord realise our wishes in bringing thousands home to God through Jesus Christ; to whom be glory forever.——Amen.

MINUTES

OF THE

CHOWAN BAPTIST ASSOCIATION;

HOLDEN AT PARKER'S MEETING-HOUSE, NEAR MURFREES-BOROUGH, ON THE 8, 9, AND 10 OF MAY, 1813.

MURFREESBOROUGH:
PRINTED BY DICKINSON AND HUNTINGTON.

1813.

MINUTES, &c.

SATURDAY, May 8.

1. At 11 o'clock, brother John Brice, delivered an introductory sermon from II. Tim. 4—2. "*Preach the word.*"

2. The brethren came together in conferenee, and after uniting together in solemn prayer to the Lord, chose brother George Outlaw Moderater, and brother James Wright Scribe.

3. Messengers from sister associations, together with ministering bretheren in general, were invited to sit with us.

4. Letters from the churches were read which disclosed the following account.

CHURCHES.	MESSENGERS.	Baptised.	Rec'd by Letter.	Dismissed.	Excommunicated	Restored.	Dead.	Total.	Contribution. L.	S.	D.
Ahoskey.	Hillery Morris, Daniel Winns, Samuel Holliman,		1					50	0	7	6
Bertie.	Richard Poindexter, Godwin Cotton, Cader Powel.	3	1	2	2			150	1	0	0
Ballard's Bridge.	Reuben Lassiter, John Jordan, Thomas Jones,	23	1				1	84	1	5	0
Bethell.	Martin Ross, Joshua Skinner, Peter P. Lawrence,	12		4	5		4	140	1	10	0
Bethlehem.	———										
Cashie.	Aaron Spivey, Wm. Dossey, George Outlaw,	36		2	2		5	208	1	10	0
Cowenjock.	Joshua Bell,						1	35	0	10	0
Connaritsy.	James Rutland, James Jenkins, A. Hermon.							70	1	0	0
Elizabeth.	John Rowe, D. Pritchett,	2	1		4		3	67	0	15	0
Meherrin.	Thos. Deanes J. Barrett,	7	6	7	1		6	181	1	0	0

Middle Swamp.	N. PRUDEN, J. Harrel.	1					1	40	0	10	0
Outlaw's Chapel.	Moses Gillam, W. Berridel, J. Mitchell,	2	1				2	32	0	10	0
Powell's Point.	JEREMIAH ETHERIDGE, Thomas Garrett.	2	2	2			2	70	0	10	0
Pottecasey.	J. WRIGHT, L. Parker.	4	2				4	75	0	10	0
Ross' M. H.	JAMES ROSS, Geo. Outlaw, William Cowan.	1	1					20	0	10	0
Ramothgilead.	John Koen,	1		1	3			42	0	10	0
Roanoke.	H. Abington, W. Sandford,	2	1				1	28	0	10	0
Roanoke Island.	—— ——										
Salem.	W. Wilson, J. M'Donald,	1		1	2		5	70	1	0	0
Sawyer's Creek.	D. M'Farland, A. Tuttle,	3	2		1	1	4	72	0	10	0
Wiccacon.	JOHN NOWEL, F. Williams, Timothy Walton,	1	1					87	0	15	0
Yeopim.	HENRY KELAND, J. Horton, Frederick Cresey,	7	2		3	2		103	1	10	0
Shiloh.	Lemuel Burges, B. Jones,	7	2	2	6		12	219	0	10	0
		115						1843			

Explanation.—Ordained ministers' names are in SMALL CAPITALS.—Licentiates' in *italicks*.—Dashes —— —— denote no representation.

5 The following corresponding brethren were joyfully received:—viz. JESSE READ from the Kehukee Association, who presented her minutes; WM. CREATH and Joseph Saunders from the Meherrin, who presented a letter and six copies of minutes; WM. P. BIDDLE, from the Neuse, who produced her letter; and DEMSEY CASEY, from the Virginia Portsmouth, who also handed in a corresponding letter. These brethren were all invited to continue with us, and aid us in our business.

6. Brethren JOHN BRICE, JOHN BOWERS *Jacob Darden*, *Josiah Crudup*, *Wm. Brame*, and *Bennett Barrow*, being visitors, were invited to seats in the Association.

7. Brother *Wm. Brame*, has the thanks of the Association, for a number of minutes from different religious bodies of our denomination.

8. *Resolved*, That brethren M. Ross and A. SPIVEY be a committee to examine the Circular Letter written by brother JAS. WOODBERRY, and report on Monday:—That brethren W. Wilson and John McDonald be a committee of finance.

9. Agreed to open a correspondence with the Meherrin Association.

10. Appointed the following brethren to write corresponding letters:—*Jacob Darden* to the Kehukee; JAMES ROSS to the Meherrin; AARON SPIVEY to the Portsmouth; and RICHARD POINDEXTER to the Neuse.

11. Appointed Wm. Creath, Wm. P. Biddle and John Brice to preach on Lords Day, and Aaron Spivey with James Ross on Monday.

12. By prayer and thanksgiving, the association adjourned until Monday, 8 o'clock.

LORD'S DAY, May 9.

The brethren appointed to the stage, preached to a numerous and attentive congregation, with evidences of divine approbation.

MONDAY 10th—8 o'clock.

Met pursuant to adjournment, and after solemn prayer to the Lord, the committees were called upon to report.

1. The committee appointed by the last Association to inquire wherefore the church at Connaritsy has failed for several years to represent herself in this Assoctation, reported: That they had visited said church, and obtained satisfaction; and as the church was represented in the present Association the report was satisfactory.

2. The committee appointed to review the circular letter, reported the letter, which was read and received.

3. Brother *Darden* presented a satisfactory corresponding letter to the Kehukee Association, and brethren Spivey and Poindexter were appointed to bear it as messengers. Brother J. Ross produced a letter to the Meherrin Association, which was accepted, and brethren Spivey and Wright appointed messengers. Brother Spivey presented a letter to the Portsmouth, which was received, and brethren M. Ross and J. Wright appointed to bear it. Brother R. Poindexter produced a satisfactory letter to the Neuse Association, and brothers Spivey and J Ross were appointed the bearers.

4. Agreed, that brethren M. Ross, W. Dossey, A. Spivey, and G. Outlaw, sen. and in case of failure of either, R. Poindexter, be our messengers to the North Carolina Baptist General Meeting of Correspondence; and that the Treasurer pay to that meeting the snm of five dollars as the bounty of this Association.*

5. This Association agrees to the alterations in the constitution of the General Meeting of Correspondence, proposed by the Flat River Baptist Association.

6. The churches composing the Chowan Baptist Association, are hereby requested to signify to the next Association the plans which they have adopted for the support of the ministry; and also the sum which each church conttibutes annually, for that purpose.

7. Brother James Wright is requested to write the next Circular Letter, on some religious subject, which to him may appear best adapted for usefulness.

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* The Editor, from motives of propriety, has withheld the report of the committee of finance.

8. *Resolved*, That our next meeting be in Edenton, on Saturday before the second Lord's day in May next, and that brother JAMES WRIGHT preach the introductory sermon in the Baptist Meeting-House at 11 o'clock—and in case of failure on his part, brother J. Ross.

9. *Ordered*, That these minutes be transmitted to the clerk; who is requested to prepare them for the press; have 500 copies printed, and distributed as usual.

10. Adjourned by prayer to the time and place before recorded.

The Editor is surprised to find complaints lodged against the association, for not forwarding the minutes; especially, when it is known to be the duty of each church in the Bertie Union-meeting, (from which this complaint has issued) to apply for her quota of minutes to the clerk.

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CIRCULAR LETTER.

The Ministers and Messengers of the "Chowan Baptist Association," to the several Churches they represent send christian salutation.

DEAR BRETHREN,

The excellency of the religion of Jesus Christ; its spread and influence in the world; and the means by which it is to be advanced; are subjects, to which we solicit your attention.

The excellency of the religion of Jesus Christ, is a subject of unbounded magnitude; being clothed with divine authority, and crowned with divine success: here the wisdom of God and the Deity of his Son are on a level.—The redemption of the church of God, and the merits of a Saviour of a ruined world, surpass the sagacity, and knowledge of man.

The Gospel of the Messiah in all its parts completely forms a unison. The Glory of God, and the happiness of his people are here inseparably connected. This Gospel is truly excellent, for the manner of its communication to the world; and the admirable glories of its divine author. What are the boasted inventions of men or the sayings of antiquity, when compared with the illustrious doctrine, and holy triumph, of the Son of God?

Christ the author of our Salvation, stamps the Gospel with immortal worth; his cross, his crown, are the foundation and consummation, of his people's bliss; without the one, the other would be incomplete. View the doctrine of Christ and the eternal God is seen in every act and part; speak of his worth, and virtues, and while you speak, his presence, complete with "grace and truth," gives life and energy to the theme: call all thy powers into action and

without his strength you miss the mark; prepare to live, and without Christ you die, a bitter death!

The amiable character of "Jesus of Nazareth;" his worth, wisdom, power and love, all give sure consolation (to all who delight in his glory,) in life, and composure in death: all he did or suffered, received its accomplishment in the divine approbation. "This is my beloved Son, in whom I am well pleased."

Dear Brethren, should we speak of his deity, atonement, sufferings, or triumph: still we should tell you but a small part of the "excellency of Christ," and the glory of his power. The Doctrine, worship, and discipline of the New Testament, are clothed with divine beauty, and perfection. Every promise of the Gospel is love—every exhortation is strength—every encouragement is victory. Excellent rules and examples, illustrate every part of his mediatorial character: and emit a divine excellency in all the communications, made to the Church and people of God.

The Deity and atonement of Jesus Christ, his union with his people, and prevalent intercession in Heaven for them; are truths of the first magnitude, the excellency of which has in every age and period, since the introduction of Revelation, regulated the prospect, and filled the hearts of his faithful followers with love and praise. "For of him, and to him and through him, are all things." The spread and influence of the religion of Jesus Christ is similar to what it was in the Apostolic age. "To the Jews a stumbling block, and to the Greeks foolishness," &c. Its spread in the apostolic age afforded ample proof of the omnipotence of Christ; and in every succeeding age God has had chosen witnesses in the world as a "seed to serve him." To give you a history of the Church of God, is not the import of a circular, suffice it to say. She has triumphed over the powers of darkness, and will triumph, through the Almighty power of the King of Kings and Lord of Lords."

In the day in which we live, the excellent religion of Jesus and the good savour of his name spread almost from one end of the earth to the other—and we conclude the time is not far distant, when the "knowledge of the Lord shall fill the whole earth." Missionary Societies are formed, and Missionaries encouraged in the work of the Lord. The Holy Bible is sent to the heathen, and much good is done them in the name and by the power of the Lord. The true religion of the Messiah, is no longer confined to *the limits of* civilized nations; it has one extensive spread through the world.

America has been a Theatre on which God, has exhibited a multitude of the special acts of his grace: Souls have been redeemed, by the blood of the Lamb—churches have been organized—associations formed, and schools of learning established for the instruction of pious young men designed for the Gospel Ministry:—so greatly has truth beamed upon our land, the inteligence of which, from time, to time, has made us rejoice in the God of our Salvation.

This holy religion the authenticity of which is established on a permanent basis, needs no greater proof of its utility than the united testimony of good

men, of all ages, and nations. We therefore desire plainly to advise and recommend to your notice a few things, which under the superintendence of a wise and holy Providence may tend to its advancement in the world. We believe every sincere humble follower of Jesus, has the glory of God at heart: and frequently inquires—how shall I honour him most? What shall I do for Christ who has done so much for me?—Be careful brethren to follow the examples of Christ, and his apostles; by so doing you will have the approbation of Heaven and your own consciences. Study to cultivate the amiable temper of the meek and lowly Jesus; it will make for your peace, the honour of God, and the good of Jerusalem.—Utterly detest strife and unnecessary contention; and labour abundantly to unite the true and faithful followers of the Lord Jesus Christ:—at the same time, never give up, on undervalue, the truth, but "contend earnestly for the faith once delivered to the Saints." In this good and important work, you are to endeavour to calm the angry spirits of men, to quiet their turbulent passions, to soften and conciliate contending parties, and if possible, bring them to peace, so as to be reconciled to our author. Jesus taught, saying, "Blessed are the peace-makers; for they shall be called the children of God."

Be careful brethren to foster the "gifts" bestowed by the "Father of lights" upon your churches: many a valuable gift has to all intents and purposes been abused and misimproved through the inattention of churches and individuals. We mean the gifts of prayer, exhortation, preaching the word, &c. young brethren are emboldened in the good cause when they have the due approbation of their brethren; and disheartened when they do not. We should remember all the servants of God, however eminent in their meridian, have been young men; yea, children, in the deep mysteries of God. What encouragement, Paul gave Timothy when he said? "Let no man despise thy youth."—Fathers in the ministry need your brotherly encouragement and prayers; and are to be highly esteemed for their work's sake." Whilst you enjoy religion in your own breasts, try to benefit your fellow-creatures with it; your families, neighbourhood, and churches have an indisputable claim to your usefulness: pray much for the enlargement of Zion, particularly for missionaries and all others labouring in the vineyard of the Lord. Your brethren who are preaching in heathen lands, are men of prayer, it is their delight; and they rejoice in spirit believing that solemn prayer is made to Almighty God, on their behalf, that he would be pleased to reveal his omnipotent arm and crown their labours with abundant success.

There is one thing more brethren to which we solicit attention and patronage: recollect a foreign mission cannot be carried on without great expence, and it is high time you should awake to its importance, and give some pecuniary assistance, to an institution in India; calculated to extend the word of life and salvation to millions of the human family, which have for centuries of nights been enveloped in gross darkness and painful delusions. Much has

already been done in Europe and America by pious people, to aid our excellent brethren to carry on the translations of the Holy Scripture: translations as important to the Hindoos and other inhabitants of India, as the English translation is to the inhabitants of our country. We may add, that from actual intelligence, the nations of the East are anxious to obtain what multitudes with us despise. How important the trust, which we sustain by our christian life? To be workers together with God. How emphatic that expression of our Lord? "Occupy until I come."—Your gospel liberality brethren, will not be in vain, in the Lord. We have intelligence from India as late as the 20th of last October, which we may name for your encouragement: at that time the translations were going on with uncommon speed, there were fifteen preachers from amongst the native converts employed in preaching the Gospel, and ten others who pray and exhort. The Rev. Mr. Judson, & Rev. Mr. Rice, missionaries from this country, since crossing the great ocean have been baptised by Dr. Carey in the River Ganges. A spirit of inquiry concerning our sentiments is rapidly spreading through the world; and may you, dear brethren, be as ready to do, as others are to inquire.

Our present meeting, held in the neighborhood of Murfreesborough, has been agreeable and we trust profitable.

May the Grace of our LORD JESUS CHRIST be with all that love his name.

GEORGE OUTLAW, *Moderator.*
JAMES WRIGHT, *Clerk.*

MINUTES

OF THE

NORTH CAROLINA CHOWAN BAPTIST ASSOCIATION,

Held in the Town of Edenton May 1814

SATURDAY, MAY 7, AT 11 O'CLOCK

1. The introductory discorse was delivered by elder James Wright from Cant. 2 & 3 "As the appletree among the trees of the wood, so is my beloved among the sons I sat down under his shadow with great delight, and his fruit was sweet to my taste."

2. The association convened at the court house and opened in the usual way.

3 Elder AARON SPIVY was chosen moderator, elder JAS, WRIGHT clerk and William Spence asssistant clerk.

4 Letters from 22 churches were read and the delegates names enrolled

N B, Pastors of churches and other ordained ministers have their names in SMALL CAPITALS; unordained ministers in *Italics*; those marked with * were not present; Churches marked thus † no intelligence; dashes ———— denote no pastors.

CHURCHES	MESSENGERS.	Baptised.	Rec'd by Letter.	Dismissed by let.	Excommunicated	Dead	Total	Doll.	Cts.
Ahoskey	HILLERY MORRIS, *James Harrison, * Malichi Morris	6	6	1		1	52	1	
Bertie	RICHARD POINDEXTER, *Langley Granberry	30		1	1	0	155	2	
Pollards Bridge	Wm Simpson, Thomas Jones	3	42		1	1	12	2	50
Bethel.	MARTIN ross, Peter P. Lawrence William Blount.	27		7	2	1	168	3	
Bethlehem	Robert Stacey.	1		3	4		20		50
Cashie.	AARON SPIVEY, *Geo. Outlaw Jonathan Spivey.	17	2	4	2	6	208	3	
Cowenjock	William Leary,						86	1	
Conaritte	Abraham Harmon	1		1	1	1	68	1	
Elizabeth	THOS WEYMOUTH, David Pritchard	1				2	67	1	50
Meherrin	Isaac Carter. * Thos Deanes	3				4	180	2	
Middleswamp	John Harrel NATH. PRUDEN	1	1		2	1	40	1	
Outlaws Chappel	Moses GILLAM. * Joshua Outlaw Wm, Bardel	18		1			48	1	50
Powells Point	Simeon Sawyer				1	1	68	1	
Pedarasy	JAMES WRIGHT. Lemuel Parker	1		3		1	72	2	
Ross' m. h.	JAMES ROSS, Izra Yates, William J. Newbern,	17	1			1	74	1	50
Ramothgilead	John Keen.			2	1		40	1	
Roanoke	and non Abington.					1	28	1	
Roanoke Island	† ———								
Salem	Hugh Knox, Wm, Wilson, William Spence.	3	4		1	2	76	2	50
Sawyers Creek	Dempsey McPharson	2			1	1	74	1	
Wiccacon	*James Ward, Miles Rayner Thos Leary.	4			2		8	1	50
Yeopim	Mary Keeling, James Baines. Thomas Sainee.	11		1	1	4	10	2	50
Shiloh,	Malichi Saunderlin, Joseph Perkins	2	5	3	2	6	21	1	

$5.00

5. Corresponding letters were called for, whereupon elder Philleman Bennett, with elder Amariah Biggs his colleague presented a letter from our sister, the Kehukee association with twenty five copies of her minutes, which were thankfully received—elder John McCabe presented twelve copies of minutes of the Neuse association which were thankfully received and the brother took his seat,

6 Appointed elder James Ross to prepare a letter of correspondence to the Kehukee association brother Miles Rayner to the Va, Portsmouth, and elder Keeling to the Neuse associations.

7 Elder Martin Ross and Richard Poindextor were appointed to examine the circular letter.

8 Brethren David Pritchard and Peter P. Lawrence were appointed to receive the contributions and all to report on Monday,

Elder Aaron Spivy, Amariah Biggs and Philemon Bennett were appointed to preach on the morrow; and eld r Richard Poindextor and John McCabe on monday and that worship begin to morrow at nine o'clock,

10 Adjourned to monday morning half past 8 o'clock A, M, pray by elder Philemon Bennett,

Lord's day, the Brethren oppointed to the stage preached to a numerous and well behaved audience and we hope their labours were attended with a blessing.

11 Monday May the 9th met according to adjournment and opened the association in the usual way.

12 Joseph Saunders messenger from the Meh rrin association presented a letter of correspondence which was read and the brother took his seat and elder Jas, Wright, Aaron Spivy and Richard Poindextor, were appointed to prepare a letter of correspondence to that association to be held at Malones Meeting House in Mecklenburg county, sat before the 4th sunday in April next and that the letter be under signature of the moderator and clerk, and that the said elders be the bearers thereof as our messengers.

13 Elder James Ross presented a letter of correspondence to the Kehukee association which was read and approved, and elders Jas. Ross, Aa, Spivy and James Wright appointed to be the bearers thereof,

14 Brother Miles Rayner presented a letter prepared for the Va. Portsmouth association which was read and approved and elders M. Ross, R, Poindextor and Thomas Keeling were appointed to be the bearers thereof,

15 Elder Thomas Keeling presented a letter prepared to the Neuse association which was read and approved & elders John Row and Nathaniel Pruden were appointed to be the bearers thereof.

16 Elder James Wright was appointed standing clerk, Editer, and Treasurer to this association.

17 The circular letter was presented and read and ordered to be annexed to these minutes,

18 James Ross, Moses Gillam, Richard Poindexter, Jonathan Spivy and Thomas Sutton are appointed to examine and settle the accounts left by our former treasurer, Elder William Dossey, and make report,

19 Elder Spivy was appointed to prepare a circular letter for the next association on any religious subject which he may think proper.

20 Elders Aaron Spivy, Richard Poindexter, and brethren George Outlaw & Miles Rayner were appointed our messengers to our next general meeting of correspondence, and that they pay the sum of four dollars from our fund to that meeting as the bounty of this association.

21 Agreed that our next association to be held at Outlaw's Chappel, to commence on saturday before the first Lord's Day in May 1815, that elder Thomas Keeling preach the introductory discourse and in case of failure elder Nathaniel Pruden; worship to commence at eleven o'clock A, M,

22 The association unanimously voted her thanks to the inhabitants of Edenton and its vicinity for their hospitality and politeness shewn during this meeting.

23 The association adjourned to the time and place before mentioned.

The editor was not in possession of a knowledge of the state of the fund, consequently could only state that the present contribution is $ 35 00

AARON SPIVY, Mod.
JAMES WRIGHT, Clk,

* * * * * * * * * *

CIRCULAR LETTER.

VERY DEAR BRETHREN,

The cordiality with which you have hitherto received our annual epistles, encourages us to hope, that our labours has not been intirely without success.—We therefore take the liberty once more (as your servants in Christ) to address you in our common way, viz. by letter—And the subject on which we now address you, is practical religion, or Godliness—Religion consists in an inward and spiritual knowledge, and belief of divine truth, faith in and love to Christ, and to god in him, manifested in a regular acknowledgement and worship of and obedience to him, and in shewing proper deference to our fellow creatures, particularly such as are in distress, see James 1, 27 a subject too copious to be fully investigated in a circular letter—however we here briefly hint at some of the many duties, which we believe to be incumbent on christians, among which, we

think prayer has a place. Prayer to god consists in offering our hearty requests to him, either with or without words, with confession of our sins and thankful acknowledgement of his mercies—*We* are enjoined to pray always with all prayer and supplication. Eph. 6-18; and surely these very comprehensive terms may include family prayer, a duty we fear too much neglected though the scriptures abound with so many excellent examples thereof. We see that Daniel would rather risk his life than omit this duty, for when the royal edict prohibited him, on pain of being cast into the Lion's den, we are told he still prayed three time a day, and gave thanks before his God, as he did afore time: Dan. 6-10. An evident demonstration this, that he had before observed a stated course of devotion in his family, and consequently could not be the effect of a transient fit of zeal now on him. This and many other illustrious patterns we find under the darker dispensation; and should not we who live under the blaze of gospel light be more zealous to keep up the religion of the adorable redeemer in our families? We profess to be his followers and we find he was often in prayer with his family, the Apostles.—And if the grateful incense of prayer was ascending to heaven both morning and evening, from every family among us, might we not have more reason to expect the rich return of divine favours on ourselves and ours? but we are not unaware that many groundless objects are raised to heartily engaging in this duty; such as, the want of time; the want of language, backwardness in the family, and the like; but would it not appear more like candour in such, for them to say, they had no heart to pray or that they were too proud to shew themselves in the posture of supplicants at *the* feet of Christ?

Secondly. We think it incumbent on Christians who have families to use such abilities as God has given them to instruct them. It appears to have been enjoined on the Israelites. "And these words, which I command thee this day, shall be in thine heart, and thou shalt teach them deligently unto thy children, and shall talk of them when thou sittest in thine house and when thou walkest by the way. and when thou liest down, and when thou risest up" Deut. 6 6-7 Again the royal prophet mentions the wonderful works of God, as what should be taught by parents to their children from age to age; Psalms 78- 3 4-; and should not we consider ourselves under superior obligations to inform our families of the more glorious doctrines of the Gospel? Now it is enjoined on Christians to exhort one another daily. Heb. 3-12. and to teach and admonish one another.—Col. 3-16, and does not reason say it will appear to be more our duty to exhort, instruct and admonish the families, which are more particularly commited to our care? Again thirdly, it appears that family praise is a duty, for thanksgiving is often joined with prayer; Col 4 2 Praise of God we conceive to be the acknowledging of his perfections, works and benefits. Praise and thanksgiving are (by many) considered as synonymous; but may they not be distinguished thus; Praise properly terminates in God, on account of his natural excellencies

and perfections and is that act of devotion by which we confess and admire his divine attributes; but thanksgiving is a more contracted duty, and imports only a grateful sense and acknowledgement of past mercies? We read that "the voice of rejoicing and salvation is in the tabernacles of the righteous." Psalm 118-15. delightful expression! completely exhibiting to view, the duty of praising God in Psalms and Hymns and Spiritual Songs, as directed in Col 3-16; but we would leave our readers to determine which would be first, or last performed, while we indulge the pleasing hope that no vain, or groundless excuses will be made of weakness, ignorance, nor of badness of voice, since it is written, "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, with this encouraging promise, "and it shall be given him" Jam. 1-5. Dearly beloved, think not that the religion of our Lord and Savour, consists merely in theory, but in the practice of every good word and work.

But fourthly; we believe the observance of the Christian sabbath, or Lord's Day, is a duty incumbent on us. Injunctions to keep the sabbath under the old dispensation, and threatening for the breach of it, are to be found both in the law & in the prophets, for only gathering some sticks on the sabbath, God commanded that a man should be stoned to death. Num. 15. 32, 36. And for neglecting to observe it, the Jewish nation was almost destroyed, and their land lay seventy years desolate; this appears in Lev. 26. 34 35, Dan. 9. 2, Neh. 13, 16, 18 Jer. 17. 27. Ezek. 20. which amounts to demonstration that the sabbath under that dispensation was of divine authority, and the observance of the day enjoined with the strictest solemnity. The first day of the week, or Lord's Day, is now the day of worship observed by most Christians; but on what account and by what authority we will next enquire. Not by virtue of any positive precept, or express command of Christ, for the bible contains none, but the practice and examples of the apostles of Christ, men inspired by the holy spirit, who wrote, taught, and practised no other than agreeably to the commandments of the Lord. Matt. 28. 20. I Cor. 14. 37, carry in them the nature, force, and obligation of a precept—We would therefore observe the first day of the week, first because to honour his own resurrection, Jesus the Lord of the sabbath, changed it from the seventh to the first day, of the week; and to mark the change, he repeatedly visited his disciples on that day, see John 20, 16, 26. and on the first day of the week the disciples met together for public worship and to collections, as appears from Acts, 20. 7, also 1st Cor. 16. 2. hence it plainly appears that by the Lords day we are to understand the first day of the week, as observed by the Church of Christ in commemoration of the finished work of redemption. Heb. 4. 10. that whereas the divine being rested on the seventh day from the great work of creation, so the holy Jesus rested from the great work of a finished redemption on the first day of the week: and we discover that the day of Christian rest is emblematical of the saints complete rest in Heaven; for while

we cease from the labours of life on the Lords Day, and repair to his earthly courts with songs of praise; we are taught to contemplate that eternal sabbath of rest, which lies beyond the Jardan of death, and anticipate the joys of the upper world. When we consider that for several centuries after the resurrection of the holy Jesus, the sacred ornament of the upper world, this day was strictly observed, not only as a day of rest, but also as a day devoted to the worship of God, we are ready to conclude that the objections which are raised against the observance of it now, are far fetched and inconclusive; and while the believing soul views in the gospel, his glorious liberty and happy deliverance from all the tedious ceremonies of the Jewish oeconomy, he still feels himself under an obligation to observe the divine law as a rule of life—Hence says an Apostle, "do we make void the law through faith? God forbid; yea we establish the law" Rom, 3-31. We believe that Christians in observing their sabbath, should abstain from all kinds of labour or domestic concern; except cases of charity and necessity, and fill up their time in public, social, and private devotion, such as reading God's word, singing praises and in public and private prayer, and remember to assemble themselves together at the house of God—How professors of religion can indulge themselves in the practice of feasting, idle or carnal visiting and the like on the Lord's day we cannot conceive. It appears to us that carnal visiting, jesting, deckorating the body with superfluities, and filling up our time with conversation about the transient things of this vain world, is conduct disgraceful to the Christian name, we therrfore beseech you brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind.

But, fifthly, we believe that brotherly kindness is a duty II Pet. 1 7. yea, brethen that heaven borne principle, from which it proceeds, viz. disinterested love, is the badge of the christian profession, and the brightest test of our discipleship to christ; for "this (saith he) is my commandment, that ye love one another." and again, "by this shall all men know that ye are my disciples, if ye have love one to another" an Apostle hath assured us that "love is of god, and that every one that loveth his breatheren is born of god," and on the other hand, that if a man shall say "I love god and hateth his brother, he is a liar" and we are pursuaded that if a man be destitute of the amiable and heaven born principle of love, even the eloquence of an Angel, the knowledge of a prophet, the faith of an apostle, nor the zeal of a martyr could benefit him any thing but if this amiable temper be seated in the breast, acts of benevolence will naturally shew themselves; and surely benevolence is a part of a christian's character, by which he bears the most striking resemblance of the divine being; for all the works of nature, the dispensations of providence, above all, the glorious plan of redemdtion declare in the strongest term the divine benevolence, an

prove that god is love—Then performing the offices of brotherly kindness, we are obeying the command and imitating the transcendent virtues of the lovely redeemer.—Where this divine principal prevails, it enables us to forgive injuries to contribute to the necessities of the poor, to support our ministers and to do good to mankind in general; it unites christians, make them take pleasure in assembling together for public and social worship, and in speaking often to one another of the goodness of god—I makes them with cheerfulness watchover one another, bear oneanother's burdens and pray for the prosperity of zion, the ingathering of souls to the kingdom of christ and for the universal prevalence of divine truth. We would also name spiritual joy „ the fruit of the spirit is love, joy," Gal 5-22 "yet will I rejoice in the Lord I will joy in the god of my salvation" Hab. 3. 18 and christians are directed to rejoice that their names are written in heaven Luke 10 20. the offices of Christ, as Prophet, Priest and King, and the relations in which he stands to his people are a fund of joy to true believers. Again, Contentment is a branch of true godliness inseperable there from "Let your conversation be without covetousness; and content with such things as ye have" Heb. 13. 5. "I have learned; (says an Apostle) in whatsoever state I am, therewith to be content, Phil. 4. 11. this spirit is followed with giving of thanks always for all things unto God and the Father, Nor would we forget to mention humility, which leads us in lowliness of mind, to esteem each other better than ourselves, Phil. 2. 3 and willingly to receive instruction from the weakest saint; it leadeth us to subject our reason, to divine revelation and is truly ornamental to all Christians from the highest degree to the lowest capacity, for a meek and quiet spirit is in the sight of God of great price—Again, selfdenial though a hard lesson to learn, yet no man can be a decipie of Christ without it; by selfdenial we understand the denying of natural and religious or righteous self. leaning not to our own understandings, but bringing our wills into subjection to the will of God.—Selfdenial checks and restrains the irregular affections, and reduces to proper order, and is practised when the members of the body are restrained from the service of sin; when we seek only the honour that comes from the God; worldly profits and emoluments are left for the sake of Christ and the interest of Religion, disclaiming all works done by ourselves and looking to, and depending intirely on the free grace of God and the righteousness of Christ for justification in the sight of an omnipotent God—This is naturally followed by a hearty resignation to, and and acquiesonse in, the will of God in all things—To which may be added patience, even in tribulation Rom. 12 12. "be ye also patient, for the coming of the Lord draweth nigh" James 5. 8 and time would fail us to speak or write fully on christian fortitude, zeal, prudence, godly sincerity, spiritual mindedness &c.

But as we see the dreadful torrent of infidelity; which like a tremendous vo-

tex appears to overwhelm so many thousands of our fellow creatures, let us invoke the divine majesty for hearts of thankfulness, & bosoms glowing with gratitude for the grace by which our union is preserved, and we enabled to hold fast our profession amidst the vices of this abandoned age. And now to conclude; as your servants in the gospel of our Lord Jesus Christ, we entreat you to view the word of god as the man of your counsil; be humble, be watchful, be much in prayer, be sober minded & look for the coming of our Lord and saviour—Be cloathed with charity, that royal attire in which the saints shall shine; to the glory of god before all men—so shall you live in peace and may the god of peace be with you all now and ever—Amen.

MINUTES

OF THE

NORTH-CAROLINA CHOWAN BAPTIST ASSOCIATION,

HOLDEN AT OUTLAW's CHAPPEL,

BERTIE COUNTY,

MAY 13*TH*, 14*TH*, *AND* 15*TH*, 1815.

PRINTED BY E. PESCUD, PETERSBURG.

1815.

500 *Copies*——*Price* $15.

SATURDAY, MAY 13.

1 At 11 o'clock Elder NATHANIEL PRUDEN delivered the introductory Discourse, from Songs, 2d, 10th, 11th, and 12th verses—"My beloved spake, and said unto me, rise up, my love, my fair one, and come away: for lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land."

2 The association came together, and after solemn prayer to Almighty God for a Blessing, Brother George Outlaw was chosen Moderator, and Brother David Pritchard, Assistant Clerk.

3 Letters from nineteen Churches were read and the Delegates names enrolled.

NOTE—The names of all Ordained Ministers, (as far as the editor was able to ascertain,) have their names in SMALL CAPITALS—Unordained, in *italics*. Names with an * annexed, were not present.—From Churches marked thus † we received no intelligence. ——— denote no Pastors.—The last colum shews the sums contributed by the Churches, to the Association Fund.

CHURCHES.	MESSENGERS.	Baptised	Received by letter	Dism'd by letter	Excommunicated	Dead	Total in fellowship	Dollars	Cents
Ahotskey	HILLARY MORRIS, James Harris*, Seg. Mitchel	6	1			1	56	1	
Bertie	RICHARD POINDEXTER, James Thorn*, Godwin Cotton			1			148	2	
Ealld's. Bridge—	Thomas Brownrig, Exum Simpson, Miles Welch	14	1	5		8	124	2	50
Bethel	MARTIN ROSS, John Blount, Wm. Blount	10	1	2	3	7	170	3	
Bethlehem†	But by letter	2			2		20		50
Cashie	AARON SIVY, Jonathan Spivy, George Outlaw	5	2			8	215	3	

owenjock†									
onaritsey	JAMES RUTLAND*, John Jenkins	1		2	1	1	65	1	
lizabeth	JOHN ROW, David Pritchard			1	1	3	69	1	50
leherrin ——	Thomas Deanes, Jno. Wheeler	1		1		5	176	2	
liddle Swamp	NATHAN'L PRUDEN, *John Harrel*, Lewis Walters	7	1			1	51	1	
utlaw's Chappel	MOSES GILLAM, Joshua Outlaw, Geo. Cowen	6					54	1	50
owel's Point—†									
otecasey	JAS. WRIGHT, Wm. E. Moore*,				1	3	68	2	
oss' M. House	JAMES ROSS, *Wm. J. Newbern*, Izma Yates	12			1	2	81	2	
amoth Gilead—	Azariah Evans*				1	1	38	1	
oanoak —	Willis Sandford, Council Bass	1				1	28	1	
oanoak Il'd. —†									
alem —	Wm. Wilson, Henry Overman, Thos. Jordan		1		2		75	3	
awyer's Creek —	Asa Tuttle, Windsor Jones, John Lamb	5	1		2	8	92	1	
Vickacon —	Timothy Walton, Jas. Ward, Miles Rayner	1		2	1	3	85	1	50
Yopim —	James Banes, Thomas Banes, Sampson Wilder			3	1	8	99	2	
hiloh —	Sam'l Walkup, Caleb Gray			1		10	209	2	
	TOTAL	71	8	18	16	70	1916	34	50

4 Letters from corresponding Associations were called for, Whereupon Elder NATHANIEL CHAMBLES from the Virginia Portsmouth Association, handed in her letter accompanied with minutes; Elder THOMAS DUPREE from Newse and Elder JOSEPH BIGGS from Kehukee Associations, handed in their letters with their minutes; all of which letters were read and the messengers took their seats. The Meherrin Association corresponded with us this year only by letter and minutes, which were presented us by Elder WRIGHT.

5 Elder SPIVEY was appointed to write a letter of correspondence to the Virginia Portsmouth, Elder POINDEXTER to Neuse, Elder JAMES Ross to Kehukee, and Elder PRUDEN to the Meherrin Associations, and to present them for inspection on Monday.

6 Elders M. Ross, Row, and SPIVEY were appointed a committee to examine the circular letter.

7 Brethren William Wilson, Thomas Brownrig, and Miles Rayner, were appointed to receive the contibutions and settle with the treasurer, and all to report on Monday.

8 Elder SPIVEY laid before this association a number of copies of the proceedings of the Baptist Convention for missionary purposes, held in Philadelphia, in May, 1814, accompanied with a letter which was read, and the more particular examination thereof referred to Elders SPIVY, M. Ross, and POINDEXTER, and Brethren Thomas Bhrownrig and John Wheeler, to make report on Monday.

9 Voted that Elders MARTIN ROSS, JOSEPH BIGGS, and James Wright, preach on the morrow, and that worship commence at 10 o'clock, A. M. Then adjourned to Monday 9 o'clock, A. M.

SUNDAY, MAY 14.

The Elddrs appointed to the Stage met, and preached to a large and attentive congregation:—Elder BIGGS, from Rev. 13, 8.—Elder M. Ross, from 1 Pet. 2d, 2 and 3.—Elder Wright from Gosp. of St. John, 3d, 19, and we hope their labors were attended with a blessing.

MONDAY, MAY 15.

The Association met according to adjournment, and after solemn prayer by Elder J. Ross, proceeded to business.

11 The list was called, to see who composed the Association

12 The contributions and Rules of decorum were called and read.

13 The Brethren appointed to write to the sister Associations, were called on to report; whereupon Elder SPIVEY presented one, to the Va. P. Association, which wes read and approved of; and it was agreed that Elders M. Ross and Dow, and Brother Hugh Knox, be the bearers thereof.

14 Elder POINDEXTER reported that he had not had opportunity of preparing a letter as he had been requested; whereupon the Association agreed that he prepare one under the signature of the Moderator and Clerk, and that he and brother *William J. Newbern* be the bearers thereof to the Neuse Association.

15 Elder J. Ross presented one, to the Kehukee Association, which was read and approved of, & Elders SPIVEY and Dow were appointed to be the bearers thereof.

16 Elder Pruden, who was appointed to write to the Merrin Association, presented a letter which was read and approved of, and Elders POINDEXTER, WRIGHT, and J. Ross were appointed to be the bearers thereof.

17 Elder M. Ross, one of the committee appointed to examine the Circular Letter, presented the same, which was read and ordered to be annexed to these minutes.

18 The committee, to which was referred the examination of the Letter and Minutes of the General Missionary Convention of the Baptist Denomination in the United States of America, for foreign missions, made report to the satisfaction of this Association, and such measures were taken as we hope will be profitable.

11 The committee appointed to receive the contributions and settle with the treasurer, made report, and the state of the funds is as follows:

Received from our former Treasuser	$ 32	
Contributed last year	35	
Contributed this year	34	50c
Total	$ 101	50c
Paid Elder DOSSEY for preparing Minutes for the press, and superintending, &c. 3 years	$ 23	25c
Paid for printing last year's Minutes	18	
For transcribing and attending to the printing thereof	7	75

Paid to the fund of the General Meeting of correspondence	5
Paid for conveying Minutes of the General Convention	2
Paid to send to the General Meeting this year	4
Total paid	60
Balance now in the hands of the Treasurer	$ 41 50c

20 Agreed that Elders MARTIN ROSS and AARON SPIVEY, with brethren Thomas Brownrig and George Outlow be our messengers to the next general meeting of correspondence, and that they pay $4 to that fund.

21 The propriety of making some alteration in the constitution of the general meeting of correspondence, called the attention of this Association; whereupon it was agreed that our messengers to that meeting, be at full liberty to act, in conjunction with the members of that meeting as they may think proper.

22 Agreed that our next Association be holden at Ballard's Bridge Meeting House, to commence Saturday before the second Lord's day of May 1816, that Elder JAMES ROSS preach the introductory sermon, and in case of failure Elder POINDEXTER.

23 Agreed that Br. John Wheeler prepare a circular letter for the inspection of our next association, on any religious subject which he may think proper.

24 Query by Brother John Blount. Is not a member acting disorderly who obtains a letter of dimission, and retaining the same in his hands 12 or 18 month, claiming and enjoying communion in Churches, while he has no regular standing in any? and is it not disorderly in the Church which granted such dismission, having perfect knowledge of such conduct, to neglect to deal with such a member?

Answer, we think it disorderly in both the member and the Church so acting.

25 Agreed that Brethren Thomas Brownrig, John Wheeler, George Outlaw, Goodwin Cotton and Miles Rayner, be a committee to draw a plan for the inspection of our next Association, to be recommended to the Churches, as the most scriptural and reasonable plan for supporting the ministry.

26 Agreed that there be 500 copies of these Minutes prin-

ed, and distributed to the Churches and Associations as u-
ual.

27. Agreed that the Clerk procure a bound blank book at
he expence of this Association, and therein transcribe all the
ost important of the proceedings of the Association, from
s constitution.

CIRCULAR.

*Into the respective Churches composing the Chowan Associ-
ation.*

BELOVED BRETHREN,

WE are encouraged, once
ore, to address your from our annual meeting, from a con-
ction of the cordial manner you have heretoford received
ur Epistles.

It is a pleasing reflection to contemplate the superabound-
g goodness of King Immanuel towards the human family,
ot only as it relates to the temporal blessings they enjoy,
it in a more special manner, the inestimable favours flowing
om the Covenant of Redemption revealed in the Gospel of
e Son of God.—Those who are the happy participants of
ese blessings in a Covenant relation, are laid under the
ost reasonable, and strong obligations to render homage to
e Great Giver of all good. Hence the exortation of the illus-
ious Apostle is, to the Church at Thessalonica, "In every
ing give thanks." I. Thes. V. 18.

Permit us, Brethren, to invite your attention to a few ge-
ral remarks upon this part of the Apostles exortation, for
e purpose of 'stiring up your mind by way of remembrance.'

Giving of thanks, is a hearty and cheerful acknowledgment
the Great God for favours, spiritual, temporal, or eternal
stowed on ourselves, or on others. Philip. IV. 5. 6.—1.
im. 11. 1. &c.

First.—It is our indispensable duty to give thanks for tem-
oral blessings; for these, as well as speritual ones, come as
free bounty, from the immutable Ruler of all Worlds, for
hich, and to whom, we are bound to give thanks. All that

come to us in providence, whether prosperity, or adversity whether special, or general, whether war, or peace ; as all ar under the Divine control, and if (as is revealed) "all thing work together for good to them that love God, to them wh are the called according to his purpose;" Rom. VIII. 28.— And if a Heaven born Old Testament Saint could "sing judgments as well as of mercies;" Psal. CI. 1.—Surely i all things we are bound to give thanks. In recurring to a re cent display of a kind Providence, in delivering our nativ land, in which we dwell, from a bloody war, and an infures ted enemy, that peace is not only restored, but our liberties civil and religious, are preserved inviolate—"that every on may set under his vine and under his fig-tree, and worshi God, and none dare molest them ;" in all these things giv thanks.

Secondly.—We are laid under inexpressible obligations t the Blessed God for the revelation of his Beloved Son, as th Saviour of Sinners—the method of our acceptance with Just and Holy God, through the unparalelled atonement, an the blood of sprinkling. For a well grounded hope, that w are interested in the Divine Economy, which is evidenced b a uniformity of conduct correspondent with the precepts of th Gospil of Christ. We should give thanks for the prosperi of the Redeemer's Kingdom—for the spread and prevalenc of Divine Truth, and the downfal of error—For the many ble and zealous advocates in the doctrines of the Blessed Go pel, first delivered to the saints of the Most High God—fo the fellowship of the Spirit, and the Communion of Saint In a word—"in every thing give thanks : for this is the will God in Christ Jesus concerning you."

And now, dear brethren, seeing there are so many oblig tions under which we are laid, and incentives to encourag us to a cordial exercise of thanksgiving to the Blessed Go without which Heaven Born principal mingling with all o religious devotions, our offerings to the Almighty will pro abortive—let us, therefore, be engaged with fervency of so "in every good word and work, keeping the unity of the sp rit in the bond of peace, knowing that your labour will n be in vain in the Lord."

GEORGE OUTLAW, Moderater.
JAMES WRIGHT, Clk.

MINUTES

OF THE

NORTH CAROLINA

CHOWAN BAPTIST ASSOCIATION,

HOLDEN AT

Ballard's Bridge

MEETING-HOUSE,

CHOWAN COUNTY.

MAY 11th, 12th, and 13th, 1816.

RICHMOND,
PRINTED BY JOHN & DAVID BURKE,
ARGUS-OFFICE.

MINUTES, &c.

SATURDAY, May 11th.

1. At 11 o'clock A. M. Elder *James Ross* delivered the introductory discourse, from Nahum 1st & 7th, "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him."

2. After divine service, the Association came together, and opened for business by solemn prayer to the Almighty God for a blessing; brother George Outlaw was then chosen Moderator, and brother John Wheeler Assistant Clerk.

3. Letters from 19 Churches were read, and the messenger's names enrolled.

NOTE.——The names of all Ordained Ministers, are in SMALL CAPITALS—Unordained, in *Italics*. Names with an * annexed, were not present. From Churches marked thus † we received no intelligence. —— denotes no pastors.—The last column shews the sums contributed by the churches, to the Association Fund.

CHURCHES.	MESSENGERS.	Baptized.	Rec'd by Letter.	Dismissed.	Restored.	Excommunicated.	Dead	Total in Fellowship.	Dollars	Cents.
Ahoskey.	Hillary Morris,									
	Malachi Morris,									
	George Holliman. *		1	1		3		50	1	00
Bertie.	Richard Poindexter *									
	Godwin Cotton,			2		2		144	2	00
	Cader Powel.									
Ballard's Bridge. ——	Cullin Bunch *									
	Willis Parker,									
	Thomas Brownrig.	13		1		2	7	127	3	00
Bethel.	Martin Ross,									
	Job Pettejohn,									
	William Blount.	17	4	1	2	1	4	187	3	00
Beth'lehem. ——	Robert Stacy. *	1					2	18		50
Cashie.	Aaron Spivey,									
	George Outlaw,									
	Ephraim Miller. *	2		4			20	236	3	00
Cowenjock † ——										
Conoritsey ——	John Jenkins.	2					2	65	1	00
Elizabeth City.	John Row,									
	Thomas Weymouth,									
	David Pritchard.	7	2	2		3	6	48	1	00
Meherrin ——	John Wheeler,									
	Isaac Carver,									
	John Parker. *	1		2			6	170	2	00
Middle Swamp.	John Harrel,									
	Lewis Walters,									
	Isaac Miller *	4		2	2		4	51	1	00
Outlaw's Chappel.	Moses Gillam,									
	David Pruden,									
	Joshua Outlaw.	1	2	1			2	53	1	50
Powel's Point. †	Jeremiah Etheredge *									
Potecasey.	James Wright,									
	Lemuel Parker.	1			1		2	68	2	00
Ross's M. House.	James Ross,									
	William J. Newburn,									
	Whitby White.		1			2	4	65	2	00
Ramoth Gilead ——	John Kowin.	1		2			4	35	1	00
Roanoak. † ——										
Roanoak Island † ——										
Salem. ——	William Wilson,									
	Thomas Jordan,									
	Henry Overman.	1		2	1	2	8	65	3	00
Sawyer's Creek. ——	Demsey McFerson,									
	Richard Jervas.	10	3			2	8	95	2	00
Wycacon. ——	James Ward,									
	Miles Rayner. *	2	1			1	7	78	1	50
Yoppim. ——	Joseph C. Benbury, *									
	James Baines,									
	Thomas Baines.			6		2	3	82	2	00
Shiloh.	Lemuel Pendleton, *									
	Richard Berry,									
	Samuel Walkup.	5	2	2		3	13	185	2	00
	Total.	68	16	28	6	23	102	1820	34	50

4. Corresponding letters were called for, whereupon Elder Thomas Duprey, from the News Association, presented a letter accompanied with minutes, which letter was read, and the Elder took his seat. Elder James Mitchel from the Va. P. Association presented her minutes and took his seat. The minutes of the Kentucky Association, were presented us by Elder Spivey, a member of this association.

5. Ministering brethren from sister associations, were invited to seats with us, whereupon brethren William Belfair and James Ranaldson took seats,

6. The following appointments were made, viz. Elders Spivey, Wright, and Ranaldson, to examine the Circular letter; James Baines to write a letter of correspondence to the Kehuke association; Godwin Cotton to the Va. Pourtsmouth; David Pritchard to the News; and John Wheeler to the Meherrin.

7. Brethren Godwin Cotton and John Wheeler, were appointed to receive the contributions, liquidate accompts, and settle with the treasurer; and all to report on Monday.

8 Elders Ranaldson, Mitchel, and Duprey, were appointed to preach on the morrow, worship to commence at 9 o'clock, A M.

LORD'S DAY, May 12th.

The Elders appointed, met, and preached to a large and attentive audience, and we hope their labours will be followed with a divine blessing.

Monday Morning, May 13th. The Association met according to adjournment and after solemn prayer proceeded to business.

10. As our Moderator was, at his request, dismissed during this meeting, Elder Moses Gillam was chosen in his place.

11. The committee's were called on to report; whereupon Brethren Godwin Cotton, John Wheeler and Thomas Brownrigg, three of the committee appointed at our last meeting, to present a plan to this Association, which they should believe to be the most scriptural one, whereby to support the Ministry, presented one which was read, and ordered to be printed in these minutes.

12. The circular letter written by brother John Wheeler, was presented and read and the substance thereof ordered to be annexed to these minutes.

13. Brother James Baines presented a letter of correspondence to the Kehukee association which was approved, and Elders Spivey and J. Ross, were appointed to be the bearers thereof.

14. Brother Godwin Cotton presented one to the V. P. association which was approved, and Elder M. Ross and brother Thomas Brownrigg were requested to be the bearers thereof.

15. Brother David Pritchard presented one prepared for the Neuse association, which was approved, and Elders Wright and Row and brother Newburn were appointed to be the bearers thereof.

16. Brother John Wheeler presented one for the Meherrin association, and as the association agreed to correspond with that, only by letter and minutes, they were desired to be fowarded to that association by our clerk.

17. The commitee appointed to receive the contributions &c. reported as follows.

	$ cts.
Balance in the hands of the treasurer last year.	41 50
Present years contribution	34 50
Total.	76 00
Paid for printing last year's minutes	15 00
Paid the clerk for transcribing and getting them printed,	15 00
Paid for a blank book,	1 25
Paid to be sent to the general meeting of correspondence's fund,	5 00
Total.	36 25
Balance now in the hands of the Treasurer.	39 75

18. Agreed that the 12th article in our rules of decorum be expunged, and that the 9th be extended from *Brother* to *Elder* or *Father*, as the case may be.

19. Brethren Godwin Cotton and John Wheeler were appointed to examine the association book, and to report to our next meeting on the merit and value of the work done therein.

20. Elders M. Ross and Aaron Spivey, with brethren George Outlaw and Thomas Brownrigg, (and in case of failure of either, brother William J. Newbern) were appointed to attend our next general meeting of correspondence and directed to pay 5 dollars to that fund.

21. Elder M. Ross is requested to write, and have printed, a tract on Church government and discipline; Elders Wright and Ranaldson, and brother John Wheeler, are requested to examine the manuscript before it goes to the press: and this association agreed to subscribe for 500 copies thereof.

22. Elders James Ross and Wright, with brethren William J. Newbern, Lemuel Parker and Godwin Cotton, were appointed to visit the church at Roanoak, to enquire into the state of the same, to give such advice as they may think necessary and make report to our next meeting.

23. Elders M. Ross, Row and Weymouth, with Brother William Wilson were requested to visit the Church at Bethlehem for the same purpose and to make report to our next meeting.

24. As several of our ministering Brethern have left the church below, and are gone to that above; Resolved, that our clerk insert in these minutes, any biographical sketch, or sketches of any of the said deceased which he may find it convenient to collect.

25. Resolved, that this association acknowledge with gratitude, the receipt of twenty two copies of the report of the board of foreign missions, accompanied with a letter from elder L. Rice.

26. Resolved, that we insert in these minutes the resolution of a conference, holden at Brother Thomas Brownrigg's, by eighteen of the members of this association on Saturday evening 11th May, which is as follows, viz That all the churches in this district, who are friendly to foreign missions and wish to encourage it, meet in convention by their delegates, at the Baptist meeting-house in Edenton, on Friday before the 4th Lord's day in September next, to form a plan, or rule by which we as an auxiliary in that important business, will be governed.

☞ All the members of the board for domestic missions, are requested to meet at the same time and place, by A. Spivey. Elder Spivey is requested to preach the introductory discourse, and in case of failure, Elder M. Ross.

27. Agreed, that our next meeting be holden at Potecasey Meeting-House in Northampton County, and to commence on Saturday before the second Lord's day in May, 1817 at 11 o'clock, and that Elder M. Ross preach the introductory discourse and in case of failure, Elder Row.

28. On motion agreed, that our clerk have 500 copies of these minutes printed, and distributed among the churches and associations as usual.

29. On motion the association adjourned, to the time and place above mentioned after prayers by Elder M. Ross.

REPORT of the Committee on the support of the Ministry.

Very dear brethren, we your committee, as directed by our last meeting, beg leave to lay before this association the following, which we believe to be a plan which the scripture will countenance for supporting the ministry. And though, the subject is as clear as noon-day in the Holy Bible; while reason, depraved as it is, goes to prove its propriety beyond all contradiction; the conduct of many makes it appear that they are strangers to it, or that they have determined to neglect it; the latter of which we cannot name without feeling sorrow, nor the former without being ready to blush with shame. This makes the subject appear to us a delicate one. However, we will first invite your attention to some of the many plain scripture evidences, in favour of this duty. The Apostle says, "Even so hath the Lord ordained, that they who preach the gospel, should live of the gospel." 1 *Cor.* 9 and 14—and in the same verse he adds "if we have sown unto you spiritual things, is it a great thing if we should reap your carnal things? When the adorable Redeemer sent his disciples, to preach the gospel to a perishing world; he directed them to provide neither gold, nor silver, nor brass, &c. for said he "the workman is worthy of his meat." *Math.* 10. 9 and 10—again, "Let him that is taught in the word, communicate to him that teacheth in all good things." *Gal.* 4. 6. Well, says some of the pious, we are sure it is our duty to do something to support the ministry, but want to have a plan proposed, for every plan we have attempted to act on, has fallen short. Then your committee will suggest a plan. First, call on the members of the church in conference once a year at least, to

say what sum is sufficient to support the minister ; be that sum what it may, it is to be raised by the church. Secondly, let the church appoint a committee of three or five members well acquainted with the members of the church, and with their circumstances, and let that committee determine what each member should pay, in proportion to what the Lord has blessed him with, of the things of this world, and make report to next conference. Stop ! Stop ! says some narrow hearted brother, this looks like compulsion, and we are called unto liberty ; then brethern, use not your liberty for an occasion to the flesh, but shew that you have liberty to arise to the summit of your duty. Your committee stands opposed to force, or compulsion, except that which arises from rational conviction, affectionate persuasion, or scripture injunction. But before we try to throw down the plan proposed, let us see if we be able, for if it be strong and stands permanent, we may labour in vain to overthrow it. And first we will hear an apostle on the subject ; " Now concerning the collection for the saints ; as I have given orders to the churches of Galatia, even so do ye ; upon the first day of the week, let every one lay by him in store, as God hath prospered him." 1 *Cor.* 16. 1 and 2—again, " But by an equality, that now at this time, your abundance may be a supply for their wants, that their abundance also may be a supply for your wants, that there may be equality." 2 *Cor.* 8, and 14. Now by equality, we are not to understand that the poor should pay as much as the rich, but each according as the Lord hath prospered him. So we are constrained to believe that the plan proposed is founded on the authority of the New Testament, and will stand, though it were opposed by the monster's self in all his horrid forms. Hear the sacred charge given to Timothy, " Meditate upon these things, give thyself wholly to them." 1 *Tim.* 4 and 14—again, "no man that warreth, entangleth himself with the affairs of this life." 2 *Tim* 2 and 4. Here we see no time to labour in the field, neither in the shop ; but they must continue instant in season and out of season, proclaim to man his ruined state, and point to the lovely son of God, who suffered, groaned, bled and died, to extricate poor sinners from the fetters of sin, whereby they must otherwise have been confined beneath the wrath of a sin avenging God for ever. What a pity it is, that men, who profess christianity, should frame so many vain excuses, to keep a known duty out of sight, or to evade its force ! We know that the Lord hath ordained that they who preach the gospel, should live of the gospel ; this is as plain an ordinance of God as any he ever instituted, and is as distinct from the ordinances of men, as Heaven is from Earth. We repeat it, that the labourer is worthy of his reward ; and common honesty will say, give the labourer his due, while charity says, give alms to the poor. God's ministers are called soldiers as well as labourers, and who goeth a warfare at any time at his own expence ? who planteth a vineyard, and eateth not the fruit thereof, or who feedeth a flock, and eateth not the milk of the flock ? let us determine how we shall be able to an-

swer these questions to him who alone giveth life eternal, and joys immortal, to whom be glory and honour forever.

Biographical sketch of Elder NATHANIEL PRUDEN.

Elder NATHANIEL PRUDEN was a native of Gates County, North Carolina, born December 29th 1781, had but a small share of education, but improved by dint of study, and close application after he came to manhood. In the 23rd year of his age, as he stated himself, he was awakened to a sense of the dangerous state, he by nature, was in; and was finally brought to believe in the lovely redeemer, to the saving of his soul; he was baptized by Elder HENRY and gave himself a member of the Baptist church at Wycacon. He soon after commenced public speaking, returned to his father's in the neighborhood of Middle swamp, in Gates County, where his labours, as a preacher, were blessed to the good of many, and in August 21st 1806 was ordained to the work of the ministry, called to, and accepted the pastoral care of the church gathered at Middle swamp, where he continued giving general satisfaction, as a minister of the gospel, untill his removal from the church below, to that above; which took place the 27th of September 1815. Elder PRUDEN was a man of a lively turn, truly zealous as a christian and as a minister; very attentive to his appointments, and was heard with great delight, by all the lovers of vital religion. He was much engaged in the work of preaching the gospel as long as he lived, and the loss of him was much lamented by the church of which he was a member, and by many of the sister churches.

CIRCULAR LETTER.

DEARLY BELOVED BRETHREN,

WE have been favored with another annual interview in an associated capacity, where we have received information from the most of the Churches in the district, relative to the state of the kingdom of Christ among us; and we desire to feel a true sense of gratitude to the great head of the Church, for the many intimations of his love, which have been continued towards us, amid the reiterated confusions of vice, so prevalent in the world.—We have enjoyed peace and harmony throughout our meeting, and though our bosoms have been sensibly touched with sorrow, on hearing of the removal by death, of 102 of the members of our churches since our last association, three of which were Ministers of the Gospel, yet our hearts have been made glad to hear that there have been considerable additions to some of the churches.

And as you have hitherto appeared to receive our annual epistles with cordiality, we proceed to address you this year, on the importance and utility of a careful perusal of, and strict adherence to the Holy Bible; a subject too sublime and extensive, to be comprehended in the contracted limits of a circular letter.

The Bible, is that book emphatically called the scriptures of the old and new Testament, sometimes called the sacred scriptures, be-

cause the doctrines which they teach are holy or sacred. That the scriptures are of divine authority, no christian will dare to deny, nor can infidels deny it on the principles of common sense and sound logic.

When we consider the sacred penmen, the prophets and apostles, that they were holy excellent men, and *would* not—artless, illiterate men, and therefore *could* not, lay the horrible scheme of deluding mankind; we conclude that to offer evidences to prove the divine authority of the holy scriptures would be superfluous. For, to say nothing of the harmony, venerable antiquity, and wonderful p eservation of the sixty-six books in the sacred canon, some of which are by far the most ancient in the world; to pass over the inimitable simplicity and true sublimity of their style; the testimony of the fathers and the primitive christians; they carry with them such characters of truth, as command the respect of every unprejudiced reader.—They open to us the mystery of the creation; the nature of God, angels, and man; the immortality of the soul; the end for which we were made; the origin and connexion of moral and natural evil; the vanity of this world and the glory of the next. There we discover inspired shepherds, tradesmen, and fishermen, surpassing as much the greatest philosophers, as these did the herd of mankind, both in meekness of wisdom and sublimity of doctrine. There we admire the purest morality in the world, agreeable to the dictates of sound reason, confirmed by the witness which God has placed for himself in our bosoms; and exemplified in the lives of men of like passions with ourselves. There we find, as in a deep and pure spring, all the genuine drops and streams of spiritual knowledge which can possibly be met with in the largest libraries.—There the workings of the human heart are described in a manner that demonstrate the inspiration of the searcher of hearts.—There we have a particular account of all our spiritual maladies, with their various symptoms, and the method of a certain cure; a cure that has been witnessed by multitudes of martyrs and departed saints, and we trust is now enjoyed by thousands of good men.—There you meet with the noblest strains of penitential and joyous devotion, adapted to the dispositions and states of all travellers to Zion.—And there you read those awful threatnings and cheering promisses which are daily fulfilled in the consciences of men, to the admiration of believers, and the astonishment of attentive infidels.—Can a volume so richly fraught with the most interesting information, fail to be of the utmost importance? Does it not claim the most careful perusal? And do we not feel ourselves bound to pay the strictest attention to all the sacred injunctions brought to view therein?

The wonderful efficacy, of the sacred scriptures, should lead us to a strict adherence thereto, and prove the utility thereof.—When applied by the holy Spirit, the scriptures are calculated to *wound and heal*, to *kill and make alive*; they alarm the careless, direct the lost, support and succour the tempted, strengthen the weak, comfort mourners, and nourish pious souls.—It is remarka-

ble, that the more humble and holy people are, the more they read, admire, and value the scriptures: and, on the contrary, the more self conceited, worldly-minded, and wicked, the more they neglect, despise, and asperse them—Again, the sufficiency of the scriptures to answer the ends and purposes, for which they were written, is a strong evidence of the utility of a strict adherence to them: they are sufficient *for doctrine, for reproof, for correction,* & *for instruction in righteousness;* there is no spiritual truth, nor evangelical doctrine, but what they contain.—There is not a sin that can be named, but what the scriptures inveigh against, forbid, and correct.—They instruct in every thing of a moral nature, and direct to observe every thing that is commanded of God; in short, they contain all things necessary to be believed, unto salvation; and indeed were written for this end, that men *might believe that Jesus is the Christ, the son of God; and that believing* they *might have life through his name.*—They are calculated to make men wise unto salvation; and therefore a careful perusal of, and strict adherence to them must be of the utmost importance and utility.

It is neglecting the wholesome and important directions recorded in the scriptures, which subjects men to be carried away by the torrent of popular delusion, and involves the world in war, blood shed, carnage, and confusion: it leads men to diversity of sentiment, from which arise vain disputings, envyings, malice, hatred, and a long train of evils truly inimical to the happiness of mankind.—To conclude, we as your servants in Christ, beseech you, brethren, that you make the Bible your companion, let it be the man of your council; let it be the rule of your faith and practice: then shall you love God and one another, and be led to live in peace and may the God of love and peace be with you all. Amen.

MOSES GILLAM, *Moderator.*
JAMES WRIGHT, *Clerk.*

MINUTES

OF THE

NORTH-CAROLINA

CHOWAN BAPTIST ASSOCIATION;

HELD AT

POTECASEY MEETING-HOUSE,

NORTHAMPTON COUNTY,

MAY 10TH, 11TH, & 12TH, 1817.

EDENTON:

PRINTED BY JAMES WILLS, 1817.

MINUTES, &c.

SATURDAY, MAY 10TH.

1. AT 11 o'clock A. M. Elder MARTIN ROSS delivered the introductory discourse from Heb. 2d chap. 1st, 2d, and 3d verse, "*Therefore we ought to give the more earnest heed to the things, which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them, that heard him.*"

2. After divine service the Association came together, and opened for business by solemn prayer to Almighty God by Elder JESSE REID; brother George Outlaw was chosen Moderator, and brother John Wheeler, assistant Clerk.

3. Letters from 19 Churches were read, and the Messengers' names enrolled.

NOTE.——The names of ordained Ministers are in SMALL CAPITALS —unordained, in *Italics*. Names with an * annexed were not present. From Churches marked thus † we received no intelligence. A dash —— denotes no Pastor —The last column shews the sums contributed by the Churches to the Association Fund.

CHURCHES.	MESSENGERS.	Baptized.	Rec. by Letter.	Dism'd by Letter.	Restored.	Excommunicated	Dead.	Fellowship.	Total in	Dollars.	Cents.
Ahoskey.	Hill'y Morris, Malachi Morris, Js. Harrell.*	1				2		49	1		
Bertie.	Cader Powell, T. Horn	6		1			1	148	2		
Ballard's Bridge.	Tho's Brownrigg, Ex. Simpson,* D. Welch.	19	4	14*	2	1	5	133	3		
Bethel.	Martin Ross, *Job Pettijohn,** Will'm Blount.*	15	3	138*		2	11	53	3		
Cashie.	Aaron Spivey, Geo Outlaw, E. Miller.*	15				2	11	210	3		
Cowenjock.	Jos Ferebee, Joshua Etheridge,* Josh. Bell.*	24	4	4			9	48	2		
Connaritsy.	Stephen Baismore,* Jas. Jenkins,* Abrah'm Harman.	2	1			2	2	64	1	50	
Elizabeth City.	John Row, Thomas Weymouth,* David Pritchard.	14	11		2		1	72	2		
Edenton.	Ben. F. Farnsworth, John Blount, P. P. Lawrence.	3	4			1	1	159	3		
Meherrin.	John Wheeler, Christopher Cook.	5				1	4	170	2		
Middle Swamp.	John Harrell, Lewis Walters.	3	2		2		2	54	1		
Outlaw'sChapel.	Moses Gillam, Jno. Mitchell, W. Spivey.						1	52	1	50	
Powel's Point. †								68			
Potecasey.	Jas. Wright, Lemuel Parker.	8	3				2	78	2		
Ross's Meeting-House	Jas. Ross, N. Newborn* Geo. Outlaw, Jun.			1				67	2		
Ramoth Gilead †								28			
Roanoke Island. †								27			
Salem.	Jno. M'Donald, W. Wilson. Thos. Jordan.	7	4		1	1	2	73	3		
Sawyer's Creek.	Isaac Herrington, Rich. Jarvis, Jas. Nash.	2	2	3	1	2		95	1	50	
Shiloh.	Southy Forbes, J. Bell.	19	1	2	2	2	1	196	2		
Wiccacon.	Wm. J. Newborn, M. Rayner, Jas. Ward.	38	2	1			2	115	1	50	
Yoppim.	Jos. Benbury. Sampson Wilder, S. Gregory.	2	2	15			5	54	2		
	Total.	138	45	179	10	16	60	2013	39	00	

* The 138 dismissed from the Church at Bethel, and the 14 from Ballard's Bridge, were in the Constitution in Edenton, and part of the 15 dismissed from Yoppim.

4. A newly constituted Church in the Town of Edenton petitioned by letter, and delegates for admission into this Association, and being found orthodox and orderly, was received, and the Moderator gave the Delegates the right hand of fellowship.

5. Letters of correspondence were called for, whereupon Brother WILLIAM BALFOUR, a Delegate from the Neuse Association handed in one, accompanied with Minutes, which letter was read, and the brother took his seat with us.

Elder JESSE REID, messenger from the Kehukee Association, handed in one accompanied with Minutes, which letter was read, and the Elder took his seat. Elder WILLIAM CREATH, and brother Joseph Saunders, messengers from the Meherrin Association, presented several copies of their Minutes with a certificate of their appointment, and both took seats with us.

5. Visiting brethren in the Ministry from sister Associations were invited to sit with us, whereupon Elders JOHN M'CABE, and ROBERT MURRELL came forward, and took seats.

6. The following appointments were made, viz. Elders SPIVEY, FARNSWORTH and J. Ross, to examine the Circular Letter; brother John Wheeler, to write to the Kehukee Association, to be held at the Falls of Tar River, on Saturday before the first Lord's day in October, 1817; brother William Wilson, to write to the Virginia Portsmouth Association, to be held at Black Creek Meeting-House, Saturday before the fourth Lord's-Day in May, 1817; and Elder WILLIAM, J. NEWBORN, to write to the Neuse Association, to be held at Red Banks, in Pitt, near Greenville, on Tar River, Saturday before the third Lord's Day in October, 1817; and brethren Miles Rayner and John M'Donald, to receive the contributions and settle with the Treasurer; and all to report on Monday.

7. Elders CREATH, SPIVEY, and MURRELL were appointed to preach to-morrow, worship to commence at 10 o'clock, A. M. and Elders ROW, REID, and FARNSWORTH were appointed to preach on Monday.

8. Agreed, that our next Association be at Sawyer's Creek Meeting House, in Camden County, and that it commence on Saturday before the fourth Lord's Day in May, 1818.

9. Agreed, that it be inserted in these Minutes, that the next annual meeting of the Chowan Baptist Missionary Society is appointed to be on Friday, the day before the meeting of the Association, and at the same place.

10. Adjourned to Monday morning, 9 o'clock:—prayer by Elder *M'Cabe*.

LORD'S DAY, May 11th.

The Elders, appointed to preach, met a large and well behaved audience. Elder MURREL led in the service of the day, and preached from Matthew, xxiv c. 14 v.—"*And this Gospel of the Kingdom shall be preached in all the world, for a witness unto all Nations, and then shall the end come.*" Elder SPIVEY followed, and preached from Isaiah xxvi c. 2 v.—"*Open ye the gates, that the righteous nation, which keepeth the truth, may enter in.*" Elder CREATH closed from Isaiah ix c. 6, 7 v.—"*For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of Hosts will perform this.*"—From the solemnity, which pervaded the congregation, we indulge a pleasing hope, that much good will result from the exercises of the day.

MONDAY, May 12th.

11. The Association met according to adjournment, and opened for business. Prayer by Elder HARRELL.

12. The Moderator having obtained leave of absence, brother Thomas Brownrigg was chosen Moderator Protem.

13. The committee, appointed by our last Association to visit the Church at Roanoke, reported,—that they had obeyed the request, and that they found the Church in so reduced a state, that a dissolution was inevitable, which was unanimously agreed to, and took place on the 7th of November last, and the members agreed to unite themselves to the neighboring sister Churches.

14. The Committee, appointed to visit the Church at Bethlehem, reported,—that the request of the Association in that case had been duly attended to, and that the said Church was by unanimous consent dissolved, the members agreeing to unite themselves to the neighboring sister Churches.

15. The committee, appointed by our last Association to examine the Association Book, reported,—that the work had not been attended to, in consequence of which, they, viz. brethren John Wheeler and Godwin Cotton were re-appointed, and requested to report to our next.

16. The Committee, appointed to examine the Circular

Letter, reported,—that there was no such letter found. The Association then unanimously agreeed to annex to these Minutes, the Circular Letter, found in the Minutes of the Charleston Association of 1809, "On the duty of observing the Christian Sabbath."

17. The Letters of Correspondence were presented, read and approved, and the messengers, appointed to be the bearers thereof, are as follows; Elders M. Ross, WRIGHT, HARRELL, and brother Thomas Brownrigg, to the Virginia-Portsmouth Association; Elders GILLAM, ROW and NEWBORN, to the Neuse Association; and Elders SPIVEY, ROW and NEWBORN to the Kehukee Association.

18. Agreed, that the Clerk prepare a certificate of the appointment of Elder WRIGHT and brother John Wheeler, corresponding Delegates to the Meherrin Association, to be held Saturday before the fourth Lord's Day in April, 1818, at Laurel-Hill, M. H. Lunenburg county, and that the said certificate be under the signature of the Moderator and Clerk.

19. The committee, appointed to receive the contributions and settle with the Treasurer, reported as follows:

Balance in the hands of the Treasurer last year	$ 39	75
Present year's contribution.	39	00
Total	$ 78	75
Paid for Printing last year's Minutes.	$ 20	00
Do. for preparing the same &c.	15	00
Do. for the fund of General Meeting the present year.	5	00
Total	$ 40	00
Balance in the hands of the Treasurer	$ 38	75

20. Elders SPIVEY, M. Ross, WRIGHT and brother Thomas Brownrigg were appointed Messengers to the next General Meeting of Correspondence, and in case of failure of either, brother Miles Rayner, and they are requested to pay $5 to that fund.

21. Elders M. Ross, Row and ETHERIDGE, and brethren John M'Donald and William Wilson are appointed to visit and enquire into the state of the Churches at Powel's Point and Roanoke Island, and report to our next Association,

22. Elder BENJAMIN F. FARNSWORTH is requested to write a Circular Letter, to be annexed to the Minutes of our next Association, on any Religious subject, which he may think proper.

23. On motion, the Association agreed to publish in the

Minutes of each Association the names of Members, who abruptly leave the business of the same, without liberty obtained, as such conduct is known to be contrary to our rules of decorum, and our solemn engagements to each other, as brethren.

24. Elder WRIGHT is requested to preach the Introductory Discourse at our next meeting, and in case of failure Elder NEWBORN.

25. Elders M. Ross and FARNSWORTH, are requested to superintend the printing of these Minutes; to have 500 copies struck off, and to distribute them to the Churches and Associations, as usual.

26. The Association adjourned to the time and place above mentioned. Prayer by Elder WILLIAM CREATH.

THOMAS BROWNRIGG, Moderator Protem.
JAMES WRIGHT, Clerk.

CIRCULAR LETTER.

ON THE DUTY OF OBSERVING THE CHRISTIAN SABBATH.

BELOVED BRETHREN—

THE laws and ordinances of God have been ever, by the wise and good, justly held most sacred. The ancient Jewish Church had many of them, which were either moral, judicial, or ceremonial. Of these, some were typical of Christ; such, with all which strictly belonged to the Jewish state and polity, were at his appearance abrogated, but the moral precepts remain obligatory on Christians, and are incorporated with the duties and worship of the New Testament Church. Such is the institution of the Sabbath—The subject, on which we promised to address you in this Letter.

Convinced of the morality of the Sabbath, and of the propriety and necessity of observing it, we can but greatly lament its many and gross violations by the unbelieving part of the world; and indeed, by many professing the holy religion of Christ, who notwithstanding their sacred profession, lightly esteem, abuse, or neglect it.

Our design is, therefore, to maintain the authority of the sacred precept, which enjoins it, that pious souls may be guarded against the temptations, which lead to its abuse; that backsliders, who are chargeable with this sin may be reclaimed; and that the disobedient may be warned, and taught to remember the Sabbath-day, that they may keep it holy.

The form of expression used in the 4th commandment implies, that the duty it enjoins was known before the giving of the law by Moses; it is not, ye shall observe a sabbath-day; but "*remember* the Sabbath-day to keep it holy;" the day of God's rest, concerning which ye have been already instructed. A day blest and sanctified by God at the creation of the world; enjoined in the most solem manner, by him from the top of Sinai; observ-

ed by patriarchs and prophets ; and regarded as sacred, by Christ and his Apostles, merits our highest esteem and veneration.

In viewing the doctrine of the sabbath, there are two things, especially, to be noticed and seriously regarded : first, the separation of a portion of our time to the immediate service of God for the glory of his holy name ; secondly, the provision made by this appointment for *our* good, personal, and social, temporal and eternal. These are intimately connected in the institution ; and no doubt, for these reasons the law of the sabbath had a place given it in the Ten Commandments. But the exact proportion of time to be kept as a sabbath, and a particular day, seem to be enjoined by positive law, and therefore are liable to be changed — Hence these may change under different dispensations, according to the particular design of the dispensation, to which the positive command which governs in such case belongs without the least violation of the moral precept. Such, we conceive, is the change of the sabbath from the seventh day under the former dispensation, to the first or Lord's day, under the Gospel. The same portion of time, both as to order and duration, being observed under the latter, as obtained under the former dispensation.

With great propriety, therefore, may the first day of the week be stiled the Christian Sabbath ; especially, as it is the 7th day, or part of time in the series of days from the completion of man's redemption by the Son of God—a work no less important and glorious than the work of creation. But the moral nature of the institution will admit of no change, the reason for its observance, which originates in our relation and obligations to God, and in holiness, without which no man shall see the Lord, being invariably the same. God also, who gives us all our time, ever claims, under every dispensation, that part from us in return, which he has consecrated to himself. The portion of time allotted for the sabbath, is one whole day in seven ; which should be kept free from worldly business and cares.

There was, no doubt, a difference of sentiment among Christians about the sabbath day in the time of the apostles ; not, it should seem, on the question, whether there was or should be a sabbath day (the propriety and Divine authority of which seem not to have been doubted by any but infidels ;) but concerning the Jewish sabbath, or sabbaths, as distinguished from the Lord's day, or New Testament sabbath. The judaizing teachers insisted on the observance of the former, in the same manner as they did on that of circumcision. The observance of this day by those who thought it right, or by such as would not willingly wound the consciences of others who thought so, might be lawful, as was Paul's circumcising of Timothy ; but it could not be required, as a duty enjoined by God. This accounts for the reasoning of St. Paul, who does not attempt in his address either to the Romans or Colossians, to whom he writes on this subject, to show that there was no day sacred, but that in respect of the Jewish sabbaths, as may be inferred, every man should be fully persuaded in his own mind, and that they should not censoriously judge each other on account of this difference in sentiment. His own example was in favour of observing the first day of the week, as the Christian sabbath ; and with him all the apostles and primitive christians agreed. To this day they gave the sacred title of the Lord's day, a name, which corresponds to that other important, sacred term, the Lord's Supper ; and ought to be esteemed and reverenced at all times by the Christian church, in honor of him, who is the Lord Christ, the beginning of the creation of God, the redeemer of the elect, and heir of all things.

The original design of the sabbath next claims our attention. We cannot view it as merely a day of rest, much less of idle amusement; but as a day blest and hallowed of God; as a feast to the Lord; and for the holy convocation of his people. This appears to have been David's view of the subject, when he exclaimed, "A day in thy Courts is better than a thousand." We are told by the blessed Redeemer, "that the Sabbath was made for man"—not to suffer his violation and abuse; but for his bodily refreshment, and the promotion of his spiritual, eternal interests, in the contemplation of the perfections, and counsels grace and works of his Creator, Redeemer, and Sanctifier; and in his seeking, admiring and adoring his God, in a holy, humble, thankful, and reverential manner.

In this regard to the Sabbath the whole human family are concerned; and for neglect therein, God will bring them into judgment. We have very weighty reasons assigned for keeping the Sabbath—Creation being completed in six days, on the seventh God rested from his work, and blessed the seventh day, and hallowed it. God's being the Lord or covenant God of his people, who sanctified them, of which the Sabbath is said to be a sign, is another reason. The emancipation of Israel from Egyptian bondage, which answers in its typical meaning to the deliverance of the Church at large from spiritual bondage, is one of great weight. To those from the Old Testament, the New adds these considerations, which furnish at once, additional motives for keeping the Sabbath, and for the change of the day—First, the resurrection of Jesus Christ from the dead on the first day of the week, when he rested from the labor and sufferings he had endured in the work of man's redemption. Secondly, his frequently appearing to his disciples and blessing them on that day, after his resurrection. Thirdly, the extraordinary descent of the Holy Ghost on the assembled Church on that day, endowing the disciples with miraculous gifts for the propagation of the Gospel. Fourthly, the example of the inspired apostles and primitive church, who used on that day to assemble for public worship, and for the administration of the most sacred ordinances. All these considerations conspire to prove, that the Sabbath is to be held sacred; that God has appointed it as a day of holy convocation to his church, in which they should assemble to attend on his public worship, and have the most solemn ordinances of his appointment administered to them.

Surrounded as we are, with rich displays of the Divine perfections, love and grace, furnishing us with motives the most powerful, for keeping the Sabbath, shall we not esteem the holy day of the Lord honorable, keep it as a feast to the Lord, and unite with the thousands of joyful saints who at that sacred season approach the sanctuary of the Most High, to learn his will and celebrate his praises?

Should any still object to the moral obligation of keeping the Sabbath day, under a persuasion that the institution was altogether of a ceremonial nature, and urge, as some have done, that it was only typical of the gospel dispensation, under which every day is to be esteemed alike;—We reply, that though the force of this objection has been obviated already, by the rational and scriptural arguments we have introduced in the support of the Sabbath, we have to observe further, that the difference between things sacred and common, is as real as between things innocent and sinful: that from the nature of man and the state of the world, there appears to be as great need of a Sabbath under the Christian dispensation, as there was under the Jewish both in respect to human happiness, and the honor of God. To which may be added, that if our obligations are

increased by the greatness and rich variety of blessings, which the gospel affords, reason would dictate, that the Sabbath is admirably suited to the nature of such a blessed dispensation, and we should be the more earnest to honour God its divine author, by attending on his worship and fulfilling all his institutions, to which the Sabbath invites.

With respect to every day being alike, it is certain that the word of God does not declare this. We have seen, that what the apostle says on this subject, appears to have its application to the distinction made between days by the judaizing teachers; but God has commanded us to labor six days, which therefore becomes an indispensable duty, a duty discoverable in part from the very nature of things; but on the seventh, saith the Most High, "Thou shalt do no manner of work, nor suffer it to be done within thy gates," or limits of thy authority. Will any then pretend to say, every day ought to be esteemed alike? Surely not. It would be a dreadful curse to a people to be deprived of the Sabbath, and left without a day of public worship, instruction and rest. Likewise, to have no days in which to labor for support would be a heavy affliction, under which, in the present state of things, we could not long exist. Hence we conclude, that the great Creator in his infinite wisdom, has by the fourth Commandment disposed of our time in a manner best suited to our advantage, as well as to his own glory.—We fear therefore, that those, who can dispense easily with this ordinance of God, can make light of others also; are unfriendly to the interests of religion, and far from the Kingdom of Heaven.

It has appeared, that the very nature of the sabbath entitles it to continuance, esteem, and veneration: we cannot therefore consider it as merely ceremonial, but as having to its moral nature an evangelical use annexed under the gospel. It is now an important mean of grace to the church, in which they enjoy much of that spiritual rest, which Christ has brought to his people, and have an anticipation and earnest of the eternal rest, at which they will arrive when this imperfect state of things shall end. After that period, the present means of grace will not be necessary: but the saints will enjoy rest uninterrupted by labor, and day without intervening night to eternity.

While viewing our subject, as connected with the glory of God as our creator, redeemer, and sanctifier with the public worship of God; the peace and salvation of the church, and of men in general; with the most important temporal interests of all men, of servants in particular, and even as consulting the comfort of beasts, who labor for man—in a word, with the happiness of the whole creation—how must the sabbath be endeared to every devout, humane, and benevolent heart! How delightful to the pious man must be the prospect, when after the labor and fatigue of six days, he beholds the seventh ushered in, shining with blissful radiance, stilling the tempest of the mind, refreshing the wearied limbs with salutary rest, and filling the admiring soul with wonder, love and praise, by the discovery and enjoyment of that rich profusion of blessings, which as the Lord's day it brings to man! Surely, none but blind zealots careless profligates, or men of minds unsanctified, can allow themselves to violate or disregard the sabbath! A cause so just, important, and beneficial as to its divine authority and sacredness, must engage for its support the zealous attention and regard of all the pious, humble worshippers of God.

A correct judgment of what things may be lawfully done on the sabbath, and what may not, is an attainment of importance. The nature and de-

sign of the sabbath will teach you, that works of piety, necessity, and mercy, may be lawfully done on that day, because congenial to its nature and design, and especially, because the doing of them is sanctioned by the instruction and example of our Divine Redeemer: But the common business of life is undoubtedly to be laid aside on the sabbath day.

We feel it, therefore, to be our duty to warn you against the danger, to which you are exposed from the spirit of the world, which has broken through every restraint laid by moral obligation, and daringly leads its blind votaries to the impious, shameful profanation of the Lord's Day.—This impiety is to be seen in city and country, in various forms; in buying and selling, sending and even going on errands of a wordly nature, for which there is no necessity, but from wordly interest or convenience; and in doing what some term their odd business, that they may suffer no hindrance in their more regular employments through the week, and in preparing for journies from the same motive, or actually commencing them. Some indeed are found laboring on their farms on that day, with their own servants, compelled by their authority to break the law of God, or by such as they can delude out of their rest and salvation by some paltry hire, frequently with spirituous liquor, by which they are subject to a double injury. Others make it a day for collecting debts, settling accounts, inspecting their crops, and other parts of their estate; for conversing on trade, politics, and even diversions; for ceremonious and idle visits, either received or paid; for feasting in a stile of voluptuousness; or for the indulgence of mere animal nature, in a neglect of all becoming, rational, and religious concern or duty: spending the morning and a great part of the day in sleep, and the whole in idleness.

Unhappily, through the influence of custom and habit, such things grow familiar, and lose too much the appearance of evil in our eyes; especially, when we compare them with those of a more criminal nature, which we see practiced by others on God's holy day; such as hunting, fowling, and fishing; collecting in companies at public houses, or other places of resort, for the purposes of excessive drinking, gaming, and sporting; and too frequently, in the event, for quarrelling, fighting and profanity; for all which the wrath of God cometh on the children of disobedience.

"But, brethren, we are persuaded better things of you, and things which accompany salvation" Permit us therefore, to exhort you by the mercies of God, to "remember the sabbath day, and keep it holy;" "not speaking your own words, nor thinking your own thoughts," but devoting your heart and mind, your words and actions truly to God, on that sacred day. The public worship of God claims on it, your particular attention; but let not private devotion be neglected. You will profit but little by the exercises of devotion in the church, if those of the family and closet are not sincerely and regularly performed. Devout meditation on the truths we have heard is as necessary for our spiritual improvement as attending on sermons. If there is not a favorable opportunity afforded you in providence for attending public ordinances in the church, more of course should be performed in the family, for the purposes of religious instruction, and devotion.

Use your best endeavours to restrain and keep in subjection your children and servants, that they profane not the day of the Lord; and lest you, like Eli of old, be chargeable with knowing their evil actions, without restraining them, and so bring the curse of God on your families. Teach them at home, and take them with you to church, that both in private and public they may be taught to fear the Lord. Suffer no manner of work

to be done on the sabbath, which is inconsistent with the divine rule. Beware of covetousness, that it do not induce you to think those things necessary which are not so. Rob no member of your family of that rest which the laws of God, and of your country, have allowed them; but let them have time and opportunity to seek salvation; lest by your example you cause them to disregard the sabbath, or esteem it lightly; to forsake the place of public worship, frequent the haunts of wickedness, and rush with the ungodly down to destruction.

The many flagrant abuses, and alarming profanations of the sabbath which we behold, call on the friends of God and religion, not only for a strict attention to their own personal conduct, and the state of their families, but for zealous exertions in their respective neighborhoods, to reclaim their friends and neighbors; and for their fervent prayers to Almighty God, that it may please him to revive the decayed morals of the people at large, by granting them worthy views, and a heart-affecting sense of the wisdom, righteousness, and excellency of all his laws and ordinances, and particularly of the usefulness, necessity, and sanctitude of the sabbath: that they may forsake all their iniquitous practices, and no longer abuse God's holy day, but learn to improve it for all the sublime purposes of its appointment, lest the Lord arise, and swear in his wrath, that they shall not enter into his rest.

Brethren, be not weary in well-doing. Follow the footsteps of the flock—the example of holy reformers, and primitive saints, who kept, and were tenderly concerned to keep the sabbath holy; rejoicing in the hope of eternal rest: And be not partakers with those, who without the fear of God before their eyes trample his sacred laws and ordinances under their feet. Some whose unjustifiable conduct, with respect to the sabbath, we have noticed, seem to be strongly prompted by interest; they depart from the rule of duty in the hope of gaining wealth and pleasure. But let transgressors know, that by their sins they are heaping up wrath against the day of wrath; for God will render to every man according to his works.

Finally, brethren, learn to rejoice in God, and be thankful that he has cast your lot in a land of sabbaths. Think not the observance of them a loss of your time; but improve them in providing for your better interests. You are called to labor for a crown of glory that fadeth not away; for an inheritance incorruptible, undefiled, and eternal in the heavens. Let your efforts correspond with the object of your hope and high calling.

Exert yourselves with becoming zeal and prudence in providing houses for public worship, if you are not already provided, in as convenient situations as possible for yourselves and neighbors to attend: and on a plan of decency which may command respect; to which with your families you may resort as often as the sabbath invites you there, or you have an opportunity of hearing the gospel, and joining in the public worship of your God. Even though you should not have a settled minister, it would be useful and commendable to assemble there, to have the scriptures and sermons read, by some capable person, for public instruction, and to offer up united supplication and praise to our God and Redeemer.

With a view to discountenance the visits, which are unfavorable to a right use of the sabbath, we would recommend, that should any of your friends or neighbors visit you on that day, you would invite them to church with you; and should they be unwilling to go, let them know, that your sense of duty and obligation will not admit of your absenting yourself from the house of God on their account. You may welcome them

to your house, and to the use of your books, until your return; but like faithful Abraham do you, with your sons and daughters, and servants, go to the place of divine worship.

Thus may you preserve your families from profaning the sabbath of the Lord, and furnish an example worthy of imitation, without giving just cause of offence to any, and be a means of sweetly constraining others to go up with you to the house of the Lord, and keep his solemn day. So may you hope, that in a short time, you will have the pleasure of seeing the church filled with attentive hearers, religion flourish, the places of vice and immorality forsaken, and joyful converts crouding the gates of Zion.

May the God of all grace be with you, and add his blessing to your efforts.

We are happy in saying on this as on former occasions, that it hath pleased God to favor us with a peaceful, friendly interview. Many sermons and exhortations have been delivered during our session, to attentive, serious hearers; of whose friendship, and kindness we have had ample proof; and we trust the blessing of God has accompanied, and will follow our meeting. Our Minutes will manifest what we have attempted for the interests of Zion, and the honor of God. To those articles, which are of an important nature, we invite your serious attention. With some exceptions, the accounts from the Churches which we have received, have been favorable, and lead us to hope, that the interest of our Redeemer's cause are advancing in our country. In Virginia Churches, belonging to sister Associations, a glorious work of grace is at this time carried on by the power of Jehovah's arm. We request an interest in your prayers: and commending you to God, and to the word of his grace, we remain,

Beloved Brethren,

Your's affectionately in Gospel Bonds.

GEORGE OUTLAW, MODERATOR.
JAMES WRIGHT, CLERK.

MINUTES

OF THE

North-Carolina Chowan

BAPTIST ASSOCIATION,

HELD AT

SAWYERS's CREEK MEETING-HOUSE,

CAMDEN COUNTY,

MAY 23d, 24th and 25th, 1818.

PESCUD:::::*PRINTER*::::PETERSBURG.

1818.

MINUTES, &c.

1st. Saturday May 23d. at 11 o'clock, A. M. Elder LUTHER RICE, by request, delivered the introductory discourse, from Psalms. 8th. 4th.

2d After divine worship, the Association came together, and opened for business in the usual way; whereupon, Brother Thomas Brownrigg was chosen Moderator, and Brother *Thomas Meredith* assistant Clerk.

3d Letters from 20 churches were read, and the messengers' names enrolled.

NOTE—The names of ordained ministers are in SMALL CAPITALS—unordained, in *Italics*. Names with an * annexed, were not present. From churches marked thus † we received no intelligence. A dash — denotes no pastor. The last column shews the sums contributed by he churches to the Association fund.

CHURCHES.	MESSENGERS.	Baptised,	Received by letter,	Dismissed by letter,	Restored,	Expelled,	Deceased,	Total in fellowship,	Dollars,	Cents,
Ahosky	Hillary Morris, Malichi Morris,* James Harris,*	1		4		2		46	1	
Bertie	John Crumpler,* Joseph Horn									
	Watson Rutland,*	2		3			3	140	2	
Ballards bridge	Thomas Brownrigg, Exum Symson, Miles Welch,	30		6			6	137	3	
Bethel	Martin Ross, William Blount, John Wood,	2		2		1	3	50	3	
Cashie	Aaron Spivey, Thomas Speller,* George Outlaw,	20	1				13	180	3	
Cowenjock	Joseph Feruby, Andrew Duke, Josiah Etheridge,	8		2			3	51	1	50
Connaritsy† Elizabeth City	John Row, John Casey,* Abner Williams,	1		2		4	9	58	2	
Edenton	Benjamin F. Farnsworth, John Blount, Joseph Manning,	22	4	2		9	6	169	3	
Meherrin	John Parker, Robert Clanton, Thomas Deanes,*	3		2		1		170	2	
Middle Swamp	John Harrel, Lewis Walters, Etheldred Matthews,	4		2	1	1	1	53	1	
Outlaw's Chap.	David Pruden, George Kowen,* William Bearidell,*					2	2	48	1	50
Powel's Point	Zeabulon Kemp. Wm. Parker,*							30	1	50
Potecasey	James Wright, Leml. Parker,	3				2		79	2	
Ross's M. H.	Nicholas Newborn *King White*			4		2	2	59	1	
Ramoth Gilead	John Kowen, Miles Jones,*						3	29	1	
Roanoke Island	Jacob Beasley, John Daniel,							18	1	
Salem	Wm. Wilson, Henry P Overman				1	7	5	58	3	
Sawyer'sCreek	Isaac Herrington, Rich'd Jarvis, James Nash,	1	4			2	7	63	2	
Shiloh	John H. Wright, Caleb Grey, Jessee Bray,	3	1	4		4	4	184	3	
Wiccacon	William J. Newborn, Miles Rayner,* James Ward,*	23	2			2	4	134	1	50
Yoppim	Sampson Wilder,								1	50
	Total,	123	12	34	1	39	71	1756	32	50

4th. Visiting brethren, in the ministry, were invited to seats with us, whereupon Elders LUTHER RICE and PETER LUGG seated themselves and gave us their friendly aid.

5th. Corresponding letters were called for, whereupon Elder WILLIAM BELFOUR from the Neuse Association, presented a letter accompanied with minutes, which letter was read and the minutes thankfully received. Elder JESSE READ, from the Kehukee Association, was with us, but no letter. Elders JAMES MITCHEL and GEO. NORRIS from the V. P. Association, presented minutes of theirs, but no letter.

6th. A letter from the board of foreign missions, with a number of copies of the annual report, was presented us by Elder LUTHER RICE, which letter was read, and the thanks of the association expressed for the donation.

7th. After the letter was read, Elder RICE made some appropriate and interesting observations relative to the state of the funds of the above named board, and the nature and importance of his mission, whereupon it was resolved that a collection be taken to-morrow, for the benefit of the education society at Philadelphia.

8th. Agreed, that Elders Ross and SPIVEY, with Elder FARNSWORTH, examine the circular letter written by said FARNSWORTH.

9th. Agreed, that Elder WILLIAM J. NEWBORN prepare a letter of correspondence to the Neuse Association, Elder JOHN HARREL to the Kehukee, and Elder BENJAMIN H. FARNSWORTH, to the V. P. Associations.

10th. Agreed, that Elders ROSS, SPIVEY & FARNSWORTH arrange and set in order the business necessary to be attended to by this association, on Monday.

11th. Agreed, that Brethren William Wilson and John B. Wood, receive the contributions, liquidate accounts, and settle with the treasurer.

12th. Agreed, that Elder FARNSWORTH & Brother Brownrigg be a committee, to confer with a committee appointed by the N. Carolina Chowan Baptist Missionary Society, on the expediency of attaching the minutes of the latter with those of the association.

13th. Voted, that Elders RICE, MEREDITH, and SPIVEY, preach on the morrow; worship to commence at 10 o'clock, A. M.

14th. The association adjourned till Monday, 9 o'clock, A. M.—Prayer by Elder GEO. NORRIS.

LORD'S DAY, May 24th.—The Elders appointed to preach, met a numerous and attentive audience. Elder AARON SPIVEY led in the service of the day, and preached from 1 Pet. 5 8, "*Be sober, be vigi-*

lent; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." Elder RICE followed, and preached from Rev. 1, 18 "*I am he that liveth, and was dead; and behold I am alive forever more, amen. and have the keys of hell and death.*" Elder MEREDITH closed the service of the day from 1st John 4 16, "*God is love.*" And we hope the labors of the day will be followed with a divine blessing.

Monday, May 25.—15th. The association met according to adjournment, and opened for business. Prayer by Elder NEWBORN.

16th. The committee of arrangement reported, and the arrangement was approved of.

17th. The roll was called, to see what members were present.

18th. Elders READ, MITCHEL and WRIGHT were requested to occupy the stage to-day.

19th. Brethren John Wheeler and Godwin Cotton, having been appointed by this association two years in succession, to examine the association book, and report on the merit of that work: but having neglected to attend to the business assigned them, & the association viewing with regret the protracted omission, resolved to request Elders SPIVEY and NEWBORN, with Brother George Outlaw, to attend to the business, and to report to our next association.

20th Elders Ross. ROW, and ETHERIDGE, and Brethren John M'Donald and Wm. Wilson, who were appointed by our last association to visit and enquire into the state of the churches at Powel's Point and Roanoke Island, reported, that in consequence of indisposition of body on the part of Elder Ross. and difficulties in the way of others, which were beyond their control, they had not been able to discharge the duties assigned them. The committee was excused and dismissed.

21st. The committee appointed to examine the circular letter, written by Elder FARNSWORTH, presented the same, which was read and approved of.

22d. Elder HARREL presented the letter which he had written to the Kehukee association, to be held at Skewarkey M. H. Saturday before the first Lord's day in October next; the letter was approved of, and Elders SPIVEY and NEWBORN were appointed to be the bearers thereof to that association.

23d. Elder NEWBORN, in compliance with the request of the association, presented a letter to be sent to the Neuse association, to be held Saturday before third Lord's day in October next, and Elders NORRIS and NEWBORN were appointed to be the bearers thereof.

24th. Elder FARNSWORTH presented a letter to be sent to the V. P.

association, to be held in Norfolk, Saturday before the second Lord's day in June next, and Elders Ross and H. Morris and Brethren Thomas Brownrigg and Robert Clanton, were appointed to be our messengers to that association.

25th. Elders Ross, Spivey and Newborn, and Brother Thos. Brownrigg, were appointed messengers to the general meeting of correspondence, to be held at Haywood's meeting house, in Franklin county, on Friday before the first Lord's day in August next.

26th. Elder Benjamin F. Farnsworth was requested by the association to accept the office of corresponding secretary, and to open a correspondence with the Baptist board of foreign missions at Philadelphia.

27th. Agreed, that each church in this association be, and each one is hereby requested, to pay the sum of one dollar annually to the association fund, to be sent in order to aid the above named board in defraying the expence of publishing the annual report of said board.

28th. The committee appointed to confer with a committee appointed by the N. C. M. S. on the expediency of publishing the minutes of this association, & the minutes of the missionary society within this district, in connection—reported in favour of the expediency of such a connexion, and the report was approbated by the association.

29th. According to a resolution of our last, (see article 25d,) it was agreed, that Brother Miles Jones, a member of the church at Ramoth Gilead, be noticed in these minutes for having absented himself from this association, without liberty obtained.

30th. The following queries were presented, viz: 1st. "As the laws of our country require the observance of the Christian Sabbath, is it right, agreeably to the views which this association have of such a sabbath, for a professor of Christianity to employ himself in taking and curing of fish on that day, or not?" B. F. Farnsworth.

Referred to our next for a decision.

Query 2d. "Is it consistent with the Christian religion, for a professor thereof to be engaged in purchasing of negroes, with a view to sell them to speculators?" John Row.

Answer.—We believe that such a practice is at open war with the spirit of the gospel, and shocking to all the tender feelings of our nature; we therefore answer no.

31st. Elder Wright was requested to transcribe these minutes in order for the press, have 500 copies printed, and to distribute them as usual.

32d. Agreed to request Elder Thomas Billings and Brother Tho

mas Brownrigg, to prepare a circular letter, to be annexed to the minutes of our next association.

33d. The committee appointed to receive the contributions, &c. reported as follows:

Balance in the hands of the treasurer last year	$38 75
Present contributions	40 50
Total	79 25
Paid for printing last year's minutes	32 40
Paid Elders Farnsworth & Ross for attending the press	8
Paid for the general meeting fund this year	5
Total	45 40
Balance in the hands of the treasurer	$33 85

34th. *Resolved*, That this association express her disapprobation of the extravagant sum paid for printing the minutes of our last association.

35th. Agreed, that our next association be held at Cashie M. H. Bertie county, on Saturday before the fourth Lord's day in May, 1819, that Elder FARNSWORTH preach the introductory discourse, and in case of failure, Elder Row.

36th. The association adjourned to the time and place abovementioned. Prayer by

THOMAS BROWNRIGG, Mod.
JAMES WRIGHT, Clk.

:o:

CIRCULAR LETTER.

BELOVED BRETHREN—True religion is attested by its fruits. There are *unto holiness* "some thirty, some sixty and some an hundred fold." On this the truth of christianity, and the absurdity of all other systems of faith may with the greatest safety be rested. Can the superstition of the heathen present examples of their moral tendency, or their salutary influence upon the social and political state of man? But where the religion of the Bible is enjoyed, consequences happy as these have universally prevailed.

A peculiarity of our holy religion is, that it consists not in a profession of faith, but in a personal renovation and growth of holy affections. By nature men are found depraved; but a genuine faith adds virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. So opposite are these to their natural dispositions, that such

as are possessed of them are said to be born again and to be new creatures. It is but rational to expect some external distinction between them and others. Favored with the high appellation of children of God, were a mark to be set in their forehead, some would think a proper method employed to make known this happy generation of the skies. But another direction is given—by their fruits ye shall know them.—they are holy, undefiled and separate from sinners, bearing in their life a near resemblance to the author and finisher of their faith; as he was, so are they the light of the world. The justice, the meekness, and benevolence of Jesus is portrayed in their actions, and recommended by their words.

In this view can we avoid asking ourselves, if our hope is without trembling, and our profession of faith can be had in charity? It is very much to be feared, that there are some among us, who, if laid in the balance of the sanctuary would be found wanting, and who shrink even from public inspection; shall we try to vindicate their cause from reproach, and cherish their deceived hopes? God forbid! To be faithful is to be truly charitable; and it is the greatest mark of pride not to be willing to receive christian admonition, and of, guilt not to be willing to give it. Let us together look into our lamps—let us hold up to ourselves the gospel standard, and not be too rendy to judge in our own favour.

Let us observe then, that *that* charity, by which faith and hope are to be tried, requires *works of faith.* Without them hope is presumption, and christian fellowship is not better than conspiracy for blood. By works of faith, is meant such a practice as corresponds with those doctrines, which we have professed openly to believe. "The grace of God, which bringeth salvation, teacheth us that denying ungodliness & worldly lust, we should live soberly, righteously & godly in this present evil world." Such a life is our evidence that we have been taught of God, and that our faith is not vain. It is a kind of signature to our salvation, and as respects the present life, it may almost be said to be salvation itself. It lifts us at once above the calamitous course of the world, shews us a happier lot of obedience to divine commands, and places us ever near to the kingdom of heaven. Without faith, it is true, numbers have lived thus externally correct; but it can be no less indispensable for the believer. What if some have rested here, shall this make the grace of God of none effect? Rather let their lives be approved, and our integrity in maintaining, that *one thing more* is needful to be proved by a deportment at least equally blameless.

The Apostle to the Gentiles wrote much, and it is probable preached

more to prove the doctrine of jutification by faith alone. His epistle to the Romans, and that to the Galations, are almost entirely occupied with the subject ; but he was not, as some have seemed to suppose, an enemy to practical religion. Having arrived at the conclusion of one of the heads of his argument in the former epistle, he proposes an inference, which some might unjustly draw in the form of an interrogation, and says—shall we continue in sin that grace may abound ? His denial is peremptory, and he declares the absurdity and impossibility of the thing. If the saints are so completely justified by faith, that they will no sooner bring their works of righteousness as a plea than a *dead* man, they are also dead to the *love of sin*, that they will not, they *cannot* continue any longer therein. Besides, the twelfth and the three succeeding chapters are devoted to practical instructions altogether.—"I beseech you, by the marcies of God, that ye present your bodies as living sacrifice, holy, acceptable unto him."—Such is the language with which they are introduced. He then urges nonconformity to the world, humility of behaviour, diligence, benevolenc, obedience to political government, justice in secular dealing, purity, a liberal course of conduct towards the weaknesses of others, & the duty of bestowing carnal things as a just debt, which is owed for spiritual privileges, pronouncing the admonitory beatitude, "happy is he that condemneth not himself in that thing, which he alloweth !" To the Galatian church he writes—"walk in the spirit, and ye shall not fulfil the lust of the flesh." After enumerating the works of the flesh, he assures them that "they which do such things, shall not inherit the kingdom of God." "They that are Christ's, have crucified the affections and lusts of the flesh."

With these plain and positive precepts, it will not be thought difficult to reconcile the writings of another Apostle.—"What doth it profit," says he "my brethren, though a man say he hath faith, and have not works, can faith save him ?" That faith cannot of itself justify us *before men*, is as certain as that a mere profession of it cannot *before God*. It is therefore necessary, that while we hope to be justified by the righteousness of christ, trusting in his all-sufficiency, we should not require them to depend on our words alone for the pretension we make.

Be banished then forever the jargon of parties—"thou hast faith and I have works ;" and let this inscription be written upon every altar, where our public vows are recorded, I WILL SHEW THEE MY FAITH BY MY WORKS. "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his, and let every one that nameth the name of Christ, depart from iniquity."—II. Tim. 2d. 19th.

Another consideration should also be brought into view. Christian

baptism, by which we become united to the body of visible believers, is not only indicative of our having been already made partakers of the influences of the spirit, but also our deadness to the world, and our emerging into a lively and perpetual obedience. "We are buried with him by baptism into death, like as christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life." Thus are we laid under obligation—nay, more, we have *pledged ourselves* to live in imitation of Jesus Christ.

"If after this," says the evangelic Fuller, "if after this we are found among evil doers, we may well be considered and shunned as a *kind of apparitions*, which have no proper concerns in the affairs of mortals." Indeed, if there is not intended to follow a *coming out of the world—a living above the world*, it may be justly proposed in the language of the Apostle, "why then are they baptised for the dead?" If the works of faith are not as carefully practised as we were studious to adhere to the strictness of the primitive command, although we may have thought we had taken up the cross of Christ, we surely have soon thrown it down, if not been guilty of the awful crime of trampling under foot that sacred blood, with which it was once stained. Christianity forbids us to live to ourselves, or that we should cease to take up our cross daily. Religion is the endowment of the author of all gifts to man, and enables such as are renewed in its virtues and animated by its hopes to employ all their talents to the divine glory. How truly blessed are they! In that unequalled production, the sermon of Christ on the mount, they are pronounced happy under the various considerations, that they "obtain mercy"—"shall be filled with righteousness"—"shall be comforted"—"be called the children of God"—"inherit the earth"—"see God"—"inherit the kingdom of heaven"—and have the complete and everlasting possession of "a great reward!"

Notwithstanding the correct view, which, as we think has been taken of the nature of true religion, and of the scripture representations of Christian practice as necessary to it, we have to lament that so many examples would inculcate opinions quite the contrary. Why is this the case? It is humbly believed that the following are among the reasons which may be assigned:—

First—*A want of love for religion.* A deficiency in the lives of Christians, may be attributed to their want of love for that upon which their supreme affections are placed. But we rejoin—why should this be so common a truth? Have they tasted that the Lord is gracious, learned how inferior are all earthly joys to the smiles of a reconciled God and father, and that the richest of rewards is in keeping his com-

mandments, how then can their undervalue their privileges, by uniting again with the clamour of the world—"who will shew us any good?" Prayer and the word of God cannot be neglected—a reluctance in attending often to the house of God cannot exist—ceasing from our own profits to attend on sacred duties cannot be considered a sacrifice—sensual indulgence cannot be repeated because it is sweet—unless love exists but in its lukewarm state, which is utterly obnoxious to God, and of a most fearful tendency. But where the love of God has never existed, but an enmity to the things of the spirit is still a deep rooted governing principle, if there is not seen a holy life, it must be granted, that the individual may act in character. Many of this description, we fear an alarming proportion, have at the present day found a place in the church of Christ. We call upon you, brethren, and *charge* you—*we charge ourselves*, because iniquity hath abounded, the love of many waxes cold! We lament the wordly mindedness, the ungospel conversation, and improper occupations, which have deserved reproach, and discouraged those who would enter the kingdom of heaven. We lament the profanation of the Lord's day, the prevalence of intemperance, the appearance of evil not to be named, the attempt to rob God of the support of his ministers, and especially we mention with humiliation and heart felt grief the neglect of discipline in our churches, whereby alone these abuses can obtain a remedy.

Secondly—*A mistake with regard to faith.* It is a mistake of some, that faith consists in a confidence that we have experienced religion. To doubt, therefore, whether we are the children of God, is a kind of criminal unbelief, or at least a mark of weakness. The consequence is as injurious, as the idea is absurd. Actual sin, not bringing with it a fear with regard to our state, is without compunction, and will soon be committed without restraint. It is a very bad sign to hear one relating the first exercises of his mind on all occasions, to afford others a ground of hope that he is a christian. What! has his religion been gradually declining from that period, instead of rising higher? Why then has he not things of experience both *new* and *old?* and why is he more accurate in detailing events, which took place five, ten, or twenty years ago, than he could have been a few months after their date.—Some will remind us of the doctrine of the certain perseverance of all saints in grace, as a kind of *letter of credit* to ransom their forfeited profession. But, if rightly viewed, this would only go to prove that they were never subjects of grace; for, had this been the case, they would no doubt walk more worthy of their high calling.—

How important, that first principles be correct, that the best practical consequences may follow.

THIRDLY—*a sluggish pretence of inability.*—It cannot be doubted, that all our sufficiency is of God. If we have been made truly wise, we have learnt our own weakness. It was when we had been taught this necessary lesson, that the savior was introduced to us ; and the same we have also learned in the conflict with remaining corruption. Well if this were made a subject of lamentation before the Lord, and a motive for making early supplications at a throne of grace. But to omit to do this, and make our weakness our apology, deserves no better epithet than sluggishness. "Ephraim is a silly dove, without a heart." But does such a disposition and conduct comport with the character of the christian, who is represented as the diligent husbandman, the active and persevering traveller, and the intrepid warrior ? His righteousness shall come forth as brightness, and *his* judgment as noon day.

But let not the fearful and humble in heart be afraid, for the lord will not fail to comfort his people.

The brightening prospects which appear in many parts of the christian world, the united zeal, the fervent supplications, and the enlarging liberality for the spread of the gospel, evince the rapid fulfilment of the prophecies, and the bestowment of *more grace*, as a foretaste of the latter day. From the returns on the minutes of eighty associations, which are exhibited in the annual report of the board of foreign missions, the number baptised the last year, is said to have probably exceeded twelve thousand ; and in the United States, the number must have been rising fifteen thousand ! The addition to one association, was five hundred and ten ; to another, eight hundred and sixty six ! The whole number of baptists in the United States, amounts to one hundred and ninety thousand ! "Glory to God in the highest, on earth peace and good will to men," seems again to be the acclamation of the skies ; and soon shall we hear "the kingdoms of this world are become the kingdom of our Rord and his Christ, and he shall reign forever and ever." The present session of our association has witnessed a great degree of harmony, and a general concern for the cause of Zion. Little pleasing intelligence has been received from the churches, but the liberality manifested for the encouragement of missions, has been truly grateful to our feelings. Go on to be the friends of your fellow-men, by contributing bountifully and cherfully ; be co-workers together with your God, and partakers of his kingdom. Despise not the "angel's food," nor think it worthy of a small degree of gratitude, that yours is the angel's joy.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the lord, and in his law doth he meditate day and night, and he shall be like a tree that is planted by the rivers of waters, that bringeth forth fruit in his season; his leaf shall not wither, and whatsoever he doeth shall prosper."

☞ The Latter-Day Luminary is published in the months of February, May, August and November, by the Baptist Board of Foreign Missions for the United States, including the annual report of the board, consist of five numbers a year, each number to contain from 48 to 64 pages, & will be conveyed to subscribers at twenty-five cents a number, free of expence. *The profits sacred to the cause of missions.*

This work may be had of the Rev. B. F. Farnsworth, Edenton—of Mr. Williams, Elizabeth City, or of Charles K. Mallory, Esq. Norfolk.

A BIOGRAPHICAL SKETCH
OF
ELDER THOMAS WEYMOUTH.

Elder WEYMOUTH was born March 1st, 1757, in the county of Pasquotank, North-Carolina. He hoped that he had obtained a manifestation of the love of God to his soul in the 34th year of his age, and was baptised the 14th of March, 1791, by Elder SILAS MERCER, and gave himself a member of the baptist church at Knobs creek. He began to exercise his gift in a public way in 1804; was licensed to preach in 1809, and his ordination took place the 27th of April, 1811, by Elders PENDLETON and ROW. He was a kind neighbor, an affectionate husband, and a tender father; and though he never consented to take the pastoral care of any church, he appeared to be heartily engaged in preaching the blessed gospel of Christ to his fellow-men. This man of God departed this life on the 2d of October, 1817, in the 61st year of his age. The loss was sensibly felt by the church at Elizabeth-City, where he was a member, and by neighboring churches.

☞ *The reader is requested to correct the following error of the press: In the first line of Elder Meredith's report* [Minutes of Missionary Society, p. 5.] *for* "*before*," *read* by.

MINUTES

OF THE

NORTH-CAROLINA CHOWAN

BAPTIST ASSOCIATION,

HELD AT

CASHIE MEETING HOUSE,

BERTIE COUNTY,

MAY 22d, 23d, and 24th, 1819.

NORFOLK:
PRINTED BY SHIELDS, CHARLTON & Co.
1819.

MINUTES, &c.

Saturday, May 22d,

1. Assembled at 11 o'clock.—Elder Farnsworth not being present, Elder John Rowe preached the introductory sermon from Isaiah, *55, 3.*

2. The Association proceeded to business; prayer by Brother Brownrigg, after which, Brother Brownrigg was chosen Moderator, and the Secretary being absent, Elder Meredith was chosen Clerk, *pro tem.*

3. Ministering brethren from sister associations were invited to seats with us

4. Elders Spivey, Billings and Rowe were appointed a committee to arrange the business for the Association.

5. Letters from twenty Churches were read.

NOTE.—Ordained Ministers are in small capitals; names with an * annexed were not present; from Churches marked † we received no intelligence; from the Churches whose funds are marked with an * one dollar was appropriated, towards printing the Annual Report of the Board of Foreign Missions.

CHURCHES.	MESSENGERS.	Baptized,	Rec. by letter,	Dis. by letter,	Restored,	Excluded,	Deceased,	Total in fellowship,	Fund Dollars,	Fund Cents,
Ahosky,	HILLARY MORRIS, Mal. Morris,* Geo. Holiman.*		1			1		45	2*	
Bertie,	JOHN CRUMPLER, Godwin Cotton, Cader Powell *	15		3		2	3	147	3*	
Ballard's Bridge.	MILES WELCH,* Thos. Brownrigg, Exum Simpson.*	7		7		2	2	135	4*	
Bethel,	M. Ross, I. Barber,* E. Wood.*						2	48	4*	
Cashie,	A. SPIVEY, E. Miller, Jas. Duers.		1	3			6	171	4*	

CHURCHES.	MESSENGERS.	Baptized,	Rec. by letter,	Dis. by letter,	Restored,	Excluded,	Deceased,	Total in fellowship,	Fund Dollars,	Cents,
Cowenjock	J. ETHERIDGE,* J. Ferrebee, Benony Trewblood *	2		4			2	49	2	
Cornaritsy,	S. BAISMORE, A. Baismore, J. Jenkins.			6		2		56	1	
Elizabeth-City,	JOHN ROWE, Abner Williams.			1		9	5	43		
Edenton,	T. BILLINGS, T. MEREDITH, Joseph Manning.	1	6	4		3	5	164	3*	
Meherrin,	T. Deanes, J. Parker. J. Wheeler.*	3	1		1	4		170	2	
Middle Swamp,	J. HARREL, A. Raby, Eth. Matthews	8	3				1	63	2	
Outlaw's Chapel,	M. GILLAM, D. Pruden, W Burridell.			1		1			1	50
Powel's Point,†										
Potecasey,	JAMES WRIGHT, Lemuel Parker.	1		1		1	4	73	2	
Ross' M.H	Wm. Cowan, Cor. Hughes, J. Mizell			4		1		62	2*	
Ramoth Gilead,†										
Roanoke Island,	John Daniel, Jacob Beasley.							19	1	
Salem,	Wm. Wilson, Henry P. Overman.	1			1		3	58	3	50*
Sawyer's Creek,	John Lamb, Richard Jarvis.		1			3		63	1	50
Shiloh,	Caleb Gray, John H. Wright.	8				1	5	180	2	
Wiccacon,	Wm. J. NEWBORN, Timothy Walton, John Downing.	24	1	3		1	6	154	2	50*
Yoppim,	J. PETTIJOHN, J. C. Benbury, F. Creecy.			2		1	1	55	2	50*
		70	14	39	2	32	45	1755	45	50

6. Corresponding letters and minutes were received from the Neuse,
The Kehukee, and
The Virginia Portsmouth Associations.
The letters were read, and the following brethren were appointed to write to them, viz :

Brother Newborn, to the Neuse,
Brother Meredith, to the Kehukee, and
Brother G Cotton to the V. Portsmouth.

7. Elders Ross and Spivey, together with the author, were appointed to examine the circular letter.

8. Brethren Wm. Wilson and Parker, were appointed to receive contributions, liquidate accounts and settle with the Treasurer.

9. Brethren Newborn and Cotton, were appointed a committee to confer with a committee appointed by the N C. Chowan Baptist Missionary Society, on the propriety of attaching the minutes of the latter with those of the association.

10. Application having been made by the aforesaid Missionary Society, for the privilege of engaging one of the ministering brethren, appointed to preach on Lord's day, to deliver a missionary discourse, and at the conclusion to take a public collection ; *Resolved*, That their request be granted.

11. Elders Merrel, Billings and Meredith, were appointed to preach on Lord's day ; and Elders Merrel and J Biggs, on Monday.

12. The committee appointed last association " to examine the association book, and report on the merits of the work," reported as follows :—

" In conformity to the resolution of last association, your committee have examined the items entered in a book, taken out of the records of the association by Elder Wright, agreeably to the request of said association, and find the selections are prudently made—and beg leave to suggest the propriety of a continuation of the same from year to year, as the case may require, which will form fit materials for a history of said association.

(Signed)
AARON SPIVEY,
WM. J. NEWBORN, } COMMITTEE."
GEORGE OUTLAW,

13. *Resolved*, That Elder Wright be allowed $5 for his services.

14. *Resolved*, That Elder Wright be requested to make such selections from the minutes of the association as he may consider prope , subject to future inspection.

Prayer by —— ——. Adjourned to Monday, 10 o'clock.

Lord's Day, May 23d.

The Elders appointed to preach, met a numerous and an attentive assembly. Elder Merrel introduced the services of the day and preached from Luke 7, 22, 23—"*Then Jesus answering, said unto them, go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached, and blessed is he whosoever shall not be offended in me.*" Elder Meredith followed from Matthew 7, 13, 14—"*Enter ye in at the straight gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because straight is the gate and narrow is the way, which leadeth unto life, and few there be that find it.*" Elder Billings concluded from Heb. 9, 22—"*Without shedding of blood is no remission.*" The congregation was attentive and solemn.

Monday Morning, 10 o'clock.

Met pursuant to adjournment.

Elder Billings prayed.

15. *Resolved*, That the next association be held at Middle Swamp, in Gates County, on Saturday before the 4th Lord's day in May, 1820, at 11 o'clock.

16. Elder Newborn presented the letter to the Neuse Association, which was approved—and brethren Newborn and Ward appointed messengers; said association to be held on Saturday, before the 3d Lord's day in October next.

17. The Kehukee Association letter not being ready, brother Outlaw is requested to write, sign, and forward the same; brethren Spivey and Cotton messengers.—The association will meet on Saturday before the 1st Lord's day in October next.

18. Brother Cotton presented a letter to the Virginia Portsmouth Association, which was approved—

and brethren Ross, Spivey, Brownrigg, and in case of failure, brother Rowe, appointed messengers.—Said association will meet on Saturday before the 2d Lord's day in May, 1820.

19. *Resolved*, That brethren Spivey, Brownrigg, Outlaw, Miller, and in case of failure, brother Newborn, be appointed delegates to go to the general meeting to be held at Fayetteville, on Saturday before the first Lord's day in August next; and that $5 be sent to said meeting.

20. *Resolved*, That the clerk furnish the delegates to the aforesaid meeting with a certificate of their appointment.

21. The circular letter written by Elder Billings was called for—read, approbated and received.

22. The query of last year, relative to the violation of the Lord's day, referred to this association, was taken up, and after mature and solemn deliberation, the association unanimously considers herself bound to answer the query, *positively* in the *negative*; that the taking, curing, purchasing, and fetching of fish, on the Lord's day, are proceedings decidedly in violation of the laws both of God and the state.

23. *Resolved*, That the following resolution, passed by the Chowan Baptist Association, May 2d, 1808, be entered on our minutes this year, as the unanimous voice of this body:—

ART. 18. "It is with deep concern the association has learned, that some who are called Baptists, and hold membership in churches in our connection, have suffered themselves to walk so far according to the course of this world, as to go into the iniquitous practice of purchasing notes and obligations, at a very great and unreasonable discount, and then with griping and unrelenting cruelty, distraining upon the goods of the honest but unfortunate debtor, or frightening him into compliance ruinous to his interest, and which may ultimately beggar his family, and throw them as a burden on society.—Of a disposition and practice so much at war with the spirit of the gospel, the association would express their public and pointed disapprobation; and advise and exhort the churches, wherever cases of this description do, or may exist among them, to be faithful, to use all diligence and have no fellow-

ship with the unfruitful works of darkness, but rather reprove them."

24. Elder Meredith is appointed to write the next circular letter.

25. Elder Spivey is appointed to preach the introductory sermon, and in case of failure, Elder Newborn.

26. *Resolved*, That 8 dollars be paid to Elder Wright, for his services in attending to the publication of the minutes of the association.

27 *Resolved*, That the money forwarded by the churches for the publication of the report of the Baptist Board of Foreign Missions, be paid into the hands of the Treasurer of the Missionary Society.

28. The committee appointed to receive contributions, &c. reported as follows:

Balance in the hands of the treasurer last year		$45 40
Present contributions		37
		82 40
Paid for printing minutes of last year	$20 00	
" Elder Wright for attending the press	8	
" Do. for transcribing book	5	
" for the general meeting fund	5	
	38	
		$44 40
Balance		

NOTE.—The treasurer not being present, the balance was paid into the hands of brother Brownrigg, by order of the association.

29. *Resolved*, That 500 copies of the minutes be printed.

30. *Resolved*, That Elder Billings be requested to prepare the minutes for the press, superintend the printing of them, and attend to their circulation as usual.

Prayer by the moderator.

Adjourned to the time and place above mentioned.

CIRCULAR LETTER.

BELOVED BRETHREN,

THE rapid revolution of time has again, under the smiles of a benevolent Providence, assembled the Elders and Messengers in another association.

To cement the tie of brotherly affection, to receive communications from the churches, and if necessary, to lend them our aid; to consult on the interests of Zion, and to address you by a circular epistle, are among the leading objects, which gave origin to an associated assembly.—To the former of these objects, our minutes will afford you ample information; but as the subject of our annual address, we invite your attention, TO THE ESSENTIAL QUALIFICATIONS OF A CHRISTIAN MINISTER.—Did the mantle of an Elijah continue to fall on the eldest sons of a certain family, as it fell by the sovereignty of God, under the Mosaic dispensation, on the tribe of Levi; or could it be established that the prerogative of sending forth christian ministers into the world, rested on the Pontiff of Canonical succession, then we had no need of addressing you on this momentous subject. But since the Aaronic priesthood has vanished away, by the great Antitype's sacrifice of himself, and his entrance into the holiest of all for us—since it cannot be proved, either by Catholic or Protestant advocates of Canonical succession, that even St. Peter was ever bishop of Rome, much less their authority to establish a Christian Ministry; and since the New Testament has given ample testimony that this power is solemnly vested in the Churches by the Lord Jesus, we think it our duty to stir up your pure minds by way of remembrance.

Although we cannot, in a circular address, exhibit to your view, a full portrait of an ambassador of the Son of God, yet the essentials appear to be

1st. Holiness of heart;

2d. A suitable capacity, and

3d. A divine appointment.

1st. HOLINESS OF HEART.—No lustre of talent, no extent of human knowledge, no superiority of intellect, can be a substitute for vital godliness.

When Moses was about to ascend Mount Nebo, to be gathered to his fathers on Pisgah's top, he blessed the sons of Levi, saying, Deut. 33, 8—"*Let thy Thummim and thy Urim be with thy holy ones.*" Under the Levitical economy, none, even of the sons of Aaron, could "*Go in unto the vail, nor come nigh unto the altar,*" without profaning the sanctuaries, who had a blemish. "*Unto the wicked, God saith—what hast thou to do, to declare my statutes, or that thou shouldest take my covenant in thy mouth? seeing thou hatest instruction and castest my words behind thee.*" Ps. 50, 16, 17—Under the old covenant, Jehovah declares, "*The priests shall be holy unto their God;*" and the Lord by the Prophet Isaiah, 52, 11—"*Depart ye, depart ye, go ye out from thence, touch no unclean thing.*" "*Be ye clean that bear the vessels of the Lord.*"—Jeremiah, in his lamentations, when bewailing the overthrow of Jerusalem and the destruction of the temple, says, Lament. 4, 7—"*The Nazarites were purer than snow.*"—Our Lord says of his disciples "*Ye are the light of the world;*" and his Apostles are termed, Eph. 3. 5—"*Holy Apostles*" and "*Apostles of the Lamb.*" Barnabas is described as being "*A good man and full of the Holy Ghost and of faith.*" And Paul when writing to Timothy, emphatically declares a bishop must be "*holy*"—holding the "*mystery of faith in a pure conscience.*" In 2 Cor. 4, 2, the Apostle says—"*We have renounced the hidden things of dishonesty, not walking in craftiness, not handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God;*" and with the same conviction he writes to the Thessalonians, 1 Thes. 2, 10—"*Ye are witnesses and God also, how holily and justly and unblamably we behaved ourselves among you*"—Let the oracles of God for a few moments be our schoolmaster, and human reason our umpire, and we shall soon discern the folly and unreasonableness of such, "*who say they are Apostles, and are found liars.*"—Let us ask, what kind of Ambassadors of Jesus, to persuade men to be reconciled to God, will those make, who have never felt "*The terrors of the Lord?*" Our umpire must solve the question—how shall such "*feed the flock*" of Jesus, who refuse to love the shepherd. Is it reasonable that such "*can heal the sick,*" "*bind up the broken in heart,*" "*proclaim liberty to the captive and the opening of the prison doors to them that are bound;*"

who have no balm in Gilead—who have never felt the unction of the Holy Ghost, or deliverance from sin, slavery and death? We ask reason to reply. Once more —"*If the trumpet give an uncertain sound, who shall prepare himself for the battle*"—or who shall "*blow the trumpet in Zion, and sound an alarm in his holy mountain*"—and who shall *be a watchman on the walls of Jerusalem?*

Shall those who have neither divine skill nor heavenly wind blow the blast? Shall those sound the alarm who have never beheld danger? or those be watchmen in Zion, whose ears are shut, whose eyes are blinded, and who are past feeling? We crave no other umpire than your reason and your consciences to reply. See his character by the Apostle—1 Titus, 7, 8, 9—"*A Bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able, by sound doctrine, both to exhort and to convince the gain-sayers.*"—Guard then, beloved Brethren, the portals to the Gospel Ministry, and let none enter those holy gates on whose hearts are not written—"*Holiness to the Lord.*"

2d. A SUITABLE CAPACITY.—Although the new man is renewed in knowledge, yet it is not every convert of Jesus who possesses a capacity to "*Feed the Church*" whom Christ hath "*purchased with his own blood.*"—To be empowered with such an ability, the candidate should possess an adequate knowledge.—"*To ascertain the precise degree of spiritual information that is necessary in a candidate for the ministry, is scarcely practicable,*" especially when it is remembered, that divine knowledge is progressive. There was a period when Peter knew not the real object of the mission of his Divine Master; for when Jesus was about to be offered as a sacrifice, Peter proposes the question, "*Lord whither goest thou?*" and Thomas expressly declares their ignorance of the way of salvation—14 John, 5, "*Lord, we know not whither thou goest; and how can we know the way?*" nor does their ignorance stop here; for Philip appeared as though they were not acquainted with the divinity of the Son of God—14 John, 8, he says, "*Lord, shew us the Father, and it sufficeth us.*" The wealthy and the learned were not called to be Apostles of the

Lord; they were poor and illiterate publicans and fishermen; yet, these laid the foundation of Christian Churches.

The great Apostle to the Gentiles very emphatically asks the Corinthians—1 Cor. 1—20, "*Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?*" and adds, ver. 26 and 27, "*For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.*" That such is still the dispensation of Christ, you are all witnesses to this day.

There are many Ministers in our own denomination whose knowledge is very limited, who are highly valued, and very successful servants of the Lord Jesus; nay, some of the brightest stars among you, were once mere babes in the Gospel ministry.—Nevertheless, it evidently appears requisite that a candidate should possess general views of the Plan of Salvation. "An ignorant person in the treasures of Christ, (says an excellent divine of our own order,) can no more feed the Church of God with knowledge and understanding, than can a shepherd his flock by leading them through a desert which has only here and there a shrub." "*John must first eat the book and then prophesy.*" That knowledge, great knowledge, in divine things, is essentially necessary, the word of God will furnish ample proof: Look at the precepts of Jehovah, by the Prophet Malachi, 2, 7, "*The Priest's lips should preserve knowledge, and the people should ask the law at his mouth, for he is the messenger of the Lord of Hosts;*" and the commission which Christ gave his disciples was, 28 Mat. 19, "*Go teach all nations*"—and, says the Psalmist, "*The Lord hath given me the tongue of the learned that I should know how to speak a word to him that is weary.*" And our Lord observes, 12 Luke, 42, "*Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?*" The office he bears teaches the necessity of this qualification. Says Paul, 2 Cor. 5, 20, "*We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.*"—In fine, whether as "*Stewards of the mys-*

teries of God, as Shepherds to feed the flock," as watchmen to watch on the walls of Zion, or as ambassadors for Christ to perishing men, let Paul's exhortation to Archippus be ever remembered by all who fill the vessels of the Sanctuary—"*Take heed to the ministry which thou hast received of the Lord, that thou fulfil it.*"

Pastors possessing these talents were promised to Israel of old. The Lord, by the mouth of Jeremiah, declares, 3 Jer. 15, "*I will give you Pastors according to mine heart, which shall feed you with knowledge and understanding,*" and certainly they never can import what they do not themselves possess. The awful consequences entailed on the People and the Priest, in consequence of the rejection of knowledge by the servants of the sanctuary, ought duly to be weighed by every Minister of Jesus. In 4th Hosea, 6, the Lord says, "*My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest for me.*"

The man that understands not the doctrines of everlasting love—unmerited, free, and distinguishing grace—the absolute, total, and universal fall of man—the recovery of His Elect by the mediatorial work of Christ—the nature of the operation of the Holy Spirit upon the heart, and the nature of the "Golden Choir" of redemption through Christ—We hesitate not to declare that such an one is not suitably qualified even for a licentiate in the Gospel Ministry. Let it not be supposed for one moment, that Paul was an enemy to sound, orthodox, and extensive Biblical knowledge, when he says "*God hath chosen the foolish things of the world to confound the wise.*"—Let his appropriate exhortations to Timothy, who had known the Scriptures from his youth, answer the point—In 2 Tim. 2—2, he says—"*The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also:*" and in 1 Tim. 5—22, he says, "*Lay hands suddenly on no man.*" Is it asked, how Ministers are to preach the Gospel of the Son of God—Let Paul to Timothy answer—2 Tim. 2—15, "*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*" As a student, Paul exhorts Timothy to "*Give attendance to reading, to exhortation, to doctrine*"—and adds, "*neglect not the gift that is in thee, which was given thee by Prophecy.*" Nor is it to be wondered at that the Apostle

should thus exhort his son in the faith, seeing, that in the word of God, are hidden "all the treasures of wisdom and knowledge."—Not that we suppose all useful knowledge is unfolded in the Gospel—yet, in it are spacious stores of philosophic research: In Poetry, in Geography, in Chronology, and in Literature, the Scriptures abound; and such are the resources of Revelation, that able dissertations have been written by Bartholinus, Bochart, Spencer, Ursin, and others, on the various subjects of Natural History, with which the word of Inspiration is so liberally stored.

To conclude on this head—While we totally deny the necessity of a Classical Education as being essentially necessary to a Gospel Ministry, yet, under the teachings of the Holy Spirit, who will deny, that knowledge, almost of every kind, may be extensively useful to a Herald of Jesus. The increasing information among our brethren, the respectable talents of our adversaries, the veil that hangs over the best translation of Scripture, render such qualifications highly desirable. To be acquainted with Language and History, Natural and Moral Philosophy, the Mathematics and Rhetoric; and to be like Apollos, "*An eloquent man, and mighty in the Scriptures*," is praise-worthy.—Where is that ambassador of Christ who would not long for the united gifts of Boanargus and Barnabas, of Apollos and Paul? and could he combine the whole in one mighty phalanx, he still would exclaim, "*Who is sufficient for these things?*"

An aptness to teach, must ever be considered an essential qualification: This consists in a fluency of communication, and an irresistable inclination to impart instruction. It is called "*a door of utterance to speak the mystery of Christ*," and includes, says a learned divine, "*An ardent love for the souls of men, holy diligence, a fulness of idea, a vigorous memory, and a flowing elocution.*"

Faithfulness in the discharge of Ministerial duty, is another essential qualification of this Holy office.

The obligations we owe to the Great Shepherd, the souls of men, and our own consciences, unite in requiring this duty at our hands; says Paul, 1 Cor 4, 2, "*Moreover it is required in stewards that a man be found faithful.*" A defalcation of this qualification is committed, when the watchman ceases to warn his people, when he cries peace when there is none, and when he keeps back those things that are profitable to the people. Hence the Lord, by the

Prophet Ezekiel, says, 3 Ezek. 18, "*When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, he shall die in his iniquity, but his blood will I require at thy hand.*" So Ezek. 13, 10, "*Ye have seduced my people, saying peace, peace, when there was no peace: one built the wall, and another daubed it with untempered mortar.*" But every faithful Minister can declare with Paul, 20 Acts, 26. "*Wherefore I take you to record this day, that I am pure from the blood of all men;*" and 27th ver. "*For I have not shunned to declare unto you all the whole counsel of God.*" The whole of this duty is summed up by the Apostle to Timothy, "*Preach the word, be instant in season and out of season, reprove, rebuke, exhort with all long suffering and doctrine.*" "*Watch thou in all things, do the work of an Evangelist, make full proof of thy ministry; confirming the souls of the disciples, and exhorting them to continue in the faith.*" Added to these qualifications, there must be

3. A DIVINE APPOINTMENT.—Vain indeed will be the extension of Biblical knowledge; vain will be our plea even of conversion to God, in relation to the Christian Ministry, if we possess not this Heavenly call. Schoolmen have divided this into Divine and Ecclesiastical, but we would rather consider it under the idea of Internal Evidence and the Churches suffrage.

This appointment originally was the prerogative of Jehovah alone: Deut. 10, 8, "*The Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name, unto this day.*" "*No man taketh this honor to himself, but he that is called of God as was Aaron:*" Heb. 5, 4. But believers generally, are not to infer they are called to minister in holy things, because they feel a love for sinners. The subject feels a necessity laid upon him. 1 Cor. 9, 16, "*Woe is me if I preach not the Gospel.*" He may often resolve, like Jeremiah, not to make mention of the name of his God; but, like him, he will soon cry, "*His word was in my mouth, as a burning fire shut up in my bones, and I was weary of forbearing and I could not stay.*" This divine call is by the Apostle termed, "*A dispensation committed unto him.*"

The evidences of his appointment to this Holy office, appear by his travailing, as it were, in birth, for the souls of his fellow-men: At length the fire breaks forth, his converse, his exhortations, his prayer, his very countenance; and, at length, his talents, his zeal, and love for

sinners, discover themselves. The Church, who now hold the keys, behold the holy fire, call him to the exercise of his gifts, and if approved, license him to the ministry of the word. But, it is proper here to observe the awful responsibility of the Churches on this solemn occasion. Many pious men, no doubt there are, who suppose that a gift for exhortation is all that is required for the Gospel Ministry, not remembering that there are diversities of gifts. Says Paul, Eph. 4, 11, "*He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers:*" and 12 Rom. 6, 7, "*Having then the ministry given to them, let them wait on their ministering, he that teacheth on teaching, he that exhorteth on exhortation.*" But what must be the fate of those Churches and Ministers, who, without investigating into the essential qualities of their office, thrust out into the ministry and receive the appointment, scarcely without prayer to God. Reflect, dear Brethren, on the fate of Korah, Dothan and Abiram: Look at Uzziah smitten with leprosy for burning incense: Remember, before our Lord sent forth the Apostles, he continued in prayer all night; and ever bear in memory that he has said, Mat. 7, 22, "*Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Then will I profess unto them, I never knew them; depart from me ye workers of iniquity.*" The responsibility of the Churches, and the acceptance of this Holy office, are truly awful. Let fervent and continued supplication at a Throne of Grace ever precede and accompany it; and if the Churches feel themselves insufficient, either in number or capacity, to sit in judgment on this Divine appointment, let them call to their aid the Elders from the sister Churches. Finally, Brethren, "*We beseech you for the Lord Jesus Christ's sake and for the love of the Spirit, that ye strive together in prayer to God,*" for those who are already thrust out into the harvest. Their *responsibility* is awful and solemn, their *toils* arduous and multiplied, and their *affliction* peculiar and heavy.

When it is well with you, pray for your Ministers..... "And now, Brethren, we commend you to God, and to the word of his Grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." We are, Brethren, yours, in Gospel bonds.

(Signed)

THOMAS BROWNRIGG, *Moderator.*
THOMAS MEREDITH, *Clerk pro tem.*

MINUTES

OF THE

NORTH CAROLINA CHOWAN BAPTIST

ASSOCIATION,

HELD AT

Middle Swamp Meeting House,

GATES COUNTY,

MAY 27th, 28th, and 29th, 1820.

1. Saturday, May 27th, assembled at 11 o'clock. Elder Aaron Spivey preached the introductory discourse from Heb. xii. 1, 2.

2. The Association met and proceeded to business; prayer by Elder Ross—whereupon Brother *Brownrigg* was chosen Moderator.

3. Ministering brethren from sister Associations were invited to seats with us, and Elder Robert Murrell from Virginia, came forward and afforded us his friendly aid.

4. Letters from 19 Churches were read, and the delegates names enrolled.

CHURCHES.	MESSENGERS.	Baptized.	Rec'd by letter.	Dism'd by letter.	Restored.	Excluded.	Deceased.	Total in Fellowship.	Funds. $	Ct.
Ahoskey,	Hillary Morris, Mal. Morris, George Holiman,					5		39	1	
Bertie,	John Crumpler, Godwin Cotton, Turner Horn,*	11		1	1	2	2	74	2	
Ballard's Bridge,	Miles Welch, Thos. Brownrigg, John Jordan,	8	1	1		2	5	136	2	50
Bethel,	Martin Ross, Edward Wood,	2				1	1	48	3	
Cashie,	Aaron Spivey, George Outlaw,* John Bond,*								3	
Cowenjock,	Jeremiah Etheridge,* Joshua Bell, John Bond,		4				1	51	1	50
Conaritsy,	†									
Elizabeth City,	John Row, Daniel M'Pherson, Joshua Benton,	8	1			2	3	55	1	50
Edenton,	Thomas Billings, Jos. Manning, John Blunt,	1		4	1	2	4	156	2	

Middle Swamp,	JOHN HARREL, James Reddick, Abram Rabey,	4				1	1	65	2
Outlaw's Chapel,	William Burridell, David Pruden, John Mitchell,			1			1	42	1 50
Powel's Point,	—†								
Potecasey,	JAS. WRIGHT, Chris. Cook,	4	1	1		1	2	70	2
Ross' M. H.	JAS. ROSS,* William Kowan, Cornelius Hughes,			1		3		57	1
Ramoth Gilead	— John Kowen,*							26	1
Roanoke Island,	— Jacob Beasley, Adam Etheridge, William Etheridge,	3			3	1	1	23	1
Salem,	— William Wilson, Henry P. Overman, Thomas Jordan,	1			2		4	57	2
Sawyer's Creek	— Asa Tuttle, James Nash, Joseph Brown,	2		2	1	3		72	1 50
Shiloh,	Samuel Walkup, Wm. Gray, Caleb Gray,	4	1	2	2	8	3	174	2
Wiccacon,	WILLIAM J. NEWBERN, Stephen Thatch, David Valentine,	26	1	2	1	2	5	176	2
Yoppim,	JOB PETTEJOHN, J. C. Benbury, Fred. Creecy,	1						53	1 50

NOTE.—*Ordained Ministers have their names in small capitals; names with an * annexed, were not present; from Churches marked thus † we received no intelligence; dashes denote no Pastors.*

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5. Corresponding letters were called for, and Elder PHILEMON BENNET from Kehukee, Moses Baker from the Neuse, and GEORGE NORRIS, *Jacob Darden*, and Hardy Cross from the V. P. Associations, presented Letters, accompanied with Minutes of said Associations, which were thankfully received, and the Messengers took their seats.

6. Agreed, that in future, a certificate of the appointment of our Messengers, to sister Associations, signed by our clerk shall be sufficient.

7. Brethren Wilson, Thatch, and Wood, were appointed to receive the contributions, liquidate accounts, and settle with the treasurer.

8. Elder SPIVEY, ROSS, and BILLINGS, were appointed to examine the circular letter.

9. Elders ROSS, SPIVEY, WRIGHT, BILLINGS, and Brother Brownrigg, were appointed to arrange the remaining business of this Association.

10. Elders Bennet, Wright, and Row, were appointed to preach on the morrow; worship to commence at 10 o'clock.

11. Elders ROSS, SPIVEY, WRIGHT, ROW, and Brother Brownrigg, were appointed a committee to inquire into the nature and

importance of the grief, expressed by the representatives of the Church at Shiloh; and to make report on Monday.

12. Agreed to adjourn to Monday morning. Prayer by Elder Billings.

Lord's Day morning, 10 o'clock. The Elders appointed to the stage met a large attentive audience—Elder Row led the way, and preached from gospel John, v. 6. Elder Bennet followed from Gen. xlix. 10. and Elder Wright closed from Rev. xxii. 1, 2. and we hope the labours of the day will be followed with a lasting blessing.

13. Monday morning, 9 o'clock, the Association met and proceeded to business—prayer by Elder Spivey.

14. The committees were called on to report; whereupon, Elder Ross from the committee of arrangement, presented the report, which was read and approved of.

15. The committee appointed to examine the circular letter, reported, that they had received none, owing to the indisposition of Elder Meredith, who was appointed to write.

16. The committee appointed to inquire into the nature and importance of the grief, expressed by the representatives of the Church at Shiloh, reported, that from in-

formation obtained from members of the said Church, as well as from respectable members of several of the sister Churches, that there are serious difficulties existing amongst them; growing out of what appears to us, imprudent conduct of their Pastor, (LEMUEL PENDLETON,) who appears to have sown the seeds of discord and party spirit among them, and amongst members of neighbouring Churches, contrary to the spirit of the Gospel. We, therefore, recommend to this Association, the propriety of appointing a committee of 10 members of this Association, to visit said Church, inviting the co-operation of all the agrieved members of sister Churches, to afford assistance and give advice, with a view (if possible) to restore that peace and harmony which is so desirable amongst Churches, and report to the next Association.—Accordingly, Elders WRIGHT, SPIVEY, HARREL, ROSS, NEWBERN, and Brethren Miller, Thatch, Brownrigg, Simpson, and E. Wood, were appointed to meet at Shiloh, Tuesday after the fifth Sunday in October next.

17. The following appointments were made of messengers to Corresponding Associations, viz: Elders Ross, SPIVEY, ROW, HARREL, ETHERIDDE, and Brother Brownrigg, to the V. P. Association.

ROW, NEWBERN, and JAS. ROSS to Kehukee.

HARREL, ROW, and WELCH to the Neuse.

The V. P. to meet at Pungo, Saturday before the second Sunday in May next.

The Kehukee, at North Creek meeting house,

Hide County, Saturday before the first Sunday in October next.

The Neuse, at Fort Barnwell, Friday before the third Sunday in October next.

18. Elders WRIGHT, SPIVEY, NEWBERN, and Brother Brownrigg, were appointed Messengers to the general meeting of Correspondence, to meet at Tabb's Creek, Granville county, Saturday before the first Sunday in August next; and pay five dollars to that fund.

19. Agreed, that our next Association be held at Meherrin meeting house, to commence Saturday before the fourth Sunday in May next, that Elder Ross preach the introductory discourse, and in case of failure, Elder Row: and that Elder Wright prepare a circular letter for the same.

20. The committee appointed to receive contributions, &c. reported as follows, viz:

Balance in the hands of treasurer last year - - - - - - - - - -		$44 40
Present year's contribution - -		36 00
Total		$80 40
Paid Elder BILLINGS for preparing and having printed, the Minutes of our last, - -	25 00	
Paid to the general meeting	5 50	
		30 00
Balance in hands of the treasurer		$50 40

21. Elder Wright was appointed to prepare these minutes for the press, have 500 copies

struck, and faithfully distributed to the Churches and Associations as usual.

22. *Resolved*, that this Association recommend to the Churches and individuals in the same, a concert of prayer, to be observed the evening of the first Monday in every month, for the universal spread of the Gospel, and for the prevalence of divine truth.

23. To recommend to our brethren, and friends in general, the utility of obtaining, and carefully perusing, that valuable print, entitled "The Christian Watchman."

24. Agreed to publish in these minutes, the annual meeting of the Chowan Baptist Missionary Society, to be held at Edenton, Saturday before the first Sunday in November next.

25. The Association adjourned to the time and place above named. Prayer by the moderator.

THOMAS BROWNRIGG,
Moderator.

JAMES WRIGHT, *Clerk.*

MINUTES

OF THE

North Carolina Chowan Baptist

ASSOCIATION,

HELD AT

MEHERRIN MEETING HOUSE,

HERTFORD COUNTY,

May 26th, 27th, and 28th, 1821.

1. Saturday, May 26th, assembled at 11 o'clock. Elder *Martin Ross*, delivered the introductory discourse, from Judges viii. and 4.

2. The Association convened and proceeded to business; prayer by Elder *Spivey*—whereupon, brother George Outlaw was chosen Moderator, and Elder *Newbern*, Assistant Clerk.

3. Ministering brethren from sister Associations were invited to seats with us, and Elders *Woodson* and *Murrell* from V. P. Association, took seats and afforded us their friendly aid.

4. Letters from twenty Churches were read, and the delegates names enrolled.

NOTE.—The names of ordained ministers are in *Italics*—unordained in SMALL CAPITALS—names with an * annexed, were not present—from Churches marked thus † we received no intelligence—a dash — denotes no pastor. The last column shows the sums contributed by the Churches to the Association fund.

CHURCHES.	MESSENGERS.	Baptized.	Rec'd by letter.	Dism'd by letter.	Restored.	Excluded.	Deceased.	Total in Fellowship.	($)
Ahoskey,	*Hillary Morris,* Samuel Holimon, George Holimon.	1		2			1	37	1
Bertie,	*John Crumpler,* Kedar Powel,* Godwin Cotton.	6	1		1		1	76	1
Ballard's bridge,	*Miles Welch,* THOMAS BROWNRIGG, Exum Symson.	7	1			1	4	138	3
Bethel,	*Martin Ross,* John Clary,* Edward Wood.*		1				1	44	3
Cashie,	*Aaron Spivey,* Reuben Lawrence, George Outlaw.	1	2	2		2	2	165	3
Cowenjock,	*Joshua Bell,** Benony Trublood	2	2	1		1		47	1
Conaritsy,	*Steven Baismore,* Abram Harmon, James Mitchel.*	3		2			2	59	1
Elizabeth City,	*John Row,** Shadrach Davis, Joshua Benton.	5	1	1		1	1	59	1
Edenton,	*Thomas Billings,* John Blunt, Thomas Jones.	1	2			3	4	152	2
Meherrin,	John Parker, Jacob Barrett.	1					4	167	2
Middle Swamp,	*John Harrel,* Etheldred Matthews, James Riddick.	2						67	2
Outlaw's Chapel	*Moses Gillam,** John Mitchel, William Burridell			1			1	40	1
Powel's Point,	—† number as in 1818.							30	
Potecasey,	*Jas. Wright,* Christopher Cook, Wiley Langford.	2	3			4		71	2
Ross' M. H.	*James Ross,** William Cowen, Aaron Mizell.						1	56	1
Ramoth Gilead,	— John Kowen.	2				2		27	..
Roanoke Island,	—† number as last year.							23	
Salem,	—Nathan Overman, William Wilson, Thomas Jordan.			1		1	1	56	2
Sawyer's Creek,	—John Lamb, Richard Jervast, James Nash.			2		2		68	1
Shiloh,	Caleb Gray, Isaac Berry.*			2		7	5	125	1
Wiccacon,	*Wm. J. Newbern,* Elijah Rayner William Jones.	20		1		1	3	191	2
Yoppim,	*Job Pettejohn,* Joseph C. Benbury, Samuel Gregory.	1		2		1	3	47	1
	Total	54	13	17	1	26	34	1745	33

5. Corresponding letters were called for—whereupon one was handed us from the Neuse, accompanied with their minutes but no delegates, and one from the V. P. Association, by one of their delegates, Elder *Jacob Darden*, accompanied with minutes, which letters were read, and the following brethren were appointed to write, viz: William Wilson, to the Neuse; Godwin Cotton, to Kehukee; and Thomas Brownrigg to the V. P. Associations.

6. Elders Ross, Spivey and Billings, together with the writer, were appointed to examine the circular letter written by Elder Wright.

7. Elders Ross, Spivey, and Billings, with brethren Brownrigg and Outlaw, were appointed to arrange the business for this Association.

8. Brethren W. Wilson and T. Jordan were appointed to receive the contributions, &c.

9. Agreed to rescind a resolution of our last, Art. 6. and to correspond in future by letter and delegates.

10. Agreed, that in future, the clerk present an arrangement of business, for inspection, of the Association.

11. Elders Spivey, Woodson, and Walk, were appointed to preach to-morrow—worship to commence at 10 o'clock, A. M.

12 The Association adjourned to Monday morning, half after 8 o'clock.

Lord's Day, May 27th.

The Elders appointed to preach, met a large and attentive congregation—Woodson introduced the services of the day, from Hosea, xiii. 9—Walk followed from Numb. x. 9—and Spivey concluded from Phil. ii. 16. The congregation was attentive and solemn.

Monday morning, May 28th, the Association met pursuant to adjournment and opened for business; prayer by Elder Spivey.

13. The roll was called over, and the rules of decorum called for and read.

14. Elders R. Murrel, W. J. Newbern, and J. Harrel, requested to occupy the stage to-day.

15. The next Association appointed to be held at Salem Meeting house, Pasquotank county, and to com-

mence Friday before the fourth Lord's day in May next, that Elder Spivey preach the introductory discourse, and in case of failure, E. Wright; worship to commence at 11 o'clock.

16. The committees were called on to report, whereupon Elder Wright from the committee of arrangement reported, and the report was approved of.

17. The committee appointed last year to wait on the Church at Shiloh, as per minutes of our last, Art. 16. made their report and were discharged. See the report.—We your committee first authorized and requested brother Edward Wood, one of the body, to write to said Church to inform them of the time of our appointment, and of the object of our visit; according to which appointment, six of us attended, viz: Elders Ross, Row, Harrel, and Newbern; and, brethren Brownrigg and Thatch. And we feel it a duty we owe to the Church to state, that we were received by the members thereof, in a most cordial and brotherly manner. After a Sermon was delivered by Elder Newbern, the Church assembled in conference and invited your committee, together with all the members present from sister Churches, to sit with them. Whereupon the subject was taken up, and such concessions and explanations were made by the accused, as seemed to lead us to indulge the pleasing hope, that difficulties would subside, and that christian fellowship and brotherly union, so dear to the hearts of christians, would again be enjoyed among them. What has taken place since, and how their present standing is, your committee is not prepared to say; but we are sorry that doubts are entertained, that things are not as we could wish them.

18. Brother Wilson presented a letter to be sent to the Neuse Association, which was read and approved of, and Elders Miles Welch, John Harrel, and Thomas D. Mason, were appointed to be the bearers thereof.

19. Brother G. Cotton presented a letter to be sent to Kehukee Association, which was approved of, and Elders Newbern and Crumpler, and brother G. Cotton, were appointed to be the bearers thereof.

Suspends sending delegate to G. meeting. Correspondence 1821

20. Brother Brownrigg presented one to be sent to the V. P. Association, which was approved of, and Elders Ross, Wright, and Harrel, with brother Brownrigg, were appointed to be the bearers thereof.

21. The propriety or impropriety of sending delegates to the general meeting of correspondence was taken up, and after deliberation, resolved to suspend correspondence for this year.

22. The circular letter was read and approved of.

23. Elder Wm. J. Newbern was appointed to write a circular letter for the inspection of our next, on any religious subject which he may think proper.

24. Elder Wright was requested to prepare these minutes for the press, to have 500 copies printed, and distribute them to the Churches and Associations as usual.

25. Voted, that our thanks be offered to our Methodist brethren, in the town of Murfreesborough, for the friendly and brotherly tender of their meeting house in that place, to be occupied by us, during the time of our meeting.

26. The Association adjourned to the time and place appointed. Prayer by Elder Ross.

GEORGE OUTLAW, *Moderator.*

JAMES WRIGHT, *Clerk.*

CIRCULAR LETTER.

BELOVED BRETHREN,

UNDER the auspicious smiles of an indulgent providence, we have met, and enjoyed the happiness of sitting together in another Association. And as you have hitherto, cordially received and read our annual epistles, we are once more encouraged to address you by way of letter, the subject of which you will discover, is the immutability of God. A subject sufficiently copious and interesting to employ the hearts and tongues of men and of angels; because, on it rests the pleasing hope of immortal and never fading joys, in that world, to which we are all hastening.

Immutability is the same with unchangeableness, and God is immutable in his essence, his attributes, his purposes, his promises, and his threatenings. In his essence, James i. 17. "*The father of lights, with whom is no variableness, neither shadow of turning.*" In his attributes, Ps. cxi. 7, 8. "*The works of his hands* are *verity and judgement; all his commandments are sure: they stand fast for ever and ever,* and are *done in truth and uprightness.*" Ps. cii. 27. "*But thou* art *the same, and thy years shall have no end.*" In his purposes, Ps. xxxiii. 11. "*The council of the Lord standeth forever, the thoughts of his heart to all generations.*" In his promises, Mal. iii. 6. "*For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.*" So 2 Cor. i. 20. "*For all the promises of God in him* are *yea, and in him amen, unto the glory of God.*" In his threatenings, Ps. vii. 11, 12, 13. "*God judgeth the righteous, and God is angry* with the wicked *every day. If he turn not, he will whet his sword; he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.*" So Matt. xxv. 41. "*Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.*" Immutability distinguishes the divine nature from the human, gives complete energy to all its attributes, and entitles it to the highest adoration. Hence flows the uniformity of God's government, and the certainty of those promises, which are the ground of our trust and security.

We are not unaware, however, that unbelief will raise an objection to this doctrine, and say, to what purpose then are commands given us to pray, and to be engaged in other religious exercises? to what purpose is supplication addressed to a being whose plan is unalterably fixed? This objection, we confess, would have some weight, if our religious addresses were designed to work any alteration in him with whom we have to do, either by giving him information of what he did not know, by exciting affections which he did not possess, or by changing purposes which he had previously formed. But the man must have only crude, and very imperfect notions of God and religion, who could suggest such ideas. All the creatures of God are mutable; the visible heavens, the revolving earth, and the flowing ocean are creatures of change: but God is immutable and changeth not. For, as he is eternal, there can be no change of time with him. And since he is infinite, immense, and omnipresent, there can be no change of place. If God change, it must be either for the better or the worse. If for the better, then reason will say, he was imperfect before, and consequently not God. Or, if for the worse, then he becomes imperfect, and the same will inevitably follow. Or, if he were to change from one infinitely perfect state to another, then it would follow, there must be two infinites, which is a contradiction in terms. Nor is the immutability of God's purposes and decrees to be disproved by his providences. For, says Job; Job xxiii. 13, 14. "*But he* is *in one* mind, *and who can turn him? and* what *his soul desireth, even* that *he doeth: for he performeth* the thing that is *appointed for me.*" Therefore, it follows, God is unchangeable in his love to his people, it being from everlasting to everlasting, however different the manifestations of it to them may be. Neither do the hidings of his face from the christian prove any change in his love to him; for he declares his loving-kindness to be immoveable: Isaiah, liv. 10. "*For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.*" Again, afflictions are no evidence of any change of God's affections to his people, for he rebukes them in love. Jer. xxxi. 20. "Is *Ephraim my dear son?* is he *a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord.*" But we are often asked, how then does God repent? Answer—when it is said that God repented, or that it repented him, it is not to be understood but improperly and figuratively, after the manner of men, he appearing to do as men do, when they repent. Nor is the

immutability of God in his promises and threatenings to be doubted, though the promised good, and threatened evil, be not always done. For it is easy to discover, that whatever is promised or threatened, is either absolute or conditional; now, whatever is promised or threatened absolutely, is performed; but if performed or threatened conditionally, and a change takes place, that change, is surely in man, and not in God. See Jer. xxviii. 8. 10. So Jonah, iii. 4. 10. And if any change be made by our devotion, by pouring out our sentiments and desires before God, by adoring his perfections, and confessing our unworthiness; by expressing our dependence on his aid, our gratitude for past favours, our submission to his present will, and our trust in his future mercies, is wrought by the omnipotent hand in us; Phil. ii. 13. "*For it is God which worketh in you, both to will and to do, of* his *good pleasure.*" Jam. i. 17. "*Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*" The contemplation of this divine perfection, is properly calculated to raise in our minds the highest admiration, and should teach us to imitate, as far as our frailty will permit, that holy constancy which we adore: it should excite in our bosoms the highest emotions of gratitude to, and the strongest trust and confidence in the divine Being, amidst all the changing scenes in life; yea, it should excite our strongest love: for if God so loved us, and if his love be so unchangeable, who, but an infidel, must not love him in return? And if we love him, we shall also love one another and be active in obeying his royal commands; we shall search, with attention, the sacred scriptures; we shall pray for, and with one another, endeavour to have the gospel preached among us, and to all people. We shall try to support the ministry, and to keep the unity of the spirit in the bond of peace, looking forward to the happy day, when Associations shall be no more on earth, but free from all sorrow, care, distress and sin, the saints shall join in songs of unremitting praise to an immutable God.

GEORGE OUTLAW, *Moderator.*
JAMES WRIGHT, *Clerk.*

MINUTES,

OF THE

NORTH-CAROLINA

Chowan Baptist Association,

HELD AT SALEM MEETING HOUSE,

May 24th, 25th, 26th and 27th, 1822.

N. B. The names of ordained Ministers are in *italics*, unordained in Roman; names with an * annexed, were not present; from Churches marked thus † we received no intelligence, a — denotes no letter. The last column shews the sums contributed to the association fund.

"COMPILER" OFFICE, HALIFAX, N. C.

1. FRIDAY, May 24th, assembled at 11 o'clock, and Elder *Aaron Spivey*, delivered the introductory discourse from Mark, 13th, 27th, "what I say unto you, I say unto all—watch.

2. The Association convened and proceeded to business, prayer by brother Thomas Brownrigg, whereupon brother Brownigg was chosen Moderator, and brother Edward Wood, assistant Clerk.

3. Ministering brethren from sister associations were invited to sit with us; Elder *John Campbell*, from the county line association, accepted the invitation.

4. Letters from 19 churches were read, and the delegates names enrolled.

5. Corresponding letters were called for, whereupon one was handed us by Elder *Malachi Corbill* and *Douge*, accompanied with 25 copies of Minutes, from V. P. association, and the messengers took their seats. Also 25 copies of minutes were handed in from Kehuke association, by Elder Amariah Biggs, one of their messengers

6. Elders *Martin Ross*, *Aaron Spivey*, *James Wrigh* with the writer, *William J. Newbern*, were appointed to examine the circular letter and make report.

7. Edmund Hoskins and Isaac Carter, were appointed to receive the contributions and settle with the treasurer.

8. Elders *James Wright*, *William J. Newbern* & *Jeremiah Ethridge*, were appointed to preach on Sunday, and Elders *James Ross* *Malachi Corbill* and *John Harrel*, to preach to morrow.

9. Queries were called for, and the following one was presented by Elder *Aaron Spivey*. If a member of the Baptist Church from the Masonic Society, and continue to visit their lodges, and still maintains and supports a moral character, shall that be a sufficient cause for his brethren in the

church to withdraw their fellowship from him? o
what advice would the association give to th
churches in that case?

10. Elders *Martin Ross*, *James Wright*, *Aaro*
Spivey, *Job Pe[illegible]jan* and *Jeremiah Ethridge*, wer
appointed to prepare an answer to the above query
for the inspection of this association—then the asso
ciation adjourned till tomorrow morning at 9 o'clock
prayer by Elder *Aaron Spivey*.

11. Saturday, 25th, Met according to adjourn
ment, and opened the association for business, pray
er by Elder *James Wright*.

12. Brother Godwin Cotton was appointed
write to the V. P. association; Elder *William*
Newbern, to the Kehuke, and Edmund Hoskins
the Neuse association.

13. The circular letter was presented and rea
and ordered to be annexed to these minutes.

14. Elder *Jeremiah Ethridge*, was appointed
write a circular letter, for the inspection of o
next—

15. Agreed that our next association be held
Colerain, M. H. that Elder *Martin Ross*, preac
the introductory discourse, and in case of failur
Elder *Jermiah Ethridge*; and that the worship com
mence at 11 o'clock, A. M. on the Friday befo
the 4th Lords day in May next.

16. Brethren *Hillary Morris*, Malachi Morr
Isaac Carter, Silas Parker, Christopher Coo
Isaac Baxter, and Edmund Skinner, obtained l
of absence.

17. The committee appointed to receive cont
butions, &c. reported as follow:

Balance in hand last year, - -	$56 90
Contribution this year - - -	34 50
Totol,	91 40

Paid the printer for last year.	$15 00	
Paid for transcribing & attendance	10 00	
		25 00
Balance on hand this year,		$66 40

18. Agreed that we receive the 12th article in our rules of decorum.

19. Elder *Reuben Doudge* was appointed to preach on Monday—Then adjourned to Monday morning at 9 o'clock. Prayer by Elder *Amariah Biggs*.

Lords day, 26th,—The ministers appointed to the stage, met a large and well ordered congregation, and Elder *Jeremiah Ethridge* led from 2 Cor. 5, 18, "*And all things are of God who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation*"—Elder *James Wright* followed from Ephesians, 4th 4, 5 & 6 "*There is one body and one spirit even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and father of all, who is above all, and through all and in you all*"—Elder William J. Newbern closed the service of the day, from Psalm 89th 15 & 16—"*Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted.*"

20. Monday morning, 9 o'clock, met according to adjournment, and opened for business. Prayer by Elder *John Harrel*.

21. A letter was presented by brother Godwin Cotton for the V. P association, which was read & received, and Elders *Martin Ross*, *Aaron Spivey*, *James Wright Jeremiah Ethridge*, and brother Thomas Brown Bigg, were appointed messengers to that association.

22. Elder *William J. Newbern* presented one for

the Kehuke association, which was read and received, and Elders *Aaron Spivey, Martin Ross, William Newbern* and brethern Godwin Cotton were appointed to be the bearers thereof to that association.

23 Brother Edmund Hoskins presented one for the Neuse association, which was read and received, and Elders *Aaron Spivey, William J. Newbern, Miles Welch*, and brother Edmund Hoskins, were appointed messengers to that association.

24. The committee appointed to examine the circular letter, presented the same which was read, received and ordered to be annexed to these minutes.

2 The committee appointed to form an answer to the query, in article the 9th, presented the following, viz: We, as an association, do not profess to know any thing about free masonry, and therefore would not presume to justify nor condemn the principles thereof: nevertheless, it is our opinion, that our brethren and the ministry in particular, would do well to so highly appreciate the importance of maintaining christian union and brotherly love, as to forbear being initiated into said society; and if already initiated, to discontinue visiting their lodges For however innocent their conduct may be in their own estimation, it is now evident that they cannot persist in it without wounding the tender feelings of their brethren, and endangering the peace and harmony of the churches.—And the association would further advise all these brethren, for having been initiated into the fraternity, and for frequenting the lodges; to exercise every degree of moderation and christian forbearance, and use their utmost endeavors to dissuade them from such a practice; and we most earnestly entreat all our brethren to endeavor to "keep the unity of the spirit, in the bond of peace" and to give no "offence

to Jew nor Gentile, neither to the church of God."

26. Agreed that Elder *James Wright* prepare the minutes for the press, have 500 copies printed and distribute them as usual.

27. Agreed, that the first Monday in September, be set apart for fasting and prayer to Almighty God, for the outpouring of the holy spirit and a revival of religion, to be observed throughout the bounds of this association.

28. The association adjourned to the time and place before mentioned; prayer by Elder Jeremiah Ethridge.

THOMAS BROWNRIGG, *Mod'r.*
JAMES WRIGHT, *Clk.*

Circular Letter.

VERY dear and much beloved brethren, under the auspicious smiles of a kind Providence, we have had the pleasure of another annual interview, have heard from 19 churches in the connexion, where peace & harmony appeared to prevail, but very little account of any revival of religion save in the church at Cowenjoek, you may see by consulting the minutes: while we take the liberty of inviting your attention to the discharge of a pleasing and very important duty, viz: reading, or searching with diligence, the holy scriptures.

By the scriptures we understand the inspired writings of the Old and New Testament. 1st. These books are called holy, because they contain

a revelation of a holy God; and present to us holy doctrines, and require a holy life. By the divine inspiration of the holy scriptures, we mean such an immediate and complete discovery, by the illumination and influence of the holy spirit on the minds of the sacred penmen thereof, and such an effectual superintendancy, for the important and interesting things therein written, as to entirely preserve them from error in every particular; therefore they (*the scriptures*) have been received by the church of Christ in all ages, as the only perfect rule of faith and practice, by which we may safely judge, of our doctrines, of our ordinances and of ourselves. These are the blessed books which the apostle calls all scripture, and which he attests are given by inspiration of God. 2. Tim. 3. 16. The prophets frequently introduce their prophecies by saying "the word of the Lord came unto me;" and with "thus saith the Lord," see Isaiah 1. 10—Jeremiah 11 1, 2. and our Lord expressly calls the scriptures the word of God. John 10. 35. 2d. The sacred penmen of the scriptures, were holy, excellent men, actuated and influenced, not by the hope of worldly gain, but under the influence of spirit divine, left all to follow their Lord and master, who had not where to lay his head; and who plainly told them "except a man forsake all that he hath, he cannot be my disciple". The things which they secured to themselves were hunger, nakedness, stocks, imprisonments, racks and tortures; and this was what they had to expect from the express declaration of their royal master Neither could a desire for worldly honor be the motive of their actions, for they knew the contempt with which their blessed Lord was treated, and he had more than once assured them that they should share the same fate which declaration of the blessed redeemer was abundantly proven by their sealing the truths

of their doctrines with their own blood, oh wonderful! did so many evident marks of undoubted veracity, ever appear in the memoirs of any others under Heaven? 3d. The testimony born to the scriptures by miracles, abundantly confirm the truth of them, having been performed in the presence of enemies, as well as friends to revelation.

Can a man of common sense indulge the most distant thought, that Moses and Aaron could have persuaded the whole nation of Israel, that they had witnessed all the plagues of Egypt, passed through the Red Sea, with the waters heaped on either side of them, gathered the manna every morning and seen all the wonders recorded in their history, if such events had not actually taken place?

If, then, that generation could not be imposed on; where, or how could those extraordinary transactions be palmed on the nation?

Here we behold the apostles of the Redeemer, restoring sight to the blind healing the sick, and preaching in different languages, without ever having studied them: here the King of Kings and Lord of Lords, makes himself known to the son of God, by controling the winds, the seas, and the powers of heaven and earth, establishing his doctrine by their united testimony, while a ruler of the Jews (*Nicodemus*) exclaims "Rabbi, we know thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him"—see John 3d 1, 2.

The destruction of Jerusalem, as predicted by our Lord, Mat. 24. and Mark 13; the coming of the Mesiah, Isaiah 53. compared with the Evangelists account of the Saviour and many other prophecies interspersed through the sacred scriptures, like the star of the east, guide, or point to the Saviour of sinners: all harmoniously agreeing in the place and manner of his birth, life, death, &c. as though

they had been present, witnessing the whole scene.

The prophesies of our Saviour himself, prove his knowledge of future events which knowledge belongs only to God, and to such as are inspired by him—hear him repeatedly foretelling his death, his being betrayed by Judas Iscarriot, of his being forsaken by his disciples, of Peters denying of him, of his resurrection the third day, of the dissent of the Holy Ghost; all of which were so accurately fulfilled, as to convince the discerning world, that he is the infinite God.

What but the fullest conviction of the truth, attended with divine power, could make the prejudiced and persecuting Jews, embrace the humbling and self denying doctrines of the cross? Nothing but the clearest evidence arising from the most undoubted authority, or in other words from the divine truth, could we have made such multitudes of lawless heathens receive, follow, and transmit to posterity the doctrines of Christ.

Here we learn the scriptures, when applied by the divine spirit, are able to wound and heal, to kill and make alive; they alarm the careless, direct the lost, support the tempted, strengthen the weak and nourish pious souls.--Already, this blessed repository is spreading its vivifying influence in the cold regions of the north, and the burning regions of the south.

The blessed Bible begins to be known from the predictions which it contains; some of which have been fulfilled, some fulfilling now, and we believe will continue to be fulfilled, until the glorious sun of revelation shall illuminate, with its inestimable splendors, the whole globe. The effects of revelation, which have taken place in the world, have been astonishing—for who but the wilfully blind, can fail to see, that in proportion as the Bible has been known in the world, arts and sciences have

been cultivated, peace and liberty have been diffused, civil and moral obligations have been attended to, nations have emerged from ignorance and barbarity, whole communities have been morally reformed, unnatural practices have been abolished, and wise laws instituted. Its spiritual effects have been wonderful: for even kings and peasants, conquerors and philosophers; the rich, the poor, the wise and the ignorant have thereby been brought to the foot of the cross: yea, millions have been enlightened, improved, reformed and made happy, by its blessed influence, and can as easily be imposed on, with the belief that men created the sun, while they behold its light, and are cheered by its effulgent beams, as they can that men invented the Holy Bible.

As the scriptures therefore, are deservedly esteemed the word of God, and as they bring to view every thing necessary to be believed and practiced, in a spiritual point of view, we esteem them to be the only proper and perfect rule of faith and practice, as they are a revelation from a holy and perfect God, which we are not to add, and from which we must not diminish, on pain of our having our part taken out of the book of life. Now as the scriptures are sufficient to afford instruction in every condition in life, no other reason is necessary, to shew the necessity and utility of reading them with the most profound attention, in order to obtain correct ideas and proper information of the divine character; his will, worship, doctrines, ordinances, of human depravity, and of the way of acceptance with him.

Here we behold, through the beloved Son, the holy law made honorable, wrath appeared and justice satisfied: mercy and truth met together, righteousness and peace have kissed each other.—In the reading of the scriptures to profit, we should always

endeavor to have the end for which they were written in view, i. e. to "make us wise unto salvation, through faith in Jesus Christ," we should also read them with humility and reverence; and, like pious Mary, sit at the feet of the lovely Jesus. We should view the scriptures as the voice of God, and be ready to say like Samuel, speak Lord for thy servant heareth. After reading, we should devoutly meditate thereon, and pray with fervor, that God would open our hearts as he did Lydia's of old, to receive the word in the Love of it. Yea, brethren, let us endeavor to imitate the example of noble Bereans, of whom it is written. "These were more noble than those in Thesalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Acts, 17. 11. Did the Bereans receive the word with all readiness of mind? so should we, and practice it in our lives.—Did they search the scriptures daily? so should we, for divine truth is the food of the soul, which needs its nourishment as often as our bodies.—That day must be mispent, in which no part of the holy scriptures is read, or meditated on.

We should, therefore, redeem time from indolence, recreation, idle visits, trifling conversation and inordinate attention to secular affairs; for this employment, and no lawful business would prevent us from finding a little leisure at least, morning and evening, for reading some portion of the holy scriptures. We should not only read but endeavor to understand, in order to which, we should search the whole context, and compare scripture with scripture diligently, as a man would dig and search the gold or silver mine, which the deeper searched, the finer and more abundant he finds the precious metal.

Men's books with heaps of chaff are stor'd,
God's book doth golden grains afford;

Then leave the chaff and spend thy pains,
In gathering up the golden grains.

The scripture is compared to a glass. "But we all with open face beholding as in a glass, the glory of the Lord, are changed into the same immage, from glory to glory, even as by the spirit of the Lord." 2 Cor. 3. 18. In this glass we behold objects both small and great, good and evil: here we view time and eternity—here the sinner may take a view of his vices and of his end, if he die in sin. "The wicked is driven away in his wickedness. Prov. 14. 32. Here the enlightened soul views the purity of the law in his condemnation, which fills his heart with grief, causes the trickling tears to pour from his weeping eyes, until by the eye of faith, he beholds in this glass the mangled body of the saviour bearing his sins on the bloody tree, and hears him saying, son, or daughter, thy sins are forgiven thee:—at this view his heart melts, his burthen of guilt vanishes, and tides of joy and heavenly love, flow into his rapturous heart, while Jesus appears altogether the chiefest among ten thousand; calmness and joy inexpressible and full of glory and peace, surpassing all understanding, fills the heaven born soul.

And tho' his views in this glass of the divine character, display his love and goodness, in the face of Jesus Christ; they are but darkly compared with that beatific vision in Heaven. We therefore should read our Heavenly Father's will concerning us, revealed from Heaven and sealed with the precious blood of Christ. "For a testament is of force after men are dead:" here we learn that heaven is the throne of the *high and lofty one*, who inhabiteth eternity, and the earth his foot stool; that the heavens cannot contain him: that all nations are as nothing before him: that from everlasting to everlasting, he is the infinite God, whose wisdom

is past finding out. If God provided for us sinners such a redemption as angels desired to look into? And shall we think the subject unworthy of our notice? Who can pretend to justify such conduct? How much more indefatigable are lawyers, physicians, and students, in various other arts and sciences, who desire to excel in their profession, than many professors of religion are in reading and studying the holy scriptures? This neglect is the cause of such clouds of error, which so much envelope the minds of christians; "For, Jesus answered, and said unto them, ye do err, not knowing the scriptures nor the power of God."—Mat. 22, 29. And we plainly discover that the tradition of men have been, and fear still are, preferred to the commandment of God: for the "Pharisees and Lawyers rejected the counsel of God against themselves, not being baptized of him."—Luke 7, 30. And some, even among professors, too much neglect family prayer; notwithstanding the blessed Redeemer has given both precept and example: And the holy Apostle, who well understood his Lord, exhorts to be "praying always with all prayer and supplication in the spirit." See Eph. 6, 18—and to "continue in prayer," Col. 4, 2, and to "pray without ceasing." 1 Thes. 5, 17. The devout Cornelius, who "feared God with all his house, and gave much alms to the people, prayed to God alway." Acts 10, 2 so verse the 30. "and at the ninth hour I prayed in my house" We are taught by the scriptures not to forsake the assembling of ourselves together; to avoid whispering, backbiting, evil speaking, evil surmising, tattling and busying ourselves in other men's matters; which lays the foundation of shyness, coldness and discord. Let us, therefore, abstain from the very appearance of evil, and from every besetting sin, and let us run with diligence, the

hristian race, looking to Jesus, the author and nisher of our faith, endeavoring to live in the discharge of every duty.

And now dear brethren to conclude. If Churches, Ministers, and people in general, were to heartily engage in the duty of searching the scriptures, as the noble Bereans did, and endeavoring to square their lives agreeable to the sacred injunctions therein contained; how pleasing the prospect! to behold brethren dwelling together in unity. But instead of this beautiful scene, we behold with deep regret that Ministers too much at home engaged in the affairs of this transient life: although the blood of the unwarned, who perish, is required at their hands; and the woe pronounced against those to whom a dispensation of the gospel is committed, if they preach it not. While some ministers are called from their toils to receive their crowns, other venerable fathers are almost worn out, and few, very few appear to be called to supply their places, while deacons appear to be ignorant of, or choose to neglect their duty in making arrangements for the support of the ministry, and some professors of religion prove by their conduct they love to have it so.—is not this one cause of churches dwindling into coldness, lukewarmness and apathy, and finally to dissolution, leaving scarce a trait of instruction to precious souls around; who, like themselves are bound to an awful eternity. Will not this view of a subject so important, induce us to read with attention, and practice with alacrity of soul, the sacred injunctions of the holy scriptures? and should this fail, reflect that the scriptures hold forth the word of life, light, comfort and consolation; and that which would tend to the happiness of ourselves, of society in general, combined with the command of Christ "Search the scriptures, for in them ye think ye have eternal life, and they are they which testi-

fy of me." Let a due consideration of these things induce us to read God's holy word, which is able to make us wise unto salvation; and to God for this precious book be glory and honor forever and ever. Amen.

THOMAS BROWNRIGG, *Mod.*
JAMES WRIGHT, *Clk.*

CHURCHES.	MESSENGERS.	Received.	Represented by Letter.	Represented by Letter.	Pastor's.	Excluded.	Deceased.	Total in Fellowship.	Minutes.
		—	—	—	—	—	—		Sects
Ahoskey.	*Hilliard Morris*, Malachi Morris, George Holiman.						1	36	1
Bertie.	Godwin Cotton, *John Crumpler*,* Kedar Powell.*							76	1
Ballard's Bridge	*Miles Welch*, Thomas Brownrigg, Enoch Sympson.	2				1	5	134	2
Bethel	*Martin Ross*, Edward Wood, Edmond Skipper.		3				1	46	3
Cashie	*Aaron Spivey*, George Outlaw,* Ephraim Miller.	3	1	1		1		165	3
Cowenjock	*Jeremiah Etheridge*, Isaac Lanier, Benony Trubiood.	28	1		1		1	73	2
Comaritsy	† Number as last year.							59	
Elizabeth City	—Dan'l McPherson Joshua Benton, Wm. Scott.	4	1	3			1	64	2
Edenton	—John Blount, Edmund Hoskins, Joseph Manning.	4	2	5		1	7	147	3
Meherring	—Silas Parker, Isaac Carter.	2		4			4	163	2
Middle Swamp	*John Harrel*, Ethelfred Mathews, Mills Rogers.	1				1		67	2
Outlaw's Chap.	David Pruden, George Koen,* William Burridell	1		1				40	1
Powell's Point	† Number as in 1818.							30	
Poteasey	*James Wright*, Christopher Cook.		1	1		1	3	64	2
Ros. M. H.	*James Ross*, Henry White* John Meezles, Jun'r.		1			1		56	1
Ramoth Gilead	— John Koen.			2	1			25	50
Roanoke Island.	— Jacob Beasley, Etheridge.					2	2	19	1
Salem	— Thomas Jordan, Thomas Markum, Francis Hooker.		1				4	53	2
Sawyer's Creek	— Richard Jervas, William Forbes, Thomas Etheridge.	5	3	1		1	3	71	1 50
Shiloh	— Jesse Bray. Isaac Berry.		1	3		2	2	122	1 50
Wiccacon	*William J. Newbern*, Stephen Thatch, Solomon White.	7				2	6	130	2
Yoppim	*Job Pettijohn*, Joseph C. Benbury, Samuel Gregory.*						2	46	1 50
	TOTAL.	55	15	21	2	13	41	1756	34 50

MINUTES

OF THE

NORTH CAROLINA CHOWAN ASSOCIATION,

HELD AT

COLERAIN MEETING-HOUSE,

BERTIE COUNTY,

On the 23rd, 24th, & 25th MAY, 1823.

James Wright clerk

PESCUD....PRINTER.

PETERSBURG:

1823.

MINUTES

OF THE

North Carolina Chowan Association, &c.

:o:

1. Friday, May 23rd, assembled at 11 o'clock, A. M. when the introductory discourse was delivered by Elder *Martin Ross*, from the 1st Chron. 12. and part of verse 32nd. "*Men that had understanding of the times, to know what Israel ought to do.*"
2. The Association convened, and after solemn prayer by brother Brownrigg, proceeded to business, whereupon brother Geo. Outlaw was chosen Moderator, and brother Hardy Cobb assistant clerk.
3. Ministering brethren from sister associations were invited to sit with us, when Elder *John Wall* accepted the invitation.
4. Letters from 23 Churches were read and the delegates names enrolled as follows :—

Churches.	MESSENGERS.	Baptised.	Rcvd. by letter.	Dismissed.	Restored	Excluded.	Deceased.	Total in Fellowship.	Funds.
									$ cts.
Ahoskey.	*Hillary Morris*, Malachi Morris, Lewis Brown						3	34	1 00
Bertie.	—*Richard Poindexter, John Crumpler*, Godwin Cotton	1	1			5	1	70	1 00
Ballard's Bridge.	*Miles Welch*, Thomas Brownrigg, David Welch	3		2		3	4	129	2 50
Bethel.	*Martin Ross*, John Wood,* John Clairy, jr.*		1	1			1	45	3 00
Cashie.	*Reuben Lawrence*, Ephraim Miller, George Outlaw			7		3	13	150	2 00
Cowenjock.	—*Jeremiah Ethridge*, Jas. G. Hall, Samuel Tatum	38	5	1			2	108	2 00
Conaretsy.	*Stephen Baismore*, Abishai Baismore, Aaron Cherry	3		2		2	1	52	1 00
Elizabeth City.	—Daniel M'Pherson, Joshua Benton, William Scott	12	3	3	5	1	3	73	2 00
Edenton.	—Joseph Manning, Edmd. Hoskins, John Blount	16	1	2	3	1	4	160	2 00
Meherrin.	—John Wheeler, Isaac Carter	1	1				4	150	2 00
Middle Swamp.	*John Harrel*, Abram Rabey, Ethel-dred Matthews	1					4	58	2 00
Outlaw's Chap.	David Pruden, William Spivey, William Burden	6			1		1	46	1 00
Powel's Point.	—Caleb Forbes, N. H. Gregory	102		1			1	135	1 50
Potecasey.	*James Wright* Christopher Cook	2			1	2		65	2 00
Ros's M. H.	*James Ross*, Cornelius Hughs - William Cowan	3				2	1	56	1 00
Ramoth Gilead.	—Malachi W. Jones				2			25	50
Roanoke Island.	—Zechariah Hill, Adam Ethridge, John Daniel	9			3		1	30	1 00
Salem.	—William Wilson, Thos. Jordon, Thomas Markum	2		2		1	3	48	2 00
Sawyer's Creek.	—Richard Jarvis, William Forbes Maxey Sanderlen	9	3	2		1	1	79	2 00
Shilop.	—John H. Wright, Saml. Walkup, Caleb Gray,	6	1	8	1		5	116	2 00
Smith's Church.	—Hardy Cob, Wm. H. Hardie*							90	2 00
Wiscacon.	*Wm. J. Newbern*, James Ward Stephen Thatch	13	2	6		2	6	191	2 00
Yoppim.	*Job Pettijohn*, John Pettijohn Samuel Gregory					1		42	1 50
		227	18	37	16	24	59	1952	39 00

Note.—Ordained Ministers have their names in *Italics*, unordained in small capitals; names marked thus * were not present, dashes before names denote no Pastors.

5. The Church at Smith's Church, petitioned by letter and delegates for admittance into this association; finding the church orthodox and orderly it was received.
6. Corresponding letters were called for, whereupon one from the V. P. Association was presented by Elder *Ackis* which was read, and the elder took his seat.
7. Elders *James Wright*, *Martin Ross*, and Brother George Outlaw, with the writer (Elder Jeremiah Etheridge) were appointed to examine the Circular letter.
8. Brethren John Wheeler and Edmund Hoskins were appointed to take the vote of the Association, for Ministers to preach on Sunday, and Elders *Wright*, *Wall*, and *Dupre*, were appointed, to commence at half after 9 o'clock.
9. Elders *Harrel*, *Corbil and Etheridge*, were appointed to preach on the morrow, worship to commence at 10 o'clock.
10. The following brethren were appointed to write to sister Associations, viz: brother Wheeler to the V. P. Elder *Newbern* to Kehuke, and brother Cotton to Neuse Associations. Then adjourned to tomorrow 9 o'clock.
11. Saturday morning May 24th, met according to adjournment, and opened for business, prayer by Elder *Morris*.
12. A letter from the Neuse Association was presented us (accompanied with Minutes) by Elder Dupre, which letter was read, and the minutes thankfully received.
13. The committees were called on to report, whereupon, the committee to examine the circular letter, presented the same, which was read and received.
14. Agreed that our next Association be held at Cowenjock M. H. in Currituck county, to commence Friday before the third Lords day in May next; that Elder *Harrel* preach the introductory discourse, and in case of failure, Elder *Wright;* worship to commence at 11 o'clock A. M.
15. A letter to the Kehuke Association, was presented by Elder *Newbern*, and another to the Neuse Association, by brother Geo. Cotton, both of which were read and approved of, and Elders *Newbern*, *Crumpler*, and *Morris*, with brother George Cotton, were appointed to be the bearers to both.
16. Brethren John Wheeler and Edmund Hoskins, who were appointed to receive contributions, liquidate accompts, and settle with the Treasurer, reported as follows—

Balance in the hands of the Treasurer last year	$ 66 40
Present year's contributions - - - - -	39 00
sum total	105 40

Paid Elder *Wright* for transcribing last year's Minutes &c	$ 10 00
Paid for printing the same	30 50
	40 50
Balance in hand	64 90

17. Agreed that Elder Wright prepare these minutes for the press, have six hundred copies printed, and distribute them as usual.
18. Agreed that brother George Cotton in the district of the Bertie Union Meeting, Elder *Martin Ross*, in the Yoppin, Elder *Jeremiah Etheridge*, and brother James G. Hall in the Currituck and Camden, be agents to receive the Minutes from the Editor and distribute them to the churches.
19. Agreed that Elders *Newbern*, *M. Ross*, *Poindexter*, *J. Ross*, *Gillam*, and brethren J. Wheeler, George Outlaw and G. Cotton, be a committee to collect materials for a biography of our beloved brother, *Aaron Spivey*, decd.
20. Agreed to adjourn to the time and place above mentioned, prayer by Elder *M. Ross*.
21. Lords day morning, the Elders appointed to the stage, met a large and well ordered assembly, and Elder *Dupre* preached from Heb. 1st. 1st. & part of the 2nd v. Elder *Hall*, from Prov. 14. 32nd. and Elder Wright from Ecle. 12. 13. The congregation was solemn and attentive, and we hope the labours of the day will be followed with a divine blessing.

CIRCULAR LETTER.

Beloved brethren, under the auspicious smiles of an indulgent providence, we have been favored with another annual interview in an associated capacity, wherein we have heard from most of the Churches in our connection; and notwithstanding that coldness and barrenness are justly complained of in some of the churches, yet the information from others, lays a foundation for gratitude to, and rejoicing in the Lord. The Church at Powell's Point has had an addition of 102 members in the last 12 months, and others have had considerable additions, and as we have been accustomed to address you by way of a circular letter, which has heretofore appeared to be cordially received; we are encouraged this year to address you on the nature, fruits and evidences of christian experience. And we need not state to you that both conversation and writing, have often been rendered vague,

for want of fixing properly the sense of the terms used to express the subject discoursed on. We have reason to fear that some, when talking of christian experience, use the term in so indistinct a manner as to render it scarcely intelligible, while others affix to it such ideas as render it undeserving of the name. To justify this remark, we need only observe, that a person of warm passions and an enthusiastic turn of mind, inclines to fancy himself to be the experienced christian, because he imagines himself to have heard uncommon voices, seen uncommon visions, felt some supernatural impulses, had his animal spirits unusually moved by some pathetic address, or by the manner in which some scripture has occurred to his mind. We doubt not, but many pious men, by the incautious manner in which they have expressed themselves on this head, have given the enemies of religion opportunity to redicule; and have exposed professors of religion to the contemptuous sneer of the profligate. To account for this, we may risk an opinion, that though this subject be familiar and easy to understand; it is more difficult to fix a distinct idea of the subject than is by many imagined. Should our present attempt have a tendency to remove that difficulty, we shall feel fully compensated, and be ready to ascribe the glory to God. Our design is to point out 1st, the nature of Christian experience. 2nd, The means whereby it is improved, and 3rd, some of the advantages resulting from it; that you, seeing its excellency, may be induced to seek a knowledge of it.

But knowing that all human efforts, independent of divine aid will prove ineffectual, we indulge the pleasing hope that you will unite with us in beseeching Almighty God to add his blessing to this, and every other attempt made, for the spread of christian knowledge.

Experience, in its general acceptation, conveys the idea of knowledge obtained by practice, and may be various as the kinds of knowledge obtained by experiment. Christian experience is that religious knowledge which is acquired by any exercise, employment, or suffering either of body or mind. Knowledge consisting in a train of tho'ts formed entirely by the efforts of reason, is called speculation: So far as this is confirmed by experiment or practical proof, it is experience. The design of religion is not only to furnish the understandings of men with a regular system of truth, but also to effect the heart, and to quiet the mind; hence, the objects which it exhibits cannot fail to be grand and important. The great author of our existence has revealed to us, so much of his works of creation, of providence, and grace, together with the original, present, and future state of man, that nothing but the most wilful inattention can prevent us from discovering the necessity, the nature, the author, the means. and the end of salvation.

The sovereign disposer of all things, not only exhibits before men

a vast variety of wonderful and affecting objects; but by the divine spirit opens for them an effectual way of access to the hearts of his people; so that they sensibly feel their influence, and are thereby truly and deeply affected: hence they become the subjects of repentance, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, and whatsoever tends to distinguish and ornament the Christian on earth, or to prepare him for the enjoyment of heaven.—Quickened by the holy spirit, men are turned from the distructive track of sin and death, and dependently, yet firmly and resolutely, set their faces Zionward.

The indignant frowns, the contemptuous sneers and the facinating charms and smiles of the world, combined with the allurements and buffetings of sin and satan, are finally incapable to divert their heaven-directed feet from the paths of virtue. The christian, fixed and steady in his purpose, meets with a variety of things which give to hope and fear an alternate dominion over him—God, for wise purposes, sometimes hides his smiles in his pavilion of darkness, so that the christian's providential day may well be said to be sometimes clear, then cloudy: Now he possesses moments of joy, and now months of vanity; at one time his countenance is brightened by hope, at another dejected by fear. In all this variety of enjoyment, suffering and exercise of body and of mind, the judicious christian collects a stock of useful and important knowledge; and this is that which we call christian experience.

In speculation, a man discerns, but in experience he feels the truth. In speculation he becomes acquainted with the word of righteousness, but in experience he feels its power. He sees with his eyes, and his hands handle the word of life. In speculation he presumes, but in experience he tastes that the Lord is gracious. If our ideas of experience be intelligible and correct, you may at once discover a propriety in attending to the means whereby so invaluable a treasure may be obtained and improved. For as the philosopher, the politician and the soldier, begin to acquire experience, when they begin to practice the duties pertaining to their respective professions, so the christian may expect to acquire experience, when he shall engage with alacrity of soul in the practice of every good word and work—And though your zeal should make you the subject of persecution or tribulation, fear not, for tribulation worketh patience, patience experience, experience hope, &c. Would you be experienced christians? then be active and attentive. Experience is the legitimate fruit of deep thought and patient observation. The experienced soldier has marked the road in which he has been led to defeat or victory, with such precision, that he can hardly be mistaken afterwards. It

follows of course that the oldest soldier is not always the most experienced. And by a similar train of reasoning it would plainly appear that the oldest christian is not always the most experienced.—We would therefore recommend our brethren, (in order to promote christian experience) to observe carefully every thing that passes in the mind, viz. thoughts, desires, conflicts, elevations, depressions, hopes, fears, and every other affection and propensity of the mind; but we should not mark what passes in the mind like an unconcerned spectator; but rather like an active magistrate, we should carefully enquire into the reason of every thing we discover there.

Are we elevated or depressed, let us be careful to know the reason, and if we can assign no reason, such enquiry may lead us to correct our levity or to dissipate our melancholy. In a dreary moment, we may be led to adapt the language of the Psalmist, and say "*Why art thou cast down O my soul! and why art thou disquieted within me? Hope thou in God, for I shall yet praise him for the help of his countenance.*" To know the origin of the various affections of the mind, and to carefully mark the dangers to which we are incident thereby, is truly desirable, because we thereby are enabled to form a proper idea of our character, and so become acquainted with what ought to be the pursuit of all, viz. a knowledge of ourselves.

Would you become rich in experience? then carefully mark the working of your hearts under every situation in which providence may place you. A change in circumstances, occupation, course of reading, company, or treatment from men, has no little influence on the mind, and seldom fail to furnish us with a deep insight into our hearts, if duly attended to. This world is full of changes, some pleasing, and others afflictive, but all highly useful to the observing christian; for while he is noticing their influence on his mind, he is adding to his stock of christian experience. Considerable advantage may be derived by comparing our own case, with the case of others, & particularly with the cases recorded in the word of God—by so doing, you may be corrected or confirmed, and your talent for observation improved.—Your experimental acquisitions must be retained in memory, for whatever knowledge you may acquire, if you are not careful to retain it in memory, you will, after all, be ignorant, and as a man beholding his natural face in a glass, and going away forgetteth what manner of man he was.

Would you become experienced christians? then remember all the way in which the Lord your God hath led you on through the wilderness of this world, to humble and to prove you: faithfully record his mercies, remember him from the land of Jordon, and of the Her-

monites from the hill Mizar, places where God has blessed and comforted you.

To aid your recollection, frequently count over your intellectual treasure, and thereby you will render it familiar, and fix it in your memories.

Guard with prudence against enthusiasm and pride, while you call around you such as you have reason to hope fear the Lord, and tell them what great things he has done for you. And as the man who would become rich in temporal things, does not collect his gold and wrap it up in a napkin, but puts it out to usury, whereby his wealth is increased: so in a spiritual point of view, you should not suffer your christian knowledge or experience to lie dormant, but employ it in correcting yourselves, and in communicating of wholesome advice and information to others.

By what you know of the past, you will anticipate the future, and so be the better prepared to do and to suffer the will of your heavenly father. It would appear vain to endeavor to keep in memory the things you have seen, heard, felt, or understood, if your knowledge be not applied to some practical purpose. Therefore use your experience to put you on your guard in an hour of temptation, to guide you in time of difficulty, and to fortify your minds under the pressure of affliction: like David, recollect the time and the place when, and where the Lord blessed you, that you may repose a cheerful confidence in him for the future. Let your attainments be employed for the advantage of others; and in so doing you will find yourselves amply rewarded, receiving your own again with usury. We would now call your attention more particularly to the fruit of your labors in the above mentioned things, for you will not be spending your strength for nought, nor your money for that which is not bread. You thereby improve yourselves in knowledge, and qualify yourselves for self government: you will become acquainted with your frailties, and besetting sins, and be capable to anticipate the difficulties to which you are incident in every situation in life, and consequently be able to meet with safety the difficulties to which inexperienced minds are too often subject, and to make suitable resistance against them. You will think more deliberately, and act more cautiously, consequently, trifles will not be able to move you from your steadfastness—you will bear adversity with patience, and prosperity with humility. Experience will teach the true value of religion, thereby you will not only see its glory, but feel its attractive influence.—It will shew that the religion of Christ is no engine of state, and that the gospel is no cunningly devised fable, but a system of divine truth which is able to make you wise unto salvation: yea, a merciful dispensation of God by which your eyes have been o-

pened, your errors corrected, your graces formed and strengthened, your fears and doubts alleviated, and your comforts greatly enlarged. This will increase your affection to it, and render you more and more desirous to live continually under its influence. Experience will qualify you for singular usefulness in the church of God—it will teach you how to comfort the disponding, check the presuming, and moderate the rashness of the inconsiderate—it will teach you to sympathise with the afflicted, to quiet the doubting, and to soften and appease the spirits of the resentful—your words will be forcible, because they will be right, and good because they will be spoken in due season. Experience will afford you an unequivocal proof of your interest in the blessed redeemer. Your faith and love tried in such a variety of ways, and for such a length of time, will no longer remain doubtful. Your relationship to Christ will become incontestably verified, and your hopes and joys abundant. Experience teaches you to know and to govern yourselves, to discern and taste the sweets of real religion, to become useful to your brethren, and to ascertain your interest in the blessings of redemption. And we most earnestly pray that the force of these few hints and observations may be discerned and so sensibly felt, as to make you solicitous to add to your experimental treasure, that being filled with the knowledge of your masters will in all wisdom and spiritual understanding, you may walk worthy of the profession you have made, unto all well pleasing; being fruitful in every good work, and increasing in the knowledge of god, strengthened with all might according to his glorious power, unto all patience and long suffering with joyfulness.

And now to conclude, we beseech you brethren pray for us, while we beseech Almighty God to bless you, and to bless this and every other of our feeble efforts to the comfort and edification of the churches, through Jesus Christ, to whom be all honor and glory ascribed, both now and forever. Amen.

GEORGE OUTLAW, *Moderator.*
JAMES WRIGHT, *Clerk.*

FINIS.

MINUTES

OF THE NORTH-CAROLINA

Chowan Baptist Association,

Held at Cowenjock Meeting-house,

W. H. Jordan Clerk

CURRITUCK COUNTY.

Friday, May 14, 1824.

1. At 11 o'clock, a large congregation assembled at the Meeting-house, when according to appointment Elder John Harrell delivered the Introductory Sermon from Zech. 13, 1. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness."

2. The Association convened, and after prayer by Bro. William H. Jordan, proceeded to business. Bro. George Outlaw was then chosen Moderator, and Bro. Jno. Peellee, Assistant Clerk.

3. Brethren of the ministry, from sister Associations, were invited to sit us; when Elders David M. Woodson, Smith Shearwood, Sam'l Brown, Francis Ackiss, and Reuben Dozier took seats with us.

4. Letters from 24 churches were received and read, and the state of the Churches, with the names of the Delegates, are as follows:

Ch'ches.	DELEGATES.	Baptized.	Rec.by let'r.	Dis.by let'r.	Restored.	Excluded.	Deceased.	Total in fel'p.	Funds.
									$
Ahoskey,	*F. Morris,* Malachi Morris, and Lewis Brown,* - -	1				1	1	33	1
Bertie,	—— *R. Poindexter* and G. Cotton,	8		2		1	1	74	1
Ballard's Bridge,	*M. Welsh,* T. BROWNRIGG, and M. White, - -	1	1			5	7	118	3
Bethel,	*Martin Ross,* E. Wood,* and E. B. Skinner,* - - -		2	2			1	44	2½
Cashie,	*R. Lawrence,* G. Outlaw, and W. H. JORDAN, - -	47	1			2	12	192	2
Cowenjock	James G. Hall, Isaac Backster, and S. Pherabee, - - -	30	5	5			2	138	2
Connaritsy	- - - -	1					1	51	2
Edenton,	—— Jno. Blount, Edmund Hoskins, and J. H. Hartmus, - -	19	1	1	2		7	178	2
Eliz. City,	W. Scott, S. Stafford, and S. Davis,	18	4	1	1		6	89	2
Meherrin,	—— S. Parker and J. Carter,	3	1			2	8	144	2
Middle Swamp,	*J. Harrell,* D. Reddick, and E. Matthews, - -	1				1	5	52	1½
Outlaw's	—— David Pruden, W. Spivey, and								
Chapel,	E. Hoggard,* - -			1			1	44	1
Powel's	C. Forbes, J. Wh[illegible]am, and H. H.								
Point,	Gregory, - -	39	1	54		6	5	188	1½
Potecasey,	*James Wright* and John Peellee,	11		1			1	75	2
Ross' M. H.	*James Ross* and Henry White,	7					2	60	1
Ramoth-Gilead,	—— MALACHI W. JONES, and MILES JONES, - -	14	1				1	39	1
Roanoke Island,	—— J. W. Etheridge, Adam Etheridge, and John Daniel, -								
Salem,	—— W. Willson, T. Markum, and T. JORDAN, - -	26			1	7		67	2
Shiloh,	—— R. Berry, S. Walkup, and John H. Wright, -	73		3	7	2	6	189	2
Sawyer's Creek,	R. Jervis, W. Forbes, and John Lamb,	30	4	5			4	103	2
Smith's Ch.	—— Hardy Cobb & W. H. Hardie,*	11	1	2	1		1	101	2
Wiccacon,	*William J. Newborn,* S. White, and John Downing,* -	11	2				4	200	2
Yoppim,	*Job Pettijohn,* J. C. Bemberry, and S. Weldin,*							42	1½
No. Banks, new ch'h,	M. Toler, John Crank and A. Tillot.							54	1½
		351	25	77	12	27	82	2236	40

N. B. Ordained Ministers have their names in *italics;* unordained in Capitals; names marked thus * were absent; dashes —— denote no pastors.

5. The church at No. Banks petitioned by letter and delegates for admission into the Association, and the Association being satisfied that it was orthodox and orderly it was received.

6. The Circular Letter being called for, and none having been prepared, Elders Martin Ross, William J. Newborn, David M. Woodson. R. Poindexter, and Bro. G. Outlaw were appointed a Committee to prepare and present to the Association something for that purpose.

7. Brethren William H. Jordan and William Willson were appointed a Committee of Finance.

8. Elders Cornelius, Poindexter, and Bro. Jordan were appointed to preach on Sunday; and Elders Newborn, Woodson, Shearwood on to-morrow.

9. The following brethren were appointed to write letters of correspondence: viz. Bro. William Willson to Va. Portsmouth Association; Bro. William H. Jordan to Kehukee Association; and Elder Harrell to Neuse Association.

10. *Resolved*, That our next Association be held at Sandy-Run Meeting-house, in Bertie county, on Friday before the third Lord's Day in May next; and that Elder Jeremiah Etheridge preach the Introductory Sermon; and in case of failure, Elder Doxy.

11. *Resolved*, That a Committee of three be appointed to prepare biographical sketches of Elders Aaron Spivey and Moses Gillam, to be published in these Minutes. Whereupon were appointed Elders Martin Ross, Richard Poindexter, and William J. Newborn.

12. Agreed that Bro. William H. Jordan write the Circular for our next Association.

13. Upon motion it was agreed that the Association adjourn till Saturday morning, 9 o'clock. The Association adjourned with prayer by Elder Woodson.

Saturday morning, 15*th*.

The Association met according to adjournment, and after prayer by Elder Welsh proceeded to business.

14. Elder James Wright offered to the Association his resignation as Clerk, which was accepted; and Bro. William H. Jordan was appointed to succeed him.

15. Writers of letters were called upon to report: Bro. Willson presented a letter for the Va. Portsmouth Association, which was read and received; and Elders Newborn, Poindexter, Morris, and Wright, and Brethren Jordan, Jones, Blount, and Brownrigg were appointed to Delegate the Association, and bear the letter. Bro. William H. Jordan presented a letter for the Kehukee Association, which was read and received; and Elders

Newborn, Lawrence, Morris, and Bro. William H. Jordan were appointed delegates.

16. *Resolved*, That 25 copies of the Minutes of our Association be sent to each of the sister Associations.

17. *Resolved*, that the Association recognize as brethren of the ministry, all those present who have either been ordained to the ministry, or licensed to preach since our last Association; whereupon were recognized Brethren Tho's Brownrigg and John Jordan, as licentiates at Ballard's Bridge: Brethren William H. Jordan and Jos. Jordan at Cashie: Brethren Samuel Tatum and William Doxy as evangelists at Cowenjock: Brethren Miles Jones and Malachi Jones, licentiates at Ramoth-Gilead: Bro. Benoni Trueblood ordained as an evangelist at Sawyer's Creek: Bro. Wm. H. Hardy ordained as an evangelist at Smith's Church.

18. The Committee appointed to prepare a substitute for the Circular, presented to the Association as their recommendation a selection from Dr. Rippon's Annual Register, which was read and received.

19. The Committee of Finance was called upon to report, and reported as follows:

Balance due the Association last year, - -	$64 90
Present year's contributions, - - -	40 00
Total,	$104 90

Credit,

Paid Elder James Wright for preparing and attending the printing of the Minutes, - -	$15 00
Paid Edward Pescud for printing the Minutes, -	24 00
Allowed Elder Wright by Asso. for keeping Asso. book,	3 00
	42 00
Balance now in the Treasury, -	$62 90

20. *Resolved*, That this Association present Bro. James Wright their thanks for his services as Clerk.

21. *Resolved*, That Bro. Wm. H. Jordan prepare the Minutes for the press, and have six hundred copies printed and distributed "as usual."

22. *Resolved*, That the 4th day of July be observed throughout the Churches of the Association, as a day of fasting, prayer and thanksgiving to Almighty God, for the GREAT BLESSING of National Independence, as well as for all other mercies.

23. Elder James Wright was appointed to preach on Sunday, in case of the absence of Elder Cornelius.

24. On motion it was agreed that the Association adjourn till the next Association, to be held at Sandy-Run, on Friday before the third Lord's Day in May next.

Before adjournment elder Martin Ross addressed the Association on the subject of Church discipline; but more particularly on the admission of members in the church, and the ordination of Ministers. He urged a caution against too much haste; exhibiting the evil which might be (as it has been) the consequence, of too hastily "laying hands on any man." A zeal for the cause of Christ, and the solicitude of old age, conscious that it can but a little longer bestow its advices and instructions upon the objects of its affections, pervaded his remarks. His words ceased with a flood of tears. The Association then sang a hymn and adjourned. We had a refreshing season: may we remember it with gratitude to God.

The Brethren appointed to the stage this day met a large congregation. Elder Woodson introduced preaching, and was followed by Elders Shearwood and Newborn.

Sunday.

The Prethren appointed to preach on this day, met at the stage a vast congregation, supposed by some to be 5000. Bro. Wm. H. Jordan introduced preaching from Ezekiel 33, 11. "Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways, for why will ye die, O house of Israel." Elder Wright followed from 1 Tim. 3, 16. "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up to glory." Elder Poindexter concluded from 1 Tim. 1, 11. "According to the glorious Gospel of the blessed God, which was committed to my trust." The congregation observed a remarkable decorum, and we hope that the exertions of the day will be followed with a blessing from *God*.

BIOGRAPHICAL SKETCHES.

Elder MOSES GILLAM, the subject of this sketch, was a native of Virginia, but came to North-Carolina when he was a youth. He was considerably advanced in years before he was concerned about religion; and it was about his 40th year when he obtained a hope of salvation through Christ.

For some time after he became concerned about religion, he professed the Armenian doctrine. Like the apostle, he was alive without the law once, but when the commandment came sin revived and he died to all his expectations of being saved by the deeds of the law. His convictions for sin, and distress from a sense of his condemned state, were very severe, until God in his *grace* was pleased to deliver him from the burden of sin, and enable him to rejoice in the Lord Jesus Christ. Throughout his

life he seemed to take peculiar pleasure in relating his experience of grace, as well in his preaching, as in private conversation. Soon after his conversion and baptism he was engaged in the ministry, and was ordained Pastor of the church at Outlaw's Chapel, in Bertie county.

Elder Gillam was a man of indefatigable industry, by which, together with frugality, he acquired a considerable affluence. His honest industry, and the integrity of his life, recommended him to the esteem of the worthy. As a minister he was a plain, zealous, experimental preacher; and in many cases his labors appear to have been blessed. Even through the decays of an afflicted old age, shone a zeal for the cause of the Redeemer. He was a man of warm feelings, sincere in his professions, and faithful in his attachments. He was candid and ingenuous in all his conduct. He was benevolent to the poor, who often experienced his charity. His summary is—he was an industrious, frugal man; a sincere and faithful friend; a valuable citizen and a pious Christian. He was most esteemed by those to whom he was best known. After an old age, distressed and wasted away with affliction, he died on the 28th of Nov. 1823, in the 65th of his age.

His dust is now mouldering to its mother dust, and his spirit (we doubt not) is praising God in heaven with the blessed.

Elder AARON SPIVEY, the subject of this memoir, was born in the year 1763, of respectable parents, who came from Virginia and settled in Bertie county, North-Carolina. He was bereaved of his father at an early age. In a memoir of his life, written by himself, he states that his "parents were very solicitous of his early morals;" (a statement which seems to be dictated by gratitute and reverence for their memory.) He was the subject of religious impressions at a very early age; but, from associating with evil company and habits of carelessness, he would often become apparently unconcerned. After a succession of sinning and sorrowing, of indulging in evil practices, and of remorse and conviction for sin, he obtained a hope in Christ in July, 1787. He now experienced the happiness of the love of God in the soul; and in his memoir, he gives an interesting account of the transports of joy he experienced in being reconciled, by the blood of Christ, to that God against whom he had sinned. On the 13th of Sept. 1789, he was baptized by Elder Martin Ross, and became a member of the church, at Skewarkey, in Martin county; but shortly after joined the church at Cashie, in Bertie.

In his call to the ministry he suffered sore conflict of mind; believing on the one hand it was a duty God had laid upon him to preach his gospel; and on the other, distressed with sore temptations. He had a distressing impediment in his speech, and

was an illiterate man. He looked unto the God of wisdom for wisdom. After much prayer and reading the word of God, these words of the prophet Amos gave him much uneasiness: "Woe unto them that are at ease in Zion, and that trust in the mountains of Samaria:" besides other texts of similar import. But that God, whose will no man can resist, decided the case. It was plainly shown him that it was his duty to preach the Gospel, which was followed with a glorious manifestation of the love of God in his soul. In obedience to the divine command, he assumed the solemn responsibility of an ambassador for Christ. This was on June 12th, 1791, at which time he was in his 28th year. In August following, he was licenced by the church to preach, and soon after was called to be their Pastor. From a sense of the greatness of the *charge*, and his humble opinion of his own abilities, he declined it: but from the importunity of the church and his brethren in the ministry, he complied with their request: and, on the 6th of July, 1794, he was ordained Pastor of the church at Cashie.

It is at this period commenced the extensive usefulness of Elder Spivey, which greatly increased until his death. The church was in a low condition when he took charge of it, but soon began to increase, and his labors in it were abundantly blessed. Few Pastors ever retained so unimpaired the confidence of the church: that of *his* increased as he advanced in years. His preaching was very plain, and for the most part powerful. He took care to distribute to every one, "their meat in due season." There was much of Christ in his sermons. Whatever subject he treated upon, his whole aim was to lead men to Christ: a glorious Redeemer was the point of heaven to which all his directions verged. None wished more earnestly the spreading of the Gospel. He would frequently take long journeys to visit destitute churches. He greatly rejoiced in the success of his brethren in the ministry. He was very zealous in the cause of missions, and when speaking would often descant with great zeal and pleasure on missions to the *heathen*. He was among the foremost, among us, in establishing Missionary Societies, and he was a warm supporter of the missionary cause till his death. He was not only useful *at home*, but in various parts of the country there were seals added to his ministry.

His success was in a great measure hid from himself; for while his divine master often blessed the *word of his mouth*, this pious servant of God often cried out, "I have labored in vain; I have spent my strength for nought." The powers of his mind were of no common cast: his comprehension was unusually strong, and he possessed a great talent for observation. He possessed an extensive knowledge of himself, of *mankind*, of God and divine things.

In respect of his religious and moral conduct, he was truly the Christian. The principles which he embraced in the religion of the Gospel, displayed their practical excellence in all his character. In the character of husband, father, and master, he was very exemplary. He was a constant and faithful friend. By his wise and systematic economy, in time and business, which directed him in all his concerns, he maintained, in all his civil, religious, and domestic connexions, the utmost harmony, peace, and union. No man felt an unkindness more or resented it less: still he knew how to administer a seasonable reproof. He was very averse to all contention, and was a constant peace-maker. He well knew the import of the words, "bear, forbear, forgive." He was very useful in associations, in composing all differences. On such occasions his whole soul seemed engaged in preserving union among his brethren. Old age seemed to increase his zeal for the kingdom of Christ. He visited distant Associations in and out of the state, while he was punctual in his duties to his church. There was a great uniformity in his life, and the history of a year, would be nearly an epitome of the whole.

He had acquired a very strict discipline over his mind, which he manifested in his continual conduct. He knew when to speak or be silent. Averse to all reproach, if he could say no good of characters, he would say no evil.

His manner of preaching was perfectly simple. He always seemed desirous of impressing his fellow-beings with the great subject of his ministry; being more solicitous about the matter than the manner of it. He was not afraid to warn men of their danger; to charge impenitent sinners with self-destruction; or to insist upon all the precepts of the Gospel as of universal obligation; and to invite sinners to a Saviour.

Though so eminent a character, Elder Spivey, from a sense of his own unworthiness, and the frailties of a wicked nature, in the humility of the man of grace, would often cry out, "Oh! my leanness! my leanness!"

In his life was a practical demonstration of the excellence of religion. He was a man of warm passions: religion subdued them. He was a man of zeal: religion directed it to the glory of God as its object. In him religion exhibited its glory: inspiring in affliction Hope, in reproach Patience, in adversity Resignation. Religion showed him a brother in the face of every fellow-being. Religion, in his ardent benevolence, (forsaking home and worldly concerns,) displayed that charity, to which no sacrifice is so great as the welfare of a brother. It was this which inspired him with a love for that *unity* which should concentrate the hearts of the world. It was this which taught him to walk in

meekness and humility, before God and man. With him no duty was too great, none too small; but in all things his great object was, holiness before God. He well exemplified the Apostle's character, "Diligent in business, fervent in spirit, serving the Lord." At one time his ambition was to excel in sin; but after his conversion he gloried in nothing but the cross of Christ, devoting his whole life to the ministry of reconciliation, warning men to flee from the wrath to come. He could say with the Apostle, "What things were gain to me, these I counted loss for Christ, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." For thirty years did he not cease to warn and exhort his fellow creatures. His task is done.

He preached his last sermon at the Neuse Association, from 1 Cor. 5. 20. "Now then we are ambassadors for Christ, as though God did beseech you by us we pray you in Christ's stead be ye reconciled to God." This Association was about sixty miles from his residence. He however got home the next day. He complained of some sickness on the evening of his arrival, on the next evening grew worse; and on the fourteenth day afterwards, in the 59th year of his age, he fell asleep in the arms of Jesus. On the first approach of his illness he said his work was done. His whole soul seemed to be fixed on his church, of which he had been so many years pastor. He in his last moments expressed every confidence in his blessed Saviour. In his death he displayed the triumphs of the faith. His death was a subject of universal regret. Elder Martin Ross (between whom and Elder Spivey there had been a long and intimate friendship) preached his funeral sermon, from 2 Tim. 4. 7 and 8. "I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them also, that love his appearing." Contemplating his death and his life, who does not say, "Let me die the death of the righteous, and let my last end be like his."

CIRCULAR LETTER.

Dear brethren: We have once more to acknowledge, (we hope with grateful hearts,) the goodness of a gracious God in favoring us with another Association. The unanimity and brotherly love which prevailed was refreshing to us, and we hope will long be remembered. We all seemed brothers in deed as well as in word. We had a happy Association, and we hope that the Lord will bless it to much good.

The subject upon which we propose to address you is an important one, *both* from the precious nature of it to the Christian, and the opposition of infidels: *The divinity of our Lord Jesus Christ.* It were much to be wished that in reasoning about the blessed God, as well as in acts of devotion directed immediately to him, our minds were deeply impressed with a sense of his infinite grandeur and peerless excellence. Immense is the distance between him and us: yea rather between him and the brightest, the tallest seraph that ventures to bow at his feet. 'Tis wise therefore in man, whose faculties are limited, and by sin enfeebled, to answer with modest reverence to the voice "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? His nature, I mean his essence and mode of subsistence, must of necessity be immensely different from that of a finite creature. To reason therefore from the latter to the former, or to conclude that what may be justly charged with absurdity, when affirmed of a finite creature, must be alike absurd and contradictory, when applied to a being who is infinite, and whose mode of subsistence the human intellect cannot possibly comprehend—no, nor that of Gabriel himself—is wrong. Indeed it is a kind of reasoning that is not only inconclusive, but also chargeable with temerity and indecency. The fact, therefore, which God directly and plainly affirms of himself, reason and piety oblige us to admit, though we cannot explain the *modus of that fact.*

Now the blessed God informs us, that Jesus Christ is his own Son;—that he is the brightness of his glory, and the express image of his person;—that he is God, the true God, and eternal life;—that he is God over all blessed forever;—that he was before Abraham, before the world began, in the beginning from eternity;—that he is Almighty;—that when he was on earth he was in heaven;—that he is omniscient;—and that he is the same yesterday, to-day, and forever;—that he made all things, and without him was not any thing made that was made;—and by him were all things created that are in heaven, and in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers;—that all things were created by him, and for him;—that he is before all things and by him all things consist;—that he is the true light which lighteth every man that cometh into the world;—that he is the Saviour of the world, the resurrection and the life, and the final Judge of mankind;—that all the host of heaven are required to worship him;—and that all men are commanded to honor the Son, even as they honor the Father.

Now, if Jesus Christ (of whom it is likewise true that he was made flesh, and dwelt among us, and that as the children were

partakers of flesh and blood, he also *himself* took part of the same;) if Jesus Christ is, after all, no more than a man, and had no existence before he appeared on earth, how can the language just taken from the Bible, be made to consist with common sense? And by what rules of interpretation are we to be guided in our common discourses with each other? If invention and ingenuity are to be put to the rack to make the passages just quoted any way bend to the new and strange creed; and if, after days and nights having been spent to distort their natural meaning, we are to be boastingly told that superior wisdom, aided by a ray from heaven, has made the discovery, how can it be said that the Bible is a plain book, and that the way-faring man, tho' a fool, is in no danger of mistaking its sacred import? If Christ be a man, and knowing himself to be such, yet used this strong language, how can he be justified from the charge of blasphemy, and consequently of imposture? We ask all who will not allow us to take the positions cited, in their plain, natural, obvious sense, how they can resist the charge of infidels, who tell them Christ and his Apostles evidently temporised, and, with a craft usual among designing men, adapted themselves to the prejudices of the multitude; how can they vindicate the Bible from the imputations thus cast upon it, of want of precision, simplicity and sincerity? How, having admitted such a vague, uncertain interpretation, they can secure any one doctrine or precept of the Bible from the management of those who have an end to answer by corrupting it? And how Christ and his Apostles, if they were honest men, and possessed common sense, could suppose, (amidst all their declamations against idolatry,) that the accounts they had given of Christ would not naturally and unavoidably precipitate men into the grossest idolatry—the worshipping a mere man—the worshipping a mere creature?

Till these plain questions are satisfactorily answered, we think ourselves obliged to submit to the plain unequivocal testimony of God; firmly believing that there is, there can be no absurdity in what God has thus positively declared of his own infinite essence, and the mode of his existence; to the investigation of which the faculties of man must necessarily be incompetent; but of which we are assured relying upon the firm testimony of God's *Holy Word.* Satisfied too, at the same time, that there were purposes the most important of a moral, religious, and practical nature to be answered by these, and an immense number besides of direct and collateral attestations in the Bible to the true and proper divinity of our *Lord Jesus Christ.*

In the prosecution of this subject we will institute a query, the answer to which, (while it will confirm the preceding remarks,) will explain how Christ, being God, is yet mediator between

God and man: exhibiting in his person Divinity and Humanity: and showing that while in his divinity he is the object of worship, in his humanity he is mediator. The following is the query:

"Jesus Christ, as mediator, is the only mediator between God and man: as God—is he not the object of distinct worship? And if so, who is the mediator then?" To which we subjoin the following answers:

1. There is but one God.

2. God only is to be worshipped.

3. The grand or formal reason of worship is, infinite excellence. This cannot be found in more beings than one.

4. But God exists in a threefold personality.

5. Father, Son, and Spirit claim our worship; therefore they are the true God.

6. Father, Son, and Spirit, may receive distinct worship.

7. Yet the terms Father, Son, and Spirit are merely personal distinctions.

8. But the personal distinctions do not constitute the formal reason of worship. We do not worship the Father because he is the Father, nor the Son because he is the Son, nor the Spirit because he is the Spirit; but we worship Father, Son, and Spirit, because Father, Son, and Spirit are God.

9. Yet the Father is most frequently addressed in the Scriptures through the Son, by the Spirit.

10. Jesus Christ is the only mediator between God and man.

11. But this is not the only character he sustains. He is represented as God and man, and mediator too. He may be worshipped in his supreme character, but not as man, or mediator. The President of the United States, as a *citizen only*, is inferior in point of dignity to his predecessors as *Presidents;* but in the character of President is equal to them.

12. The answer to the query must depend on the distinctions of the various characters of Christ. The same difficulty occurs, in some scriptures, where Christ, in his supreme character, performs the work of God, and dispenses those blessings which are generally described as coming from God, through the mediation of Christ. As, for instance, "Who can forgive sin but God only." Mark 2. 7. Isaiah 43. 25. Yet Christ forgave the Colossians. "Even as Christ forgave you, so also do ye." Col. 3. 13. Stephen prays to Christ, "Lord, lay not this sin to their charge." Acts 7. 60. Who was the mediator then? Jesus Christ. So God gives his Holy Spirit, through the mediation of Christ, doubtless. Yet (Christ) shall baptize you with the Holy Ghost and with fire." Matt. 3. 2. "He (Christ) hath shed forth this which ye now see and hear." Acts 2. 33. "Christ breathed on the disciples, and said, Receive ye the Holy

Ghost." John 20. 22. Who was the mediator then? Most certainly Jesus Christ.

Another answer to this query is to the following effect:

The nature that *successfully mediates* between earth and heaven, between sinners and their offended sovereign, must both be capable of suffering and actually suffer, for without suffering our Redeemer cannot avert from us the consequences of disobedience. "Without shedding of blood there is no remission of sins. Accordingly our Redeemer did suffer and even die in our stead. But it is evident his *divine* nature was incapable of suffering and death. His suffering and death then, (which characterise him as mediator) must refer merely to his human nature; but *human nature, it must be remembered,* in personal union with the God-head. This accordingly is the invariable language of the scriptures. He is called "a man of sorrows." "He made his soul (still referring to his human nature) an offering for his sin." Hear the Apostle—"There is one mediator between God and man, the man Christ Jesus." When therefore we worship our saviour we worship his divine nature: we pray the *Eternal Word,* and plead the sufferings and death which *as man* he has graciously endured. And sure, there is no more impropriety in praying the saviour for his own merit's sake, than praying the Father (which all allow to be right) for his own mercies sake. Should we be asked how his human nature, (if his sacrifice refer to it only) could be an adequate sacrifice? We answer we cannot tell. On this head Revelation informs us nothing. There we learn only the fact not the manner of the fact; and we should not be wise above what is written. *This* however we *do know,* that the human nature of Christ, unlike our ordinary nature, was "peculiarly prepared" by God—was holy—harmless—unspotted with sin. Its unspotted innocence *then,* together with its personal union with the divine nature, conferred upon it unspeakable value, and might make the *awful* mediatory sufferings and death which it endured, a consideration sufficient with the *Father,* for pardoning, in perfect consistency with the order and ends of his government every penitent soul, and delivering them from all the penal consequences of *transgression*—glory to God—that peace is thus proclaimed on earth, and good will to the children *of men.*

As this is a very *interesting question, "whether Jesus Christ the mediator is to be worshipped* we shall introduce the opinions of Dr. Gill and Dr. Owen: and first of Dr. Gill. Being mediator, Redeemer and Saviour, it naturally leads men to put their trust and confidence in him; and even to worship, and adore him, which would be idolatry were he not God. For though he that is mediator is to be worshipped by angels and

men, yet not as *mediator*, but as God: for it is his deity that is the foundation of worship, and renders him the proper object of it. God will "not give his glory to another," Isa. 42—8, not even the glory of being mediator to any other but a *divine person*; for of Christ in his mediatorial capactiy are the words spoken. It is necessary that the mediator should be God, that he might be the proper object of trust and worship. Nor is it any objection to Christ's being mediator, that then, as to his divine nature he must be mediator to himself, or reconcile men to himself: for Christ in his *office* may be distinguished from himself as a divine *person*. For if the Father may be said to reconcile men to himself by his Son, as in 2 Cor. 5. 18. 19. Col. 1. 20. why may not the Son be said to reconcile men to himself as God, by his sufferings and death as man.

Dr. Owen thus writes on the same subject. The person of Christ is the object of divine honor and worship. The formal object and reason thereof is the divine nature, and its essential infinite excellence. But his infinite condescension in the assumption of our nature, did no way divest him of his divine *excellence*:—whereupon his being clothed with our nature derogates nothing from the true reason of divine worship due unto him, but adds an effectual motive to it. 'Tis his divine nature, and not his discharge of the office of mediator, that is the formal reason and object of divine worship: and to do this on any other account, than of the divine nature, is in itself a contradiction, and in them that do it idolatry. Had the Son of God never been incarnate, he would have been the object of all divine worship: and could there have been a mediator between God and man, who was not God also, he could not have been the object of any divine worship or invocation, whereupon Christ the mediator, God and *man* in one *person*, is in all things to be honored as we honor the Father; but it is, as he is God equal with the Father—and not as he is mediator, in which respect he is inferior to him. With respect to his divine person we ask immediately of himself in our supplications; as he is mediator we ask of the Father in his name.

ERRATA.—First page, sixth line from the bottom, read "invited to sit *with* us."

In page 8, seventh line from the bottom, for "in affection Hope," read "in *affliction* Hope."

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MINUTES

OF THE NORTH-CAROLINA

Chowan Baptist Association,

Held at Sandy-Run Meeting-house,

BERTIE COUNTY.

Friday, May 13, 1825.

According to appointment Elder Jeremiah Etheridge preached the Introductory Sermon, from John 8. 56. "Your father Abraham rejoiced to see my day; and he saw it and was glad."

The Association convened, and after singing and prayer by Elder James Wright, proceeded to business. Bro. George Outlaw was then chosen Moderator, and Bro. Simon Turner, Assistant Clerk.

Brethren of the ministry, from sister Associations, were invited to seats with us.

Letters from 25 Churches were received and read, and the state of the Churches, with the names of the Delegates, are as follows:

Ch'ches	DELEGATES.	Baptized.	Rec. by let'r	Restored.	Dis. by let'r	Excluded.	Deceased.	Tot. in fel'p	Funds. $
Ahoskey,	HILLARY MORRIS, Malachi Morris and Jos. Holloman,	16	1				2	48	1½
Ballard's Bridge,	MILES WELSH, **Thos. Brownrigg*, and William White,	6	1				6	119	2
Bethel,	MARTIN ROSS, Edm. B. Skinner, and Wm. Clarey, -	2			1		3	43	2
Capehart's M. H.	—— Wm. Worley, Arch. Morris, and James McGlaughn,							97	2
Cashie,	REUBEN LAWRENCE, *Wm. H. Jordan*, and Geo. Outlaw,	283		2	71	2	6	405	3
Cowenjock	MALACHI CORBALL, Samuel Ferebee, and Isaac Baxter,	35	2		1	1	4	154	2
Conaritsy	STEPHEN BAZEMORE, Harvey White, and Parker Harmon,	63		1			3	114	2
Edenton,	THO. MEREDITH, John Blount, and Jas. H. Hartmus, -	5	4			4	8	169	2
Eliz. City,	JEREM'H ETHERIDGE, Abner Williams, and *Stephen Stafford,	1	2		1	2	4	85	2
Meherrin,	—— *Thos. Deans, and I. Carter,	33		1	1		3	174	2
Middle Swamp,	JOHN HARRELL, David Reddick, and *Abraham Raby,	1					1	50	2
Holly Grove,	RICHARD POINDEXTER, Jas White, and David Pruden,	28	1	1	3	2	3	66	1½
Powel's Point,	*Caleb Forbes, Nathan H. Gregory, and Caleb J. Chaplin,	21		1	1	4	4	124	1½
Potecasey,	JAS. WRIGHT, and John Peell,	54	3				1	132	2½
Ross' M.H.	JAMES ROSS, Aquilla Oxley, and Augustus Bass, -	147	4	4	1		1	213	2
Ramoth-Gilead,	—— *Malachi W. Jones*, and *Mark Spence, - -	18			3		2	56	1
Roanoak I.	—— Wm. Willson, Thos. Jordan, and Aaron Fletcher,	3		2		4		68	2
Salem,	—— Simon Turner and Benjamin Hempstead, - -	40	2		2		1	115	2
Sandy Run	—— *John Wright, John Jones, and Enoch Dailey, -	56		13		6	2	250	2
Shiloh,	William Forbes, Jos. Brown, and *Rich'd Jarvis, - -	21	1			1	3	130	1½
Sawyer's Creek,	—— WM. H. HARDY, *Hardy Cobb*, and Francis Lamoin,	18			4			115	2
Smith's Church,	WM. J. NEWBORN, *Jas. Ward, and *Wm. Etheridge, -	107	4	1	8		6	308	2
Wiccacon,	—— Sampson Wilder, - - -	2			1		4	39	1
Yoppim, No. Banks,		4			3	2	7	56	1
		954						3194	

*The Association directed that the long-protracted and much lamented illness of Bro. Brownrigg should be noticed as the cause of his absence.

N.B. Ordained ministers have their names in Capitals; unordained in *italics*; names marked *thus, were absent; dashes —— denote no pastors.

The church at Capehart's Meeting-house petitioned by letters and delegates for admission into the Association, and the Association being satisfied of its character and condition, it was admitted as a member.

A letter was received from the Virginia Portsmouth Association, with 25 copies of their Minutes. Their delegates were, S. Cornelius, D. M. Woodson, R. Murrill, J. Dardan, and C. Bowers, none of whom were present, except Elder Murrill, who appeared on the succeeding day.

A letter was received from the Kehukee Association, with 25 copies of their Minutes. Elders Bennett and Jos. Biggs were the delegates of this Association.

No letter was received from the Neuse Association, but upon the statement of their delegates who were present, that a letter had been prepared and the Association delegated, it was on motion agreed that their delegates be received.

The Circular Letter being called for, on motion it was agreed that a committee of three with the writer be appointed, to examine it, previous to its being read in the Association: and Elders Martin Ross, Thos. Meredith, and Wm. Biddle were appointed.

On motion, Brethren Wm. Willson, Thos. Jordan, and Henry Cobb, were appointed the committee of finance.

Elders Geo. Patterson, Thos. Meredith, and Wm. Biddle were appointed to preach on Lord's Day, and Elders Wright, Newborn, and Beattie on Saturday.

The following Brethren were appointed to write letters of correspondence:

Bro. Turner,	to the	Virginia Portsmouth Asso.
Elder Meredith,		Kehukee Association.
Elder James Ross,		Neuse Association.

On motion of Elder Martin Ross, it was agreed that the Association appoint a committee, to consider and report upon the most judicious method of encouraging young gifts in the Church from their first exercise until the time of ordination. The Association appointed as a committee for that purpose Elders Martin Ross, Jas. Wright, Thos. Meredith, Wm. Biddle, and R. Poindexter, who were to report on to-morrow.

Agreed to adjourn until to-morrow at 9 o'clock: adjourned with prayer by Elder Reuben Lawrence.

Elder Harrell, by the request of the Association, attended the stage to-day and preached from Heb. 12. 1. "Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Saturday Morning, 14.

The Association convened according to adjournment, and after prayer by Elder Biddle proceeded to business.

Agreed that the next Association be held at Shiloh, on Friday before the third Lord's Day in May, 1826, and that Elder Wright preach the Introductory Sermon, and in case of failure Bro. Jordan.

Writers of letters were called on to report: Elder Meredith presented a letter to the Kehukee Association, which was read and received, and Elders Newborn, Meredith, Ross, and Bro. Jordan were appointed delegates.

Elder James Ross presented a letter for the Neuse Association, which was read and received.

Bro. Turner presented a letter for the Virginia Portsmouth Association, which was read and received.

Resolved, that 25 copies of Minutes be transmitted to each of our corresponding Associations.

The committee upon the subject of advancing young ministers, being called upon reported as follows:

The committee appointed to submit to the Association the most scriptural and prudent process for advancing candidates to the sacred office of the ministry

REPORT,

That upon approaching the subject under consideration, its importance and magnitude become so obvious, as to convince them of their utter inability under existing circumstances, to do full justice either to the cause or to the interests of the churches. The committee would therefore respectfully recommend that the above subject be made the materials of the next Circular of this Body, and that the work be submitted to a suitable committee appointed for that purpose. The committee would also affectionately suggest to the Association the propriety of reminding the churches composing the Body, of the necessity of observing *all possible care* in the mean time in the treatment of their candidates; so that they be not discouraged, or unnecessarily delayed on the one hand, or too hastily advanced on the other. All of which is most respectfully submitted by your committee.

The Report of the committee was received, and Elders Martin Ross, James Ross, Thos. Meredith, Wm. J. Newborn, and James Wright were appointed a committee to write the next Circular according to the Report.

Elder Jos. Biggs, from the Kehukee Association, and Elder Robt. Murrill from the Virginia Portsmouth Association, appeared to-day and were received and invited to seats with us.

The Circular Letter being called for, was read and received.

On motion of Elder Martin Ross, it was agreed that the Clerk be instructed to annex to Bro. Brownrigg's name in the table of delegation, his long protracted and much lamented affliction as the cause of his absence; also, to insert in the Circular Letter, a biographical notice of Elder Job Pettijohn, lately deceased.

On motion, the Association rose for the committee of finance to make their Report.

The Association being in session, the committee reported as follows:

Balance due Association last year, -	$62 90
Present year's contributions, - -	45 00
	107 90
CREDIT.	
Preparing and printing the Minutes, -	22 90
Balance in the treasury, - -	$85 00

Resolved, that Bro. Wm. Jordan prepare the Minutes for the press, and have 1000 copies printed and distributed among the churches.

Resolved, that the Association being somewhat apprehensive, that the churches composing the Body have not been in the habit of regarding the Minutes of the Association, with as much consideration as the case demands; they do therefore respectfully recommend, that the above Minutes be carefully read in the hearing of each church and congregation, and the question be taken whether or not the respective churches will consent to be governed by the advice which the Minutes impart.

Agreed that Thos. Marcom, of the church of Salem, Pasquotank county, be acknowledged by the Association as a licensed minister.

On motion it was agreed that the Association adjourn till the next Association, to be held at Shiloh, on Friday before the third Lord's Day in May next.

The brethren appointed to the stage this day met a large congregation. Elder Wright introduced preaching from Lam. 3. 24. "The Lord is my portion saith my soul; therefore will I hope in him."

Elder Newborn followed from Luke 10. 41, and 42. "And Jesus said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her."

Elder Beattie concluded from Heb. 4. 16. "Let us there-

fore come boldly unto a throne of grace, that we may obtain mercy and find grace to help in time of need.

LORD'S DAY.

Our beloved brother, Elder Luther Rice appeared this morning, and was welcomed among us with much cordiality and gratification.

A large congregation was assembled by the time of preaching. Elder Meredith introduced the solemn services of the day from Heb. 2. 15. "And deliver them who through fear of death are all their life time subject to bondage."

Elder Patterson followed from Deut. 33. 26 and 29. "There is none like unto the God of Jeshuran, who rideth upon the heaven in thy help, and in his excellency on the sky. Happy art thou, oh! Israel! who is like unto thee, oh! people saved by the Lord, the shield of thy help and who is the sword of thy excellency."

Elder Biddle concluded from 1 Peter, 1. 3, 4 and 5. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

Elder Rice closed the exercises of the day with a solemn and affecting address and prayer.

From the *very remarkable* attention of the congregation, and the animation among them we hope a blessing from God.

CIRCULAR LETTER.

Beloved Brethren in Christ:

It is our privilege and duty once more to address you. While we rejoice in our religious anniversary, which affords us an opportunity of Christian union and intercourse, we would remind you of the solemn nature of God's mercies and the obligations they impose. We should regard them, brethren, with anxious solicitude that we may derive a blessing from them; more especially when we consider that the present privilege is one of a year's revolution, and that before another of the kind we may be sleeping in the grave, it should create in us a fervent desire and prayer, that through the blessing of God the privilege we enjoy of personal communion and the intercourse effected by our epistolary address, may conduce to our spiritual comfort and happiness.

Many of our dear brethren since our last Association have resigned the cares and concerns of mortality and gone to eternity: among whom, (according to the order of the Association as you will observe by the Minutes) we introduce to your notice the death of Elder Job Pettijohn. Elder Pettijohn was for a number of years, pastor of the church at Yoppim, near Edenton, in Chowan county. He was a man of moderate abilities, but was excelled by few in his knowledge of church discipline. He died in the course of the last year, between 60 and 70 years of age. He was a pious, gray-headed old saint, who having borne the cross in life, (no doubt) has received the crown of life from his Lord. This interesting detail of mortality, forms an impressive preface to the subject of spiritual-mindedness, upon which we propose to address you. We believe this to be a subject of vital importance to the Christian, and that it should be one of frequent and earnest inculcation.

Spiritual-mindedness is the habitual inclination and disposition of the soul to God and divine things, in which it is exercised with the grace of God, through the influence of the Holy Spirit. This definition implies a peculiar and distinct character of heart, opposite to the "carnal mind which is enmity to God;" and therefore can only belong to such as have experienced and understood the spirituality of Christ's kingdom. Through the power and grace of God he "hath delivered them from darkness and translated them into the kingdom of his dear Son." They have been made free in Christ and introduced "into the glorious light and liberty of the Gospel." Our Lord when he corrected the misconception of Pilate with regard to the title he had assumed, declared "that his kingdom was not of this world." The spirituality of Christ's kingdom is evident, from the consideration of his divinity, as having uncreated glory with the Father, happy in his own divine perfections, the object of the sublime adoration of glory: when we consider that the foundation stone of this kingdom was laid in the blood of this incarnate Son of God. God would not have delivered his Son to the humiliation and death of the cross, but from a spirituality of purpose, in which his wisdom and grace should be glorified: nor would Christ have yielded himself a willing victim for the sins of his people, but from the everlasting love with which he loved them. Hence the purpose of God in Christ was not temporal, but spiritual, and of a nature to bring in requisition the wisdom of God for its accomplishment. The humiliation of Christ also (as he himself declared before Pilate) evidently manifested that his object was not of this world: else he would more have comported with

the fashions and vanities of the world, and the "world would have loved its own." The obscurity and humiliation of his birth, the reproach and persecutions of his ministry, and the contempt of his doctrines so hateful to the carnal mind, were of a nature purely spiritual; and plainly intimate that Christ, as the suffering messenger of mercy and grace, in thus willingly and patiently enduring the malignity of the world, and "as a man of sorrows and acquainted with grief," "going about in divine benevolence doing good;" did not seek the honors of this world by a life so at variance with all human pride and glory. And though his doctrines were so hateful to the human heart, that all the wisdom and power of the world could not have propagated them, yet in contempt of human wisdom he selects for this purpose obscure and illiterate men, that through the foolishness of preaching, those who believe might be saved. These men likely to be derided and contemned by the world as enthusiasts, rebuking human pride, and denouncing the just wrath of God upon an impenitent world; in the midst of threatened vengeance, with no shield but innocence and truth, no hope but in their despised Lord, no object but the glory of God and the salvation of souls, such were the men who were to reform the world: and after Christ had committed his kingdom to this forlorn defence, he himself is crucified as a malefactor. Thus is the Gospel in all its circumstances and appendages foolishness to carnal wisdom. The spirituality of his kingdom appears from the nature of it, being a kingdom of righteousness and peace. It is righteous in its king who is Christ; there is a righteousness provided in it for the justification of the sinner: righteous in its foundation being constructed according to the perfections of God, "who can be just and the justifier of them that believe." It is also righteous in its object; the glory of God in the displays of his grace through Christ to sinners; and in its subjects who are made righteous through Christ, and by sanctification of the Holy Ghost. Christ is also the prince of peace. Through him, we have peace with God, and dwell together in peace. We enjoy peace of conscience through his blood, being delivered from the guilt of sin and the condemnation of the law. The manifest nature and object of Christ's kingdom then—is to deliver his people from sin and its condemnation, being justified by his grace, sanctified by the Holy Spirit, adopted into the family of God, blest with the enjoyment of spiritual comfort and consolation in time, and heirs of eternal glory. These things are not of a temporal or natural, but of a spiritual kind. They have not relation to the carnal mind, but are spiritual and spir-

itually discerned. Hence we learn the *spirituality* of Christ's kingdom, as being the kingdom of God's grace established among fallen man, wherein he has revealed the riches of his grace, in Christ, in saving sinners from wrath, and making them heirs of God through Christ. This view of the subject is designed to exhibit the nature and character of that kingdom to which believers belong, and to shew the accordance of it with spiritual-mindedness in the Christian.

But as this is a spiritual kingdom it must have spiritual subjects, which is not the case with the natural man, whose mind is enmity to God. God, therefore, as he is the author of the kingdom in the person of his Son, must in a special sense be the author of its subjects in the person of his Spirit. It is to this purpose that the Scriptures insist upon that great change necessary to every unregenerate man. Without the grace of God he would perish in his sins; but he is drawn by his loving kindness to the knowledge of a blessed Redeemer. God efficiently by his spirit through the preaching of the Gospel, effects a change in his soul, converting him from the love of sin to the love of God. Being dead he is quickened—being dark and ignorant he is enlightened—and being unholy he is sanctified by God's spirit. Through the influence of the Spirit brooding over the chaos of the soul, it is *inspirited* with a spiritual concern, with a sense of its sin and danger. "You hath he quickened who were dead in trespasses and sins." They are afterwards more fully enlightened into the depravity of their hearts, "the exceeding sinfulness of sin," the holiness of God and the spirituality of the law. "God who commanded the light to shine out of darkness, hath shined into our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ;" and in all the operations of God's spirit the soul is sanctified, for the fruits of a holy spirit must needs be holy—not only to their end but also in their matter.

Such are the subjects of Christ's kingdom; they "are bought with a price, not with corruptible things such as silver and gold but with the precious blood of Christ." They are quickened, "renewed in the spirit of their minds," enlightened and sanctified. "Of God's own will they are begotten with the word of truth, that they should be a kind of first fruits of his creatures;" "born not of blood nor of the will of the flesh, nor of the will of man but of God." "They are no longer servants but sons, and if sons, then heirs of God through our Lord Jesus Christ."

From this divine system of grace flows that stream of spiri-

tual affection into the soul, which constitutes spiritual-mindedness. This grace, or rather this summary of all the graces, does not so much consist in a work of grace as a growth of grace. It is the habit and disposition of the soul. It is the love of God in the soul, exercising itself in the variety of religious feeling and devotion incidental to the Christian from the reflection of *what he was and what he is*: for love is the quintessence of all spirituality. The nature of it is to engage the soul in the contemplation of spiritual truths, blessings and objects: indeed the nature of the soul has become spiritual, and through this spiritual influence it views all objects with a special reference to God. All things are not only new to a soul when first renewed, but to a spiritual mind they seem continually more so: new light gilds every subject of contemplation; to a soul under its influence. Spirituality of feeling and sentiment pervades the whole soul.

I shall further discourse of this subject, with regard to the knowledge possessed by the spiritually-minded man, and the affections or graces which exercise his soul. Knowledge is one chief attribute of the Christian. The same spirit enlightens and sanctifies. Ignorance and sin are inseparable in their nature, as are knowledge and holiness. A soul enlightened and sanctified, and under the influence of divine grace, will be exercised with a deep and affecting knowledge—1. Of its own depravity. A spiritual man, will be sensible of the ignorance and enmity of the natural heart; *yea*, as being "desperately wicked and deceitful above all things." Hence they disclaim all confidence in themselves and desire only to be found in Christ, not having their own righteousness "but that which is through the faith of Christ." He will adore the sovereignty of God's grace revealed to him the "chief of sinners." Such a knowledge will teach him the excellence and value of true religion. The soul laments its own unprofitableness, and desires a growth in spiritual knowledge and grace. The spiritual man, with humble views of himself, contemns the vanities of the world, "counting all but loss for the excellence of the knowledge of Christ Jesus our Lord." His desire is to choose and hold fast that one good part which shall never be taken away from him; to live in the enjoyment of spiritual comfort and to make his calling and election sure. 2. Of our condemnation as sinners. "The exceeding sinfulness of sin," as being against a holy and gracious God, and a violation of the holy law of God is now manifest. They became dead by the spiritual application of the law to their souls, to all hope of justification by the deeds of the law, and their only hope for salva-

tion is in the mercy of God through Christ. 3. The spirituality of the law. Its truth, holiness and justice. The vengeance of God is written in his law, and his holiness is sworn to execute it. The law is the immutable revelation of God's own nature, whose requisition is only according to the perfections of God and the reasonable obligations of man, and therefore never can be abrogated. Nor does the Christian desire it; for though the law be spiritual and he is carnal, sold under sin, yet he thanks God that with his mind he serves the law of God. He loves the spirituality of the law and rejoices that it was magnified and made honorable by the life and death of Christ. He is dead to the law by the body of Christ—as well to its condemnation as a covenant of works. 4. Of God. His infinite holiness, wisdom and power; his sovereignty, especially in grace; his goodness of so manifold display; his power and inexorable justice are all subjects of Christian knowledge. The soul adores the goodness and condescension of God, in accepting its unworthy services, and rejoices in the view of being enabled in glory to praise and serve God in perfect holiness. 5. Of the Gospel in its doctrines and truths. The Christian comprehends and adores the mystery of God's grace, in making "mercy and truth to meet together, righteousness and peace to kiss each other." He sees how God can be just and the justifier of them that believe. He has a knowledge of the everlasting love of Christ, through his fulfilling the law and shedding his blood, as full, perfect, and complete, and justifying the believer "from all things from which he could not be justified by the law of Moses." Hence tho' Christ in his Gospel be foolishness to the Greek and a stumbling block to the Jew, he is the power and wisdom of God to his soul. The doctrine of God's sovereignty does not impair or conflict with the obligations of man to duty and obedience: since crime can never exempt from duty, or withholding a pardon (which in its very nature must be gratuitous) constitute a justification from the crime which renders pardon necessary. Nor does the Gospel in its invitations and promises conflict with the absolute sovereignty of God: since the spiritual conduct and personal holiness of the Christian is the effect of God's sovereign power, or God's power operating through him. Justification affords no licence to sin; since it can be no reason that we should hate God because he loves us: love is its own law, and holiness is an indispensable evidence of grace. The truths and promises of the Gospel are sweet spiritual repasts to the Christian. The soul fixes itself upon these congenial objects and desires a greater knowledge of them With an ardent zeal it explores the rich mines of divine truth

and rejoices in the treasures of wisdom and grace contained in the word of God. The Christian desires to buy the truth and sell it not; for "wisdom is more precious than rubies." In a word, all nature and grace is but one vast field of contemplation for the spiritual mind. The soul rests her wings on every object, and hovers in extacy over the image of God reflected in all his works. As the spiritual mind is interested and engaged in the contemplation of ourselves, of God, of the doctrines and truths of the Gospel, so also it is exercised with the graces of God's spirit. 1. Of love. A knowledge of our own depravity, and the goodness and love of God will induce a love to him; "We love him because he first loved us." The Christian beholds such a beauty in holiness, that his soul is fervently affected with love to God, and his people reflecting his image. It is his grief that he has not more of this blessed grace in exercise; yet his heart is often so drawn out and ravished with love, that in the sweet rapture of the spouse in the Canticles, he exclaims, "I am sick of love." He has a love to God. 1. From his holiness. 2. Because he is a God of love. 3. From his great mercy manifested to sinners in the gift of Christ. 4. From his compassion and tender mercies to sinners, who would not that any should be lost, but that they should all come to Christ for salvation: *as well as to his people*, in bearing with their sins, reclaiming their backslidings, and loving them freely.

They have also a love for one another. 1. Because they see the image of Christ in one another. 2. They are taught by the same spirit and have the same views and feelings; from which they possess a congeniality of mind, which is a very powerful incitement to union and fellowship. 3. They are brethren in Christ; by regeneration, by adoption, and by spiritual union with Christ, and must therefore love one another. "How good and pleasant it is for brethren to dwell together in unity." 4. The same trials, temptations and afflictions are common to them, which influences the soul to a Christian sympathy and affection. 5. They experience the same grace for their strength and consolation. 6. They are pilgrims of the same way, sojourning to the same home. 7. They hope to dwell together in glory and unite in singing the song of grace through eternity.

They have also a love to their fellow beings. They have in a natural sense the same father, (God,) "Who has made of one blood all nations of men." They possess the same tabernacle of mortality; and are the same by nature as God's people, who are the "children of wrath even as others." A sense of their danger and of the value of their souls, engages the soul in compassion and love for them.

But they have also a love to all the works of *God*—or *God* as he is manifested in all his works. They are born of *God*, and it is their nature to love. Their souls are led out by the spirit of *God* into heavenly places in Christ Jesus. In silent adoration they contemplate the wisdom, power and goodness of *God*, displayed through universal creation. From the most minute to the most sublime objects they discover the same skill and wisdom of the divine architect: the divinity of *God* stamped upon all his creation. Through an infinite variety they comprehend infinite unity. When the heavens rock, and *God* utters the majesty of his voice, to the Christian it is a voice of love; and the lightnings play the wisdom and the love of *God* in vivid beauty before his eyes. Thus while all nature in eloquence and praise, appeals to the intellectual and immortal soul, for her tribute of praise to *God*, the soul confounded in the wonders of nature and of grace, exclaims in simple, solemn and seraphic emotion, "Bless the Lord, oh! my soul." Thus does the love of *God* in the soul, discover the omnipresence of *God*; the ears hear his voice, the eyes see his image, and the heart comprehends his goodness, throughout all his works.

2. Repentance. Godly sorrow and contrition of heart will much exercise the Christian under a sense of his infirmities. He will be penitent from a sense of his corrupt nature. He finds a law in his members warring against the law of his mind, that when he would to good, evil is present with him: a sinful nature inclining to what he hates, and opposing what he loves. The soul mourns over the infirmities of the flesh, and while oppressed with manacles of dust, and the corruptions of sin, often in vehemence of desire cries out, "oh! wretched man, that I am, who shall deliver me from the body of this death." 2. From a sense of little grace, love to God, zeal for his glory, faith in his wisdom and goodness, patience and resignation under trials and afflictions. The soul repents of its unworthiness and unprofitableness, and longs for more grace. "As the hart panteth after the water brooks so panteth my soul after thee, oh! God." 3. The short-comings of the Christian: his feeble resolutions and frigid services. He views his life and conversation, as being so little as becometh the Gospel of Christ, that he feels himself the least of saints. 4. His transgressions against God. The vanity of his thoughts and frivolity of his conduct; his yielding to temptation with so little resistance, often crowd upon his view with such an appalling sense of imperfection, as to leave him in the dust, almost without hope. But his hope is in the Lord; the Lord perfects his strength in

our weakness. The grace that could redeem can preserve the saint: in all our unworthiness, Christ is worthy. From these reflections the saint gathers strength, and rises in the consolation and joy of the Gospel, gladly rejoicing in his infirmities since they serve for a display of God's grace to his soul.

3. Humility is also a grace which will much engage the spiritual mind. "Except ye be converted and become as little children, ye caunot enter into the kingdom of Heaven." From a sense of the pride of his heart, its stupidity, unbelief, and perversity, the Christian will think this a grace peculiarly adapted to himself. He fervently desires to be humbled by the grace of God, and to forget himself in the contemplation of God's excellence and in love to his people. Humility consists in a deep and affecting sense of our unworthiness before God, a willing and penitential confession of it, and an humble and lowly deportment under this sense. It is accompanied with a meek and quiet spirit void of offence. Humility is not an unjust and abject view of ourselves, but arises from a true knowledge of ourselves, and a sweet acquiescence of the soul, to a reception of God's grace and love in its own insufficiency and unworthiness. Those are the most humble who have the greatest knowledge of themselves; and angels though they are not abject are humble; veiling their faces in the presence of God: and is beautifully displayed in the epistle of Jude, speaking of Michael the archangel who does not bring a railing accusation against the devil, but transfers the cause from himself to God. The soul is deeply and fervently affected with a sense of its own unprofitableness, and the imperfections of its services: and adores the grace of God which is sufficient for it. There is a prevailing disposition to think better of others than ourselves: "in lowliness of mind esteeming others better than ourselves:" and "in honor preferring one another."

4. Faith is a prominent Christian grace, and one which will much exercise the soul. Faith, not only consists in a belief of Christ, the most special object of faith, but is a trust in God, a confidence in all his ways. The soul's desire is to commit itself to God under a happy confidence that all will work for good. It repents and is grieved at its unbelief and mistrust of God, and rejoices when it is enabled to exercise a happy confidence in his wisdom and goodness: knowing that he will lead his people by "a right way to a city of habitation." Though God's providences are often mysterious and incomprehensible, yet faith can trust and rejoice in them in full confidence of their happy termination, "being fully persuaded that what he has promised he is able also to perform." In

the afflictions of the Christian, faith can kiss the rod, because it knows that God's love is in it, and that "our light afflictions which are but for a moment shall work out for us a far more exceeding and eternal weight of glory." The Christian as he is fully persuaded that God's ways are all in wisdom and mercy, so he wonders that he cannot always feel and act under the confidence and persuasion of that belief: and in his fervent spirit he often cries out, "Lord I believe, help thou my unbelief." 4. Hope is a sweet and strong grace of the Christian: "an anchor to the soul, both sure and stedfast." It is nearly allied to faith. The one believes, the other takes an interest in that belief. Faith establishes the truth, the matter of fact, assures itself of it, and hope takes hold upon it, is exercised about and engages itself with it: and through it the soul looks with fervent and sweet desire, and interest to the fruition of it. Hope possesses nothing, but is rich in promise: all is in prospect. The object of it is salvation through Christ, and the happiness of heaven, and this infuses itself into all the life of the Christian, and exerts a practical influence and efficacy upon every event. The glorious things of *G*od—the sublime happiness of heaven with saints and angels—perfect freedom from all sin and infirmity, and a happy assurance through hope of an interest in this prospect, sometimes enraptures the soul with astonishment that we are the subjects of our own hope. In these sweet spiritual meditations the soul exclaims with wonder and admiration, "*G*od forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified to me and I unto the world." It is therefore a hope which "maketh not ashamed." It is an antidote to the Christian in every evil in life; a mighty consolation, the food and strength of his soul. It "enters within the veil whither our forerunner is gone," and draws down blessings from heaven, for the support of the Christian on earth. In life, in affliction —yea, in death it forsakes not the soul: but when dejection and distress bow it down, a sense of sin and infirmity robes it in sackcloth, trials and temptations harrass with present vexation and pain, and trembling anxiety for the future, then can the Christian with a mighty exertion rear himself from the dust, to look upon the beauteous prospect of the skies; and in the decisive energy and consolation of hope exclaim, "Why art thou cast down, oh! my soul; hope thou in *G*od: for I shall yet praise him for the help of his countenance."

5. Self-denial is a grace of great value and accompanied with great spiritual blessing: and this will be the subject of much spiritual-mindedness. This is a duty inculcated in solemn

import throughout the New Testament; and no man can be a disciple of Christ without exercising it. The exhortation of Christ, is, if any man will come after me, let him deny himself and take up his cross and follow me. The religion of Christ is a self-denying religion: not that it teaches us to deny ourselves any good, but only evil; that "denying ourselves all ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." It may be considered in its purity exercised in knowledge and grace, the life of religion. It is the peculiarity of the Christian religion, and contributes very much to that distinction which exists between the people of God and the world. It is a hard, yet a valuable and necessary lesson, for the Christian. It consists in denying and restraining ourselves from all things not according to the spirit of the Gospel. The conversation of Christians affords much opportunity for the exercise of this grace. Speech and reason are great blessings, and should be improved with grace. Hence the Apostle was very earnest, in his exhortations, with regard to a proper and becoming conversation. "Only let your conversation be as becometh the Gospel of Christ: and let your speech be always seasoned with grace." Our object should be godly edification, and therefore we should deny all bitterness and wrath, vain wisdom and pride, frivolity and whatever else may not tend to this purpose. Self-denial will exercise itself in repressing all propensities and affections which do not tend to a gracious exercise of the soul. It will oppose all unholiness in mind, conversation or life, and sacrifice a sinful gratification for the sake of Christ, and the peace and happiness of conscience. It teaches us to fear and guard against a conformity to the world, aware of its danger and treachery. "Be not conformed to this world, but be ye transformed through the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." The soul will be exercised concerning grace, and desire more of it, lest thro' the deceitfulness of riches, and the temptations of the world, the seed of grace should become unfruitful, their own happiness destroyed, and religion reproached. This will conduce to a ready and zealous confession of Christ, in all our life and conduct. Knowing that whosoever confesseth Christ, before men, him will he also confess before his Father which is in heaven: but whosoever denyeth him, him will he also deny before his Father which is in heaven: for "if we deny him, he will also deny us." In a word, self-denial will teach us to oppose, every sinful object and unlawful desire, that may impede our progress in grace, and prevent us from glorifying the grace of

God in our lives. It will resist the blandishments of the world, and seek to act only with a view to the glory of God, in the advancement of his kingdom and the happiness of his people: rigidly resisting every motive of selfishness, as it would be a sinful exaltation of self into the place of God derogatory to the Christian character, and unfaithful to our blessed Redeemer.

Indeed all the graces of the spirit will exercise the spiritual mind. Patience, godly fear, spiritual joy, godly zeal, with all others. The exercises of the soul will much contribute to a zeal for the cause of God. Zeal will be interested and exercised in whatever may advance the kingdom of Christ: from the feebleness of individual exertion to the sublime and glorious missionary enterprize: it will rejoice in every increase, from the conversion of one poor penitent, to the happy day when all nations shall crowd to Zion, and the whole earth shall become the sanctuary of God.

Thus in the establishment of his kingdom Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." They are "a chosen generation, a royal priesthood, an holy nation, a peculiar people, that they should show forth the praise of him, who hath called them out of darkness into his marvellous light." They as "lively stones are built up a spiritual house, an holy priesthood to offer spiritual sacrifices acceptable to God by Jesus Christ;" blessed "with all spiritual blessing in heavenly places in Christ." Such are the characters who may be called spiritually-minded. They are professors of godliness, avowing a hope of salvation through Christ; who have solemnly renounced the world and dedicated themselves to God, having "given themselves first to God and then to one another." They are not of the world, but imply by their profession a conviction of its vanities, and the willing and joyful devotion of themselves to God, in the hope of a heavenly inheritance.

From all that we have said, spiritual-mindedness is evidently a duty of very solemn obligation upon the Christian: his profession of godliness imposes it upon him. He professes to have experienced the power of a religion which crucifies him to the world, and the world will regard him with a curious if not an invidious eye. He virtually proposes himself an example for others. He assumes much, and should be zealous to manifest much, that he may justify his profession and prove religion to be—not a matter of form, but of principle. It is the duty of the Christian from its necessary connexion with

his peace and happiness. He cannot expect the enjoyment of religion in departing from the spirit of religion: we must have a spiritual taste for spiritual things; for it is *impossible* to serve *God* and Mammon. Christians must be sensible, that those who would enjoy godliness must be godly; and that a carnal mind will be fatal to their Christian peace and enjoyment. It surely then is their duty to seek that happiness which is from above, and not to become the victims of their own imprudence. If with this danger in view they can still embrace their idol, though they hug a dagger to their hearts, they deserve, or at least need, the compassion and prayers of *God*'s people.

The consideration of the name they have taken upon them should induce them to a corresponding life. "Let every one that nameth the name of Christ depart from all iniquity." When we reflect that according to the influence and talents with which *God* has blessed us, we may subserve his glory or dishonor his cause, it should surely be a fervent excitement to Christian diligence. We should desire and seek to live to the glory of *God*. The grace of *God* in Christ, and all the displays of his love should influence a desire of some return to *God*. The Christian should be induced to spirituality of life and conduct, from the reflexion of his influence upon others. *God* may bless the holiness of his life to the conversion of souls, or he may become a stumbling block over which they may fall and perish. We should also be incited to activity when we remember that our time is short. It is but a little while that we can do any thing for *God* in this world. We must soon go to *God* and surrender up the solemn account of our stewardship. We should therefore "work while it is day, knowing that the night cometh when no man can work."

There are however many foes to this heavenly temper of mind. The Christian state is represented by warfare, and the Christian has need of continual armor. The corruptions of a sinful nature are opposed to grace in the soul: "sin that dwelleth in us is at enmity with *God*;" and "the heart is desperately wicked and deceitful above all things." We have much need of grace to detect and resist the carnal influence of the heart, and in all things to accord with the "simplicity that is in Christ." Temptations from a sinful nature will consequently much endanger our Christian comfort and peace. "The carnal mind is enmity to *God*," and therefore seeks carnal objects and acts with carnal views. The devil as a roaring lion goeth about seeking whom he may devour, and by his subtleties in unison with our own hearts often tempts us to fatal errors; and

the world spreads all its blandishments before our eyes. Its riches, honors and pleasures are so many dangers which threaten to wreck our Christian peace and happiness. Every touch is prolific with danger; the blossom may seem fair, but the poison is bitter in the taste. So many formidable enemies demand vigorous exertion on the part of the Christian. It is not in carnal security and false peace, but "through much tribulation" that we are to get to heaven. Yet the grace of God is sufficient in all these conflicts; and he that looks to God and trusts in him for help, shall be more than conqueror over all his enemies: for Christ "having loved his own will love them to the end."

In order to live in the exercise of this grace we should be frequent in self-examination. We should pry into the recesses of our hearts, discerning every motive, and comprehending clearly our views and the foundation of our hope. This will yield us joy and strength, and establish our faith from a clear and conscientious view of ourselves. This important duty should be exercised with prayer to God for wisdom and grace to enable us to make a true and proper examination of ourselves. Private religion, devout meditation, and secret prayer, are important Christian duties, and will much promote spiritual-mindedness. This communion with God will teach the soul a dependance upon him, and encourage it under a sense of frailty to intimate and fervent supplication: as in the case of Jacob who would not let the angel go until he had obtained a blessing. The soul rises from the throne of grace strengthened and spiritually exercised, relying upon God and experiencing a happy sense of his goodness. Reading the scriptures is of great spiritual benefit to the Christian. He is there taught of God and experiences peace and happiness in the lessons of divine wisdom. This is a rich mine of treasure, from which he may constantly be working pure gold. "Search the scriptures."

Brethren, great is the happiness of the soul, that lives in the enjoyment of spiritual-mindedness. "To be carnally minded is death, but to be spiritually minded is life and peace." In obeying the commandments of Christ they have great peace, and being led by the spirit of God they have a blessed evidence that they are the sons of God. Living in the duties they enjoy all the blessings of religion. In waiting upon God they find him a present help in time of need: thus they gather confidence in his name, and grow up in strength and joy in the Lord. It is sweet food to their souls to do the will of God. Though from a sense of frailty they are often made to sorrow; yet as

sorrowing they rejoice in the grace which is amply sufficient for them in Christ. The light of heaven shines around their heads, peace cheers their souls, and hope brightens all nature with glory—looks to heaven the resting place of the soul, and sweetly rejoices that to be with Christ "would be far better." They in a joyful confidence can commit themselves and all their concerns to God. Trusting in his name they fear no evil.

How happy then is the spiritually-minded man. In meekness rejoicing in what he has already experienced, he is encouraged to trust in God in time to come. He devotes himself to God amidst the infirmities and imperfections of his present life, rejoicing in the prospect of being enabled in glory to pour out his soul in all the ardor of a holy adoration. "He counts all but loss for the excellency of the knowledge of Christ Jesus our Lord." Thus "those that wait upon the Lord shall renew their strength: they shall mount upon wings as eagles, they shall run and not be weary, they shall walk and not faint."

Blessed with the presence of his God, animated with the full prospect of glory, in full view of heaven, the spiritually-minded man, in sanctity of life devotes himself to God: walking forth in the beauties of his sanctuary, till weary mortality shall sink to rest upon the bosom of its mother dust, and the soul ascending to its native immortality, possess "that building of God a house not made with hands eternal in the heavens." There in all the spirituality of glory, with all the bright hosts of heaven, to ascribe everlasting honor and majesty to God and the Lamb who has redeemed their souls. There "shall the Lamb that sitteth in the midst of the throne, feed them and lead them unto living fountains of waters, and God shall wipe all tears from their eyes."

MINUTES

OF THE

North-Carolina Baptist Association,

HELD AT

SHILOH MEETING HOUSE, CAMDEN COUNTY, N. C.

ON THE 19TH, 20TH, AND 21ST MAY, 1826.

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FRIDAY MORNING, 19th May, 1826.

Divine Service was introduced by Elder Meredith, by reading the 15th chapter of the Acts of the Apostles, and singing.

Elder Newborn prayed.

Elder Jordan preached the introductory Sermon from 1st Epistle of John i. 18, "My little children let us not love in word, neither in tongue; but in deed and in truth.

The Association then convened, after singing and prayer by Elder Lawrence. Elder Martin Ross was appointed moderator, and Brother James Hall was requested to assist the Clerk.

Ministering Brethren were invited to sit with us. Brother Creath took a seat with us.

Elders Welch and Hardy were requested to preach to-day.

Corresponding letters were read; and the state of the Churches, as derived from their letters, together with their delegation in the Association, is as follows:—

CHURCHES.	DELEGATES.	Baptized.	Rec'd by l.	Restored.	Dismiss'd by letr	Excluded.	Deceased.	In fellowsh'p.	Funds.
Albemarle, -	George Holloman* Segar Mitchell* and James Holloman -	10	1		3			54	1 50
Ballard's Bridge,	M. Welch, Exum Simpson and Isaiah Call, - - -	12	1	1		1	3	129	2
Bethel, - -	Martin Ross, John Wood* and John Skinner, - -						1	42	2
Capehart's M. H.	Wm. Worley and D. Castillo,*	14	6			2	4	111	1 50
Cashie, - -	R. Lawrence, Wm. Jordan and T. Carter. - - -	32	4		11	7	17	390	3
Colerain, - -	W. Newborn, Joseph Ward* and John Downing.* - -	23	4	1	5	1	3	328	2
Connantsy. -	S. Bazemore,* William Wynn and R. Williford, - -	27	2		1	6	4	132	2
Cowenjock, -	J Baxter, F. Davis and E. Tatum.	1	1		12	1	6	136	2
Edenton, -	T. Meredith, J. Blount and Jos. Manning, - - -	6	1		4	3	6	166	2
Elizabeth-City,	Joshua Benton, *David Taylor* and John Bell, - -	1					2	85	2
Holly-Grove, -	James White,* Wm. Myers and Elisha Hoggard.* - -	6			1		1	70	1 50
Meherrin, - -	Isaac Carter and James Weston,	16			2		7	211	2
Middle Swamp,	John Harrell, David Reddick and M. Rodgers, - -	7					2	55	1 50
No. Banks, -	Matthias Toller, John White and Elijah Wicker, - -	1	5			4	1	61	1
Potecasey, -	James Wright,* John Poelle and James McDonald, - -	20	1	1	3	2	3	137	2
Powel's Point,	N. H. Gregory, M. Corbell and Caleb T. Chaplain, - -	1	3		7		7	110	2
Providence, -	William Doxy, Isaac Baxter and James G. Hall, - -		7			3		17	1 50
Ramoth Gilead,	Isaac Britt and Carey Spence,	7				2	2	58	1
Roanoak Island,	Adam Etheridge, A. Baum and John Daniel - - -	1	1	1	2	7	1	31	1
Ross' M H. -	James Ross,* Aquilla Oxley* and Martin White. - -	7	1		4	2	5	212	2
Sandy-Run, -	J. B. Acre and Benj. Hempstead,*	26	1		2	1	2	138	2
Salem, - -	William Willson, Thomas Jordan and *Thomas Marcom*, - -					3	2	63	2
Sawyer's Creek,	B. Trueblood, Wm. Forbes and Joseph Brown, - -	1	1		10	2	3	105	2
Shiloh, - -	Francis Ackis, John H. Wright and Richard Berry, - -	12	3		1	7	4	253	2
Smith's Church,	Wm. H. Hardy and *Hardy Cobb*,	10			2	2	5	116	2
Yeopim. - -	Jos. Bembury and Wm. Thatch,	2				1		33	1 00
		294	43	4	67	59	91	3023	46.50

NOTE. *The names of ordained Ministers are printed in Small Capitals: unordained in Italics. Those marked with a star were absent: Dashes—— denote no Pastors.*

The Church at Providence, petitioned to be admitted in the Association, and the Association, upon necessary information, received this Church as one of the members of its Union.

It was agreed by the Association that it be noticed in the Minutes, that it was through mistake that the state of the Church at Roanoak Island, together with their delegates and funds, was not given in our Minutes of 1824—they having represented themselves in the usual manner.

A letter was received from the Virginia Portsmouth Association, with 25 copies of their minutes: This Association delegated Brethren Sherwood, Davis, Woodson, Wright, and Bowers to visit us: Elder Sherwood only was present.

The circular letter was called for. On motion, it was agreed that Elders Doxy, Sherwood, Harrell, and Jordan, be a committee, together with the writers, to examine the letter and report to the Association to-morrow.

Brethren Isaac Carter and John Peelle were appointed to receive the contributions and settle with the Treasurer.

Elders Sherwood, Newborn, and Jordan, were appointed to preach on Lord's Day, and Elders Lawrence and Harrell, and Brother Creath to-morrow.

Writers of letters were appointed as follows:

Elder Harrell	to the	Virginia Portsmouth Association.
Elder Newborn	to the	Kehukee Association.
Brother Hall	to the	Neuse Association.

Resolved, That the Minutes of the Virginia Portsmouth Association be referred to the committee appointed to examine the circular letter, for the purpose of making such selections as it may be necessary to read to the Association.

Agreed that we meet to-morrow at 9 o'clock.

Adjourned with prayer by Elder Sherwood.

SATURDAY MORNING 20th.

Association met according to adjournment—Prayer by Elder Newborn.

Agreed that preaching commence to-morrow at 9 o'clock.

Corresponding letters were called for. Elder Harrell presented a letter to the Virginia Portsmouth Association, which was read and received, and Brethren Harrell, Wright, Corball, Trueblood, and Ackiss were appointed our delegates, by whom we send 25 copies of our Minutes.

Brother James Hall presented a letter for the Neuse Association, which was read and received, and Brethren Newborn, Jordan, Welch, Jas. Ross, and Lawrence, were appointed to visit this Association and take with them 25 copies of our Minutes.

Elder Newborn presented a letter to the Kehukee Association, which was read and received, and Brethren Newborn, Welch, James Ross, Lawrence, and Jordan were appointed delegates with 25 copies of our Minutes.

Agreed that our next Association be held at Potecasey, Northampton County, and that Elder Meredith preach the introductory Sermon, and in case of failure, Elder Harrell.

The circular letter was called for. The committee being unprepared to make a report, on motion, were discharged.

Resolved, That Elder Martin Ross prepare a circular on the same subject for our next Association.

The circular of the Virginia Portsmouth Association was read before the Association, and it was resolved that that circular be appended to our Minutes.

The committee appointed for the purpose, reported the following state of the funds :—

Balance due last year - - - - -		$85 00
Contributions - - - - - - -		46 50
		$131 50
Credit,		
Printing the minutes	$42 00	
Paid the Clerk	10 00	
		52 00
Balance due the Association,		$79 50

Resolved, That a committee be appointed to consider and report upon the best method of reviving and supporting the Missionary Society. Brethren Wilson, Blount, Skinner, Meredith, and Lawrence, were appointed.

Resolved, That Brethren M. Ross, Meredith, Newborn, Jordan, and Hall, be appointed to correspond with the Association of this State, with a view of forming a State Convention, and report to our next Association.

Agreed that we have 1000 copies of our minutes printed for distribution.

The Association adjourned until the next Association, to be holden at Potecasey on Friday before the 3d Lord's Day in May 1827. Prayer by Elder Meredith.

LORD'S DAY.

The Ministers appointed to preach to-day, met at the stage a large congregation. Elder Sherwood preached from Matthew vi. 33.—"But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Elder Newborn from Mark xvi. 15 and 16.—"Go ye into all the World and preach the Gospel to every creature: He that believeth and is baptized shall be saved; but he that believeth not, shall be damned." Elder Jordan from Hebrews ii. 3.—"How shall we escape if we neglect so great salvation."—Elder Ross concluded the services of the day by singing and prayer.

CIRCULAR LETTER.

DEARLY BELOVED BRETHREN:

As the declension of vital Godlines in almost every church, may be attributed either to false doctrine or false discipline, it has seemed good to us on this occasion to invite your particular attention to that course of church discipline, which to us appears clearly pointed out in the Scriptures. For although "God hath not cast off his people whom he foreknew;" and although there have been since our last Association, not a few indications of His presence with us, for which we desire *to call upon our souls and all that is within us to bless and praise His holy name;* yet we cannot open our eyes, without beholding, in almost every part of Zion's borders, much cause for deep humiliation and prayer.

In many who call Christ Lord, Lord, there is a proud contempt of His positive commands—a manifest departure from that narrow path of self-denial—that holy walk—that heart- purifying faith—that sin-subduing love, which every where in the Holy Scriptures are regarded as the only adequate evidence of real discipleship—as the only infallible witness that *professors* have been born of God, and thus translated out of the kingdom of darkness into the kingdom of His dear Son. As an incontestible proof of this heart-appalling state of things, it is needful only to mention the profanation of the Lord's day—the immoderate use of riches, so frequently discoverable among professors of Godliness.

It is to be feared also, that in some churches, there is a soul-destroying, God-provoking, neglect of discipline. Gross transgressors are winked ; or, at most, treated with such laxity of discipline, that like the disobedient, rebellious servant or child, who is not speedily and judiciously corrected, they take fresh encouragement to repeat the offence—or, as the Apostle expresses it, "Sin that grace may abound."

If these remarks be true; if it be no fiction, but a faithful picture of realities: how strong the motive, how imperious the call, for us to awake to righteousness

and sin not—to hew down, with the axe of discipline, every tree that bringeth not forth good fruit—to purge out the old leaven, that the churches may become a new lump.

And, that we may be encouraged to engage in this good work of the Lord, it is proposed to offer some remarks, in the first place, on that plain directory, recorded in the 18th chapter of the Gospel by Matthew, concerning private trespasses.

Our Lord, who knew all things, foresaw the various occasions of private contention and offence which must needs occur between individuals of the same Church. In these verses therefore, he lays down a plain and positive *rule* of procedure in all such cases. "Moreover, if thy brother trespass against thee;" that is, in case a professed disciple of the Lord Jesus Christ should injure thee, thou must not (in conformity with the fashion of this world) complain, in the first place, to others; because, in many instances, provocations are unintentional—in others there may be a misapprehension in both parties. But supposing the offence to be real, the reporting of it to others will have a direct tendency to widen the breach—to alienate more and more the injured person, and to wound the feelings as well as the character. "Go and tell him his fault between him and thee alone;" that is, suffer no one else to be present at the interview, because, it will thus clearly appear, that thou hast no desire to retaliate the injurious conduct, but rather to conciliate his friendship. By thus consulting his feelings as well as his character, thou wilt evince, that thy confidence in him is lost. "Go, therefore, deeply sensible of thy own unworthiness—deeply conscious of thy own need of mercy, at the hand of thy offended God—and, with a heart raised devoutly to the Father of Mercies, for that wisdom which is from above, ingeniously unfold to thy offending brother the cause of thy grievance—tenderly state the effects of his conduct upon thy own mind—affectionately urge upon him suitable concessions by the love of Christ and the ever-binding law: "Whatsoever ye would that others should do unto you, do ye even the same unto them." "If he shall hear thee, thou hast gained thy brother;" that is, if the offender, being convinced of thy cordial desire to consult his good, receive thy private admonition in a Christian temper, and be thereby brought to confess his fault, and make suitable acknowledgement, peace and friendship, love and harmony, will be restored.

But as the most scrupulous attention to this rule will not always produce the desired result, our Lord directs, that, in case of failure, the injured brother should resort to another method. "But if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established." The design of calling these other persons as assistants, is, that by the weight of their character, counsel, and Christian admonition, they may prevail with the trespasser to do that which is right, and thus terminate the controversy: or that, provided their efforts should prove unavailing, they may then bear testimony before the church against him.

Hence, it necessarily follows that the persons selected for this purpose should be of unimpeachable character, possess the needful qualifications, and be disposed, in all respects, to act the part of real peace-makers. Let it be remembered, too, that at this point of the business, if at any, a favorable result may be anticipated. As the matter is not [illegible] the public eye and ear, the offender has much to hope, and nothing to fear, from yielding just concessions.

Here then, every effort should be made for the termination of strife, and the restoration of fellowship. Let, then, all those who may be called to assist in such circumstances, bear in mind, that a failure here will almost invariably prove the forerunner of a failure before the church. If, however, after these assistants have labored to effect a reconciliation, the trespasser should still remain obstinate in refusing reasonable acknowledgments, then the subject must be laid before the church. "And if he neglect to hear them, tell it to the church." When it is thus brought before the church, it becomes the duty of the church, faithfully and solemnly to admonish him of his sin, his danger, and his duty. And, if he should still persist in his course, it then becomes their duty to pass sentence of excommunication against him. "But, if he should neglect to hear the church, let him be unto thee, as an heathen man and a publican."

In testimony of his approbation of such a decision, our Lord added his declaration, that it should be sanctioned in Heaven; whether expulsion from the church, or restoration to its privileges might be the result. "Verily, verily, I say unto you, whatsoever ye shall bind on earth, shall be bound in Heaven: and whatsoever ye shall loose on earth, shall be loosed in Heaven." It will surely be admitted by every candid person, that this promissory assurance of our Lord cannot apply to any case, either of excommunication or restoration, which has not been conducted in conformity with the given rule. And from the whole process, it seems evident that the Saviour is treating of private offences between individual members of the church, and not of open transgressions, which entail infamy as well as guilt upon the offender; and which would, if treated in this way, not only contravene other express directions given to the churches by the Spirit of the Lord Jesus, through the instrumentality of the Apostles; but would abolish all distinction between the most dissolute part of the world and the Gospel Church.

It is therefore, with a reference to such offences, that He answers Peter's question, "Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?" And by way of illustrating the same doctrine, employs the parable of the King who would take account of his servants. The design of the Saviour, through the whole, is to inculcate the duty of forgiveness upon all his followers. Peter's question implies a private offence against himself, and not against the honour of Christ and his church. It is to be committed too by a brother: that is, by one whose *conduct* and not *mere profession*, justifies the belief, that he is born of God, and of course cannot be an habitual transgressor. "For whosoever is born of God, doth not commit sin: for his seed remaineth in him, and he cannot sin because he is born of God." If such a man offends a brother of like description, and being made sensible of his fault, begs forgiveness, the offended brother is bound to forgive him. But if this doctrine be applied to open, profligate transgressors, who have crept unawares into the church, then it must soon become, as all acquainted with church history will admit, literally a den of thieves and robbers—a synagogue of Satan. Because, not only drunkards and fornicators, but murderers, house-breakers, man-stealers, and idolators, find it far more convenient to make confessions and promises, and shed a few tears, than to "deny ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world." It therefore becomes our duty, dearly beloved brethren, to offer some remarks, in the next place, respecting that course of discipline which the church of Christ should observe towards such members as may be guilty of public scandalous offences. And as the Lord Jesus has given us a plain and immutable rule respecting private offences, as above exhibited, so, through the agency

of His Spirit, we are supplied in the Epistles with a directory no less plain, no less excellent, no less immutable.

Paul, in his Epistle to the church at Rome, writes thus: "Now I beseech you brethren, mark them which cause divisions and offences, contrary to the doctrine ye have learned, and avoid them." Taking it for granted, that there might be in the church at Rome, unconverted persons, whether teachers or others, whose false doctrine and corrupt example would have a direct tendency to mar the peace of and spread divisions among real Christians, the Apostle, in most tender and endearing language entreats the followers of the Holy Jesus closely to watch such characters, and to avoid them as carefully as they would shun a person laboring under an infectious disease. For no matter how much such persons might "boast of inward joys and sins forgiven," it was clearly manifest, that they "served not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceived the hearts of the simple." In the Epistle to the Philippians also, the same Apostle writes: "For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." And in his Epistle to the Thesalonians, Paul informs the Christians how they must act towards such professors: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." But more particularly in his first Epistle to the church at Corinth, by example as well as by precept he gives us a directory which it is difficult to misapprehend. After sharply reproving the church for their insensibility to the great dishonor brought upon themselves and the Redeemer's cause, by the gross offender in the church, he charges them in the name of the Lord Jesus Christ, to proceed immediately to his excommunication. He gives no direction about private admonition. He does not tell the church, that provided the notorious offender would come before them, confess his sins, and promise amendment, they must still hold him in fellowship, as one born of God, and entitled to all church privileges.

No, Paul well knew that this would be eminently calculated to encourage him in his ruinous course of iniquity. But under the immediate influence of the spirit of God, and of course possessing that "wisdom, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy;" he says to the church, "In the name of the Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." This sentence might seem to the transgressor, and to such as had connived at his abomination, arbitrary and cruel; nevertheless, so spake the Lord Jesus by the mouth of his Apostle. This was the remedy, and the only remedy, which, in the judgment of Christ, was suited to the case of the offender. And lest the church should still remain too insensible to the danger of that and other cases, similar in their tendency, the Apostle pertinently asks, "Know ye not that a little leaven leaveneth the whole lump?" that is, "Are ye not aware, that a very small quantity of leaven will naturally diffuse its influence through the whole lump of dough in which it is hidden?" And if this were universally the case, then by parity of reasoning, it would follow, that if they should still retain in fellowship, one who had been guilty of so great a crime, the baleful influence of his example would infect, spread through, and corrupt the whole church; "Purge out, therefore

saith he, the old leaven, that ye may become a new lump" But he stops not here: for with this gross offender he ranks others of various names, who must not only be excommunicated, but whose company every real Christian is required prereemptorily, to shun. "But now I have written unto you not to keep company, if any that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat." If then it clearly appear to the church of Christ, either upon open confession or other competent evidence, that any member is guilty of any offence named in this black catalogue, or of others, of similar atrocity, it becomes their solemn, indispensable duty, promptly and impartially to obey the Apostolic mandate — His language is plain, positive, authoritative. To depart then from this wise, holy, and immutable rule of church discipline, through worldly-policy—through false tenderness—to please friends or favor relations—to gain popular applause—to conciliate the friendship of the world—or, what is still worse, perhaps, than all, for the "love of filthy lucre," is to treat the wisdom of God as folly, and to react the part of Saul, in sparing Agag, and the best of the sheep and of the oxen, under a pretence of offering a sacrifice to the Lord. That we may illustrate and enforce this view of the subject, let us inquire, What are the chief ends of church discipline?

1. It is intended for the benefit or recovery of the transgressor. The Apostle expressly states, that the incestuous person must be expelled from the Corinthian church, "that the spirit may be saved in the day of the Lord Jesus."

And in this he differs very widely from those *wise* men of the present day, who seem to think that the expulsion of an offender from the church, is tantamount to *taking his life*. Paul, however, commands the church to excommunicate the transgressor as the only suitable means of showing him his awful guilt. Because, if any thing is calculated to bring an offending *Christian* to reflect seriously upon the heinous nature of his transgression, it must be a declaration by the church, that they consider him as unworthy of a seat among them. In this, if he be a Christian, will he discover the extent and feel the burden of his guilt. Here he will see, as in a glasss, the stigma which his conduct has brought upon his character—the high privileges he has forfeited—and the awful doom which must await him, should he persist in his sinful course. Thus Paul, like a skilful surgeon, knowing that the disease of the offender at Corinth was almost incurable, by one bold, vigorous stroke, reached the core of moral corruption, arrested the infection, and saved the patient. For we learn from his second Epistle, written to the same church, about twelve months afterwards, that the offender, low as he had sunk in turpitude and spiritual apathy, was, by means of his expulsion, roused from his slumber and quickened to a sense of his guilt and misery. And after the church had thus evinced, by his excommunication, that they would "have no fellowship with these unfruitful works of darkness, but rather reprove them;" and when, after a uniform and long continued reformation, the offender had given evidence that his was that "godly sorrow which worketh repentance unto salvation that needeth not to be repented of, by doing works meet for repentance:" Paul directs them to restore him to fellowship.

This example serves admirably to demonstrate the propriety, efficacy, and absolute necessity, of prompt, decisive, close, Apostolic discipline in the church — It very clearly evinces, that not only the offender but the whole church participated in its salutary influence. For when they received the Apostle's reproof for suffering the offender to remain among them, their eyes were opened to the guilt of their own conduct, and their hearts were filled with sorrow, indignation and re-

venge, not against the offender, but against themselves. "For, behold, (says Paul) this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge! In all things ye have approved yourselves to be clear in this matter."

"He that hath an ear let him hear what the Spirit saith unto the Churches:" "Purge out therefore, the old leaven."

2. Another end of church discipline is the purity, and consequently the real interest, prosperity and comfort of the church. While Achan's crime remained concealed, and himself continued in the camp of Israel, the Israelites fled before their enemies—the frowns of Jehovah filled them with dismay, and numbers perished under his sore displeasure. But as soon as he was detected, and punished according to his crime, the wrath of God ceased to smoke against his people, and victory crowned their arms. And thus it is, in no small degree, in the church of Christ. While disorderly, ungodly professors are suffered to remain *quietly* in the church, saying, "I shall have peace though I walk in the imagination of mine heart, to add drunkenness to thirst," the minister's hands hang down and his knees are feeble—the "word of God" no longer proves quick and powerful, sharper than any two edged sword," but falls "like a sounding brass or a tinkling cymbol," and becomes a savour of death unto death" to sinners.

By habitual converse with those of lax principles and profligate morals (for the two are closely allied) even Christians themselves, before they suspect danger, may begin to conform to their maxims and manners. "Wherefore come out from among them, and be ye separated, saith the Lord, and touch not the unclean thing, and I will receive you." Disorderly, ungodly professors, are among real Christians in the Church like the firebrands between the tails of Sampson's foxes.—Their conduct continually tends to alienate and separate those who would otherwise live in mutual love, peace, and Christian fellowship. For the best of Christians may, by reason of the imperfection belonging to all, be seduced by the worst of hypocrites in the church, to connive at their transgressions and screen them from punishment. And in this way they prove as "the fire-brands"—the dear disciples are wounded—envy, strife, and every evil work, prevail amongst them. The hours which would otherwise be devoted to prayer, praise, preaching and hearing God's word, are employed in the examination of witnesses and heart-burning altercations. Consequently, the purity, the interest, prosperity and comfort of the church, require the immediate expulsion of all who do not give evidence that they are born of God. Remove the fire brands and the contention will cease. "Purge out therefore the old leaven."

Again—whatever prevents the admission of unworthy members, promotes the purity, the interest, prosperity, and comfort of the church. And, as wholesome, equitable laws are always odious to the unprincipled part of the community, so nothing is so formidable to false professors as close Apostolic discipline—nothing so odious as heart-searching, *practical* preaching. Real believers love the truth, and esteem the yoke of Christ easy, and his burden light: but false professors, scribes, Pharisees, and hypocrites, most esteem that preaching and that discipline which allows them the greatest latitude in their conduct; and this is what *they* call Gospel liberty. Consequently, such characters are not apt to seek for admission into a church, where the true Gospel is preached, and true discipline maintained.

On the contrary, where these are disregarded, or attended to in a very imperfect partial manner, there the church will swarm with those who will not "endure

sound doctrine," but swallow greedily "damnable heresies." There will be those "who walk after the flesh in the lust of uncleanness, and despise government"—there will be found those who betray the Saviour with a kiss, and "who crucify him afresh, and put him to open shame"—there will be seen "the dog returning to his own vomit again; and the sow that was washed to her wallowing in the mire." "Purge out therefore the old leaven."

3 Another very important end in church discipline is, to keep the character of the church unblemished in the estimation of unbelievers. If disorderly professors are suffered to remain in the church, it excites, in the minds of unbelievers, a strong prejudice against religion. For though "the natural man cannot receive the things of the Spirit of God," yet almost every one can discover whether or not a man's conduct corresponds with his profession. When, therefore, unbelievers see professors retained in Christian fellowship, whose lives vary so much from the Scripture character of saints; the natural principles of their unbelief are greatly strengthened, and they are ready to conclude that there is no reality in religion; or that almost all who profess it are designing hypocrites. It was this mournful consideration that drew from our Saviour the exclamation, "Wo unto the world because of offences! it must needs be that offences come; but wo unto that man by whom the offence cometh." It is evident, that in these words he had reference to those false professors whose ungodly lives prejudice others against His truth, and cause them to plaspheme his holy name. And it may be asserted, without the fear of contradiction, that if Voltaire, Hume, Gibbon, and Paine, have, by their infidel writings, murdered thousands of souls; the Achans, Ahitophels, and Judases, in the visible church, have slain their millions.

On the other hand, nothing perhaps presents to the mind of the unbeliever so strong an argument for the reality of religion, as the sight of a well-organized, well-disciplined Gospel Church—constantly and zealously attending upon the ordinances—moving forward, consistently, harmoniously and affectionately, in the faithful discharge of their various secular and religious duties. When all the members are seen thus maintaining a character, public and private, comporting with their high vocation—"denying ungodliness and worldly lusts, and living soberly, righteously and godly in this present world;" pursuing and practising "whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report:" then is the church "as fair as the Moon, clear as the Sun, and terrible as an army with banners." Such an exhibition of real and consistent virtue, reflecting in some degree the image of its Divine Original, cannot fail to impress the mind of the unbeliever with awe—constrain him to bow, at least, in his heart, with reverence to the supremacy of its influence—and to exclaim, in the language of Baal's worshippers, when Elijah's God displayed his presence and his power, "THE LORD, HE IS THE GOD, THE LORD, HE IS THE GOD."

MINUTES

OF THE

NORTH CAROLINA CHOWAN

Baptist Association,

HELD AT

POTECASEY MEETING-HOUSE,

NORTHAMPTON COUNTY, N. C.

MAY 18th, 19th and 20th, 1827.

J. G. Hall clerk

NORFOLK:

PRINTED BY SHIELDS & ASHBURN,

At the American Beacon Office.

1827.

MINUTES, &c.

FRIDAY MORNING, May 18th.

At 11 o'clock the Introductory Discourse was delivered by Elder Harrell, from Mark, c. 1, v. 15.

The Association convened and after solemn prayer to Almighty God for a blessing on their efforts by Elder Martin Ross, opened for business. Elder Martin Ross was chosen Moderator, and James G. Hall assistant Clerk.

Ministering Brethren were invited to sit with us. Elder Petty and Brother Collier from the Meherrin Association, and Elder Luther Rice from Washington City, appeared and took seats with us.

The letters were then called for and read; the names of the Delegates enrolled, and state of the Churches recorded as follows:

CHURCHES.	DELEGATES.	Baptised	Rec'd by letter	Restored	Dismiss'd by letter	Excluded	Deceased	In Fellowship	Funds
Ahosky	James L. Warren, James Holloman, George Holloman	6	1				1	59	$1
Ballard's Bridge	MILES WELCH, William White	6						40	2 50
Bethel	MARTIN ROSS, William Clary, John Wood*			2			6	124	
Capehart's	John D. Castelow, James McGlawn, B. Coffield							40	2 50
Cashie	REUBEN LAWRENCE, Turner Carter, J. B. Outlaw	9					3	114	1 50
Colerain	WM. J. NEWBORN*, J. Ward, J. Downing, S. White	2	1				6	400	3
Connaritsey	George Williams, Harvey White, Parker Harmer	14					4	831	2
Cowenjock	Thomas Bramsey*, Jonathan Taylor* H. Williamson*	5	1				2	331	1 50
Edenton	T. MEREDITH*, Joseph Manning, J. C. Skinner*	4					2	130	1 50
Elizabeth City	Abner Williams, William Scott, James Nash	5					6	163	2
Holly Grove	WM. H. JORDAN, James S. Mitchell, James White	2	2		1		1	81	2
Meherrin	Silas Parker, John Saunde's	1	5		2		4	67	1
Middle Swamp	JOHN HARRELL, David Riddick, Abraham Raby*	5	2				1	207	2
North Banks									
Poteeasey	JAMES WRIGHT, John Peele	2					1	54	1 50
Powell's Point									
Providence	WILLIAM DOXEY*, Samuel Forehee, James G. Hall	1					1	61	
Ramoth Gilead		8						123	2
Roanoke Island	Joseph Stokely, Edward Williams*, Isaac Brite	1						110	
Ross' M. H.		5					1	20	1 50
Sandy Run	JAMES ROSS*, Henry White, Aquilla Oxley			1				59	1
Salem	Turner Horne, John B. Acree	4						31	
Sawyer's Creek	Thomas Jordan, William Wilson*, Aaron Fletcher	1					2	205	2
Shiloh	Joseph Brown, Daniel Tuttle, William Forbes*						3	133	
Smith's Church	John H. Wright	4					1	59	1 50
Toppin	WILLIAM H. HARDY, *Hardy Cobb*	3					3	104	2
	Richard H. Wiledbee	2					1	241	2
		1					2	111	2
		2					3	31	1
		1					1	31	
		82	19	8	35	6	62	3102	40 50

Note.—The names of Ordained Ministers are printed in CAPITALS—Unordained in *Italics*. Those marked with a Star (*) were absent.

☞ In the Churches at Powell's Point, North Banks and Roanoke Island, the number of members are stated as last year, as no letters were received from them.

A letter was received from the Neuse Association with 25 copies of their minutes; this Association delegated Elder Wm. P. Biddle and Brother James Griffin to visit us; Brother Griffin only was present.

Writers of letters were appointed as follows:

Brother Cobb, Elder Wright, Brother Outlaw } to the { Virginia Portsmouth Association. Kehukee Association. Neuse Association.

Elder Ross, who was appointed to write the Circular Letter, was prevented from doing so by his afflictions, age and infirmities; but recommended the Circular Letter of the Northamptonshire Association of 1801 to this Association.

Resolved, That Elders Ross, Wright, Rice and Jordan be appointed a committee to examine the Circular Letter recommended by Elder Ross, and report to-morrow.

Resolved, That Elder James Wright be appointed to prepare a Circular Letter to our next Association.

The committee appointed at our last Association to consider and report upon the best method of reviving and supporting the Missionary Society, reported that nothing had been done, and on motion, were discharged.

The committee appointed to correspond with the Associations in the State, on the subject of forming a State Convention, reported that nothing had been done, and on motion, the committee were discharged.

On motion, Agreed that our next Association be held in Elizabeth City, Pasquotank County, to commence on Friday before the third Lord's Day in May, 1828, and that Elder Wright, and in case of failure, Elder Harrell, be appointed to preach the Introductory Sermon.

Agreed, That we meet to-morrow at 9 o'clock. Adjourned with prayer by Elder Welch.

SATURDAY, May 19th.

Association met according to adjournment—Prayer by Elder Luther Rice.

Agreed, That we appoint Preachers for this day—when Elders Welch, Petty and Lawrence were appointed.

Elder Robert T. Daniel, from Virginia, and Elder Noah Davis, Agent for the Baptist General Tract Society, of Philadelphia, appeared and took seats with us.

Elder Murfee and Brother Bowers, delegates from the Virginia Portsmouth Association, presented a letter, together with 25 copies of their minutes—Their letter was read and received and the delegates invited to sit with us: When Elder Murfee and Brother Bowers took seats accordingly.

Resolved, That the Clerk prepare a memoir of the sufferings and death of Brother THOMAS BROWNRIGG, deceased, to be appended to these minutes.

Elder William H. Jordan having removed beyond the bounds of this Association, tendered his resignation as Clerk and Treasurer of the Association, which was received, and Brother James G. Hall was appointed Clerk and Treasurer, to fill the said vacancy.

Corresponding letters were called for. Brother Outlaw presented a letter to the Neuse Association, which was read and received, and Elders Reuben Lawrence, Jordan and James Ross were appointed delegates, to take with them 25 copies of our minutes.

Brother Cobb presented a letter to the Virginia Portsmouth Association, which was read and received, and Elders Harrell, Newborn, Wright, Lawrence and J. Ross appointed delegates, to take with them 25 copies of our munites.

Elder Wright presented a letter to the Kehukee Association, which was read and received, and Elders Wright and Hardy and Brethren Outlaw and Carter appointed delegates, to take with them 25 copies of our minutes.

Brethren Outlaw and Cobb were appointed a committee to receive contributions and settle with the Treasurer.

Agreed, That 1000 copies of the minutes be printed for distribution, and that the Clerk send the Churches not represented in this Association, their usual quantity of minutes, with the request that they would send their contributions to the Clerk.

Resolved, That Brother John Wheeler of Murfreesborough, and Brother William R. Minor of Windsor, be appointed to receive and distribute the minutes among the Churches composing the Bertie Union Meeting, and that Brother Joseph Manning of Edenton, and Brother Abner Williams of Elizabeth City, be appointed to receive and distribute the minutes among the Churches composing the Yoppim Union Meeting.

Whereas, it is reported that the Columbian College, in the District of Columbia, originated by the Baptist Brethren, and involving more or less, the reputation of the denomination, has become embarrassed and in danger of ruin, we have thought proper to make known these facts, that our brethren and friends may take the matter into consideration, and afford such *aid*, in this time of need, as the good providence of God may enable them cheerfully to bestow; either by pecuniary contributions, or by sending their sons to that College for education.

The committee appointed for the purpose, reported the following state of the funds:

Balance due last year,	$79 50
Contributions	40 50
	$120 00
Printing the minutes, &c.	40 00
Balance due the Association,	$80 00

Agreed, That preaching commence at 9 o'clock to-morrow, and that Elders Rice, Daniel and Davis be appointed to preach.

Elder Noah Davis, Agent of the Baptist General Tract Society, presented us with a number of copies of their Annual Report and Tracts, &c. which were thankfully received and distributed among the delegates of the several Churches of this Association.

Elder Davis also made an interesting communication on the objects of the Baptist General Tract Society, recommending it to the consideration of the Brethren composing the Association.

The Association adjourned until the next Association, to be held at Elizabeth City, on Friday before the third Lord's Day in May, 1828. Prayer by Elder Daniel.

LORD'S DAY.

Elder Rice preached from Phillippians II, 11. Elder Davis from Gallatians, last chapter and 5th verse. Elder Daniel from John XIV, 2—"*In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.*"—From the heart cheering truths of the Gospel delivered, and the deeply affected congregation, we trust that much good was done in the name of our blessed Redeemer.

JAMES G. HALL, *Clerk.* MARTIN ROSS, *Moderator.*

BIOGRAPHICAL SKETCH

OF

BROTHER THOMAS BROWNRIGG.*

It has been well said by a good writer, that the advantages of biography are almost indescribable. Principles however pure, without practice, answer no valuable purpose. A man's life should always be a commentary upon his profession. Without this the most unexceptionable theories fall into contempt. Much more regard is generally paid to the deportment than to the declarations of professors of religion. Arguments in favor of opinions, are sometimes successful weapons; but they are seldom so, unless backed by the most powerful incentives, *good examples.*

A man may attempt to shew his faith by his words; but if he wishes to be believed, he must manifest it by his works also: Hence the proverb, "example often does more than precept."

The biography of a virtuous man exhibits to the contemplative mind the most prominent features of a well spent life, and thereby excites a laudable desire in the reader, to emulate the character set before him:—an emulation which cannot be elicited by arguments, however impressive.

According to the best information we have been able to obtain, THOMAS BROWNRIGG, the subject of this memoir, was the son of Richard Brownrigg, Esq. an Irish gentleman, who emigrated to this country, and settled at a place called

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* Nearly the whole of this Memoir was written by Elder Ross. We have been compelled to abridge some parts of it and have also made such additions as we considered important; and regret the necessity of omitting many interesting facts, which would have been instructing and edifying to the christian and useful in the Church of God.

Wingfield, on Chowan River, Chowan County, (N. C.) Mr. Richard Brownrigg intermarried with Miss Sarah Campbell, the daughter of an Irish gentleman by that name, who lived in Bertie County, by whom he had Thomas Brownrigg and several other children.

Brother Thomas Brownrigg was born the 9th October, 1769, and died the 1st of August, 1826. He obtained a hope in Christ in March, 1814, was baptised by Elder Martin Ross in Albemarle Sound, in July of the same year, and received as a member of the Baptist Church, at Bethel, then, and still under the pastoral care of that venerable disciple above named. He shortly afterwards took a dismission from the Church at Bethel and joined the Church at Ballard's Bridge, of which he continued a very active, useful and much beloved member to his death.

By the death of his father, brother Brownrigg fell heir to a portion of his property, which was considerably diminished by the depreciation of the currency of the country, but having something left to begin with, by hard labour, great industry and economy, he accumulated a large estate. Being born in high life (as it is called) he indulged himself freely in the fashionable circles in which he moved, *and walked according to the course of this world.*

From his own account, he, when young, entertained the most violent prejudices against the Baptist Society, who about, or a little before this time, began to make their appearance in Bertie. He heard so many reproachful things said of them, which believing to be true, be greatly wondered they were suffered to exist. Several circumstances,

however, after a while tended to remove those prejudices. His mother (for whom he cherished the fondest attachment) when young, had heard the renowned Whitfield preach: impressions of a powerful nature were then made on her mind. When the Baptists came, she attended on their ministry, was much interested, and declared that it was the same doctrine Mr. Whitfield preached. Brother Brownrigg also became better acquainted with them himself, and was convinced that those evil reports were untrue; yet, at that time, he had no thought of ever connecting himself with them.—About this period he went with his pious mother to a meeting in the neighborhood of Colerain, in Bertie, where he heard a sermon preached by Elder Martin Ross, which so wrought on his mind as to alarm him greatly. He said, that although, for many years afterwards, he continued to walk in a course of sin and rebellion, he never could wholly shake off the impressions which were then made on his mind. In consequence of this circumstance, he sought and obtained an acquaintance, and contracted a friendly intimacy with Elder Ross, which continued and increased until his death.

The circumstances of his conversion to God, seem to be connected with the experience, and dying exercises of his second wife, Mrs. Susan Brownrigg.

Brother Brownrigg has been four times married. His first wife was Miss Ruth Baker, of Hertford County; his second was Miss Susan Martin, of Halifax; his third was Mrs. Underhill, of Chowan, and his fourth and last wife, Mrs. Hathaway, of Edenton. All of whom were most amiable and excellent women. His second wife, Mrs. Susan

Brownrigg, had for some time before her last sickness, been concerned about a preparation for death and another world, but in her last illness her conviction of sin became very pungent and her distress great indeed. Elder Ross was often sent for to converse and pray with her, and was much in her company. Brother Brownrigg, seeing the great distress of his wife, and hearing the conversations of Elder Ross with her and the prayers that he offered in her behalf, became much alarmed about his own soul, and his former convictions greatly increased. It was a moving scene indeed; the wife sinking gradually into the arms of death, and earnestly crying for mercy; the husband (although in health) yet in the deepest distress of soul. Their exercises were so strong, they had occasionally taken separate rooms, each earnestly requesting that prayer might be made for them, which was always done. *Grace* finally became triumphant, Mrs. Brownrigg obtained relief and rejoiced exceedingly in the hope of the Gospel.

Elder Ross was absent when Mrs. Brownrigg found peace, but in a few days he was sent for again. He found brother Brownrigg still in deep distress, seemingly almost in despair. Mrs. Brownrigg had fallen into great darkness and seemed in a measure to have lost her hope. When she had an abiding sense of the love of God, she was a Christian; but when that was not the case, she in her own view was deceived. She had not yet learned to walk by faith. Her case called for much caution and tenderness. However, through the goodness of God, she, in a short time was again rejoicing in the hope of a blessed immortality; praising her beloved JESUS, and calling on all around her to do the same.

Brother B. continued in the room until this happy state of things took place, he then went to another, and Elder Ross was called in; his conviction and consequent anguish of soul, seemed now to have taken deeper hold upon him than at any previous time. While engaged in prayer and conversation with brother B. he was again requested to see Mrs. B. She was still in the enjoyment of peace, but would not agree that the minister should leave her. It was thought by the Doctor that she could not live through the night; she however lived a few days longer and departed in the utmost tranquility. But to return, Elder Ross continued in the room until a late hour of the night; at length the Doctor insisted that he should retire to bed, promising that if any alteration took place he would call him up.—When he retired, he left brother B. in the room. He had scarcely got warm in bed before the Doctor came, and much agitated, requested him to rise immediately, which he did, supposing Mrs. B. was departing, and asked if it were so; the answer from the Doctor was no, but Mr. Brownrigg; Mr. Brownrigg! why what of Mr. B.! Oh! he has lost his reason, he has lost his reason. Not so Doctor, I hope. Going into the room he found brother B. sitting with his hands together, his eyes closed and the tears streaming down his cheeks.—As soon as brother B. heard his voice in the room he rose up, took him affectionately in his arms, and his first words were VICTORY! VICTORY! THANKS BE TO GOD THAT GIVETH US THE VICTORY, THROUGH OUR LORD JESUS CHRIST. He then sat down again, the tears still flowing from his eyes, and did not seem much inclined to talk; indeed, it seemed as if his conversation was in heaven.

Mrs. B. earnestly inquired of Elder R. what was his opinion about this astonishing circumstance; he told her without reserve, that his opinion and hope was, that God had graciously manifested himself to him, and shed abroad his love in his soul. She then desired brother B. to tell her more about it himself. He then arose, came near the bed side, and (considering the strong exercises he had so recently passed through,) gave a moderate, clear and very satisfactory account of the great and merciful deliverance God had granted to him. She then called him to her, embraced him very tenderly and thanked God, that he had kept her alive long enough to witness such a great mercy, shown to him, as well as herself: And further said, "Oh! that this had taken place years ago, we could have joined the Church at Ballard's Bridge, been of some service to them, and O! what joy and consolation might we not have derived from the society of God's people, but blessed be God, we shall meet in heaven; and that will be good enough and long enough to complete our felicity."

From this time brother B. was seriously seeking to know what his duties and privileges were as a christian. And what denomination of christians kept the ordinances as they were delivered, and worshipped God according to his holy word. He was constant in prayer and not only read, but *searched the Scriptures.* It might be said of him, that he did "humbly inquire, with earnest desires to know what the Lord of his servants requires." Having taken the resolution, to be directed in these important inquiries by the *word of God*, and *that, in its plain and obvious meaning;* he was not suffered to continue long in a state of uncertainty. It is

not to be supposed, that this conquest over his former prejudices, was obtained without a struggle : to separate himself from the connection among whom his fathers had worshipped, was a trial indeed, a sore conflict; but it was an axiom with him that every thing is to be sacrificed to a *good conscience;* he therefore united himself to the Baptist Church and was baptized as already stated, and then went on his way rejoicing.

Brother Brownrigg, like all other christians, had his imperfections and his conflicts. If he sometimes was made to cry out, who is sufficent, for these things? at others he was enabled to realize the promise of God, "that my grace is sufficient for thee;" and to unite in "thanks to God who giveth us the victory through our Lord Jesus Christ."

His life was, what the life of every Christian should be, a commentary upon his principles and his profession. He exemplified his faith by his works and his life. If we view him in the sanctuary, he displays the character of a disciple of Jesus, not like Martha, troubled about many things, but like Mary sitting at the feet of Jesus, desirous to be instructed in those things which pertain to the kingdom of God.

In his transactions with mankind, he was open, honest, candid and liberal. He seemed to feel that he lived not for himself alone, but for the good of his fellow men. Hence he was ever ready to extend the hand of relief to the poor and needy and to render his assistance for the promotion of the public good.

His life was devoted to the cause of Christ, and many of our Churches have had cause to bless him as a peace maker. He was long an able and useful

member of our Associations, and often presided over them. He not only possessed the ability to be useful, but whatever his hand found to do, he seemed to do with all his might. By his humble boldness in the cause of Christ, he did much towards the advancement of the Redeemer's kingdom. His example is worthy of imitation, and his fervour of spirit, his prayers and his exhortations, will not soon be forgotten. And *although now dead, his example still speaketh to the living*, and, we trust, will be the means of doing much good.

As a master he was kind, as a father tender and indulgent, and as a husband affectionate and attentive. He ruled well his own household, and displayed a happy talent in the management of his family and domestic concerns, seldom equalled. He manifested the most ardent solicitude for their welfare, and sought to train them up in the nurture and admonition of the Lord.

Brother B. has seven children that survive him, all of whom are respectable and respected.

There is one circumstance attending the change wrought in two of his daughters, which we must be permitted to record, as a remarkable instance of answer to prayer. Brother B. was a man of prayer. He prayed earnestly for his children. On one of these occasions, when he had been pouring forth his supplications with strong cries, he received such *indications*, as he took for an answer of prayer, respecting the conversion of two of his children; but which two, he knew not. This he related to Elder Ross, some time before any visible change had taken place in the minds of any of his children. His confidence in the promise, (as he called it)

remained unshaken. And so it was in the good providence of God, that his two eldest daughters were awakened about the same time. They were in deep distress—but their dear father had learned by this time, how to speak a word in season. O! how did he converse, weep and pray with them. He said he rejoiced, but rejoiced with trembling. They were both brought into the liberty of the Gospel, and both made a public profession of their faith in Christ, were baptised by Elder Ross, and are now worthy members of the Church at Ballard's Bridge.

The worthy subject of this memoir, in his latter days, was greatly afflicted with a cancer in his face; which from its first appearance, was of more than twenty years continuance. In the early stage of its progress, it was not very troublesome, but a few years before it terminated his life, it made rapid advances and his sufferings were great in the extreme. A considerable part of his face was eaten away, and for some time before his death, it was scarcely possible for him to articulate so as to be understood by any except those who were constantly with him; but it was esteemed a great mercy, that by their assistance, his friends were enabled to hold short conversations with him — Although his unparalleled sufferings continued so long, yet, (through the great mercy of God) his patience and fortitude, and even cheerfulness were great throughout.

During his whole illness, he manifested the greatest anxiety for the salvation of his family and friends, and notwithstanding the acuteness of his sufferings, he continued to exhort and

pray for them. Frequently, (as long as he could be understood) he called them around him at the bedside, and exhorted them, as one just ready to sink into the arms of death, to behold the lamb of God, that taketh away the sins of the world.

Here did the Christian character shine forth; here the power of religion was exemplified indeed:—There was no murmuring, complaining or repining, but sweet and cheerful resignation to the will of God.

He would often say "not one blow too heavy, not one stroke too many." "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, and thy will, O God, be done." And again "his way was much rougher and darker than mine—did Jesus suffer and shall I repine? No: though he slay me, yet will I trust in him, and love him too. O! he is precious—precious Jesus! Through the sovereign freeness and mighty power of divine grace, I shall be with thee to behold thy glory—to *behold thy glory, and to be like thee.*" Turning his eyes towards his old friend, he said, "yes brother Ross, *we shall be like him, for we shall see him as he is, and know him even as we are known.*"

When death drew near, for he was very sensible of its advances, his family were collected in the room, and at his request, a chapter was read and an attempt made to sing a hymn, but tears and sobs in a measure prevented. It was his desire to pray with his family once more, but he was too much exhausted, and after taking an affectionate and affecting leave of each one—he

looked round upon them and waving his hand, he twice said, so as to be distinctly understood, "GOD BLESS YOU ALL—GOD BLESS YOU ALL," and then fell asleep in Jesus.

Mark the perfect man, and behold the upright, for the end of that man is peace. Precious in the sight of the Lord is the death of his saints. The righteous shall be had in everlasting remembrance.

Thus lived and thus died this holy man of God.

Note.—From the length of the Memoir of Brother *Brownrigg*, it has been found indispensably necessary to omit the *Circular Letter*, as it would have extended the Minutes of our Association to an unusual length, and incurred an expense for printing, considerably more than the annual appropriations of the Churches to the Association fund. The printing has already been delayed for more than two months, on account of the difficulty and expense of getting the Minutes printed with the Circular Letter attached to them; and now, for the reasons stated above, it is found necessary to omit the Circular Letter altogether.

JAMES G. HALL, *Clerk.*

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3. 6th Day of Jan

MINUTES

OF THE

TWENTY-THIRD ANNUAL MEETING

OF THE

North-Carolina Chowan

BAPTIST ASSOCIATION,

HELD AT

ELIZABETH CITY, N. C.

MAY 16th, 17th and 18th, 1828.

NORFOLK:

PRINTED BY SHIELDS & ASHBURN,

At the Beacon Office.

1828.

MINUTES, &c.

FRIDAY, May 16th.

The introductory discourse was delivered by Elder James Wright, from Canticles, c. 4, v. 12.

The Association convened and after solemn prayer to Almighty God for a blessing on their efforts, by Elder James Ross, opened for business. Elder James Wright was chosen Moderator, and Edmund Hoskins assistant Clerk.

Ministering brethren were invited to sit with us: When Elders R. T. Daniel and R. B. C. Howell, from the Virginia Portsmouth Association, and Elder Luther Rice, from Washington City, took seats with us.

The Letters were called for and read; the names of the Delegates enrolled, and state of the Churches recorded as follows:

CHURCHES.	DELEGATES.	Baptised	Rec'd by letter	Restored	Dismis. by letter	Excluded	Deceased	In Fellowship	Funds
Ahosky,	George Williams,* James Holloman,* Jas. Newsom,*	15	2	1	12	1	1	72	$1
Ballard's Bridge,	Miles Welch, Exum Simpson, William White,	20	1	4	1	1	1	126	2
Bethel,	Edmund B. Skinner, John Wood,* William Clary,	18	3	12	1	3	2	126	2
Capehart's,	John D. Castellow, James McGilhawn,	3		1	3	2	1	49	2
Cashie,	Reuben Lawrence, Joseph B. Outlaw, Turner Carter,	5	2		12	13	3	109	2
Colerain,	James Ward, William Etheridge, John Downing,	3	4		4	6	6	400	6
Connaritsey,	Stephen Baizmore, James Williford, Wm. Wynns,	5				6	2	230	3
Cowcopock,	Samuel Tatem, *Foster Jarvis*, Joshua Baxter,	3	1				4	127	2
Edenton,	Thomas Meredith, Jos. Manning, Josiah C. Skinner,	1					1	50	1
Elizabeth City,	Jeremiah Etheridge, *David Taylor*, Stephen Stafford,	14	3				2	126	2
Holly Grove,	James White, James S. Mitchell, William Spivey,	9	1	1	3		3	169	2
Meherrin,	Isaac Carter, James Weston, Samuel J. Wheeler,				5	4	2	75	2
Middle Swamp,	John Harrell, *David Dukes*, Abel Savage,				5	1	8	61	1
North Banks,	*John Whitson*, Mathias Toller, Thomas Walker,	4	4					206	2
Piney Grove,	Edward Howell, Jonathan Rodgers,	58	2	1	123		1	100	2
Potecasey,	James Wright, John Peele,						1	53	1
Powell's Point,	Caleb Forbes, Benjamin Evans, Jesse Sawyer,	33					3	47	1
Providence,	William Doxey, *James G. Hall*, Isaac Baxter,	2	1					121	2
Ramoth Gilead,	Isaac Bright, Carey Spence, William Bright,	1					3	83	1
Roanoke Island,	Malachi Corbell, Adam Etheridge, E. Brickhouse,	9	1			2	2	26	1
Ross's M. H.	James Ross, Aquila Oxley, Henry White,*	3	1	1		2	1	49	1
Sandy Run,	John B. Acre, Turner Horne,	7	1	4		3	2	38	2
Sandy Cross,	Willis Riddick, Henry Spivey, Quinton H. Trotman,	1	1	3		5		197	2
Salem,	Thomas Markum,* Thomas Jordan, William Wilson,	17			2		1	151	2
Sawyer's Creek,	Richard Jarvis, William Forbes, Joseph Brown,	6						31	1
Shiloh,	Samuel Walkup, John H. Wright, Richard Berry,*	1			4		2	60	2
Smith's Church,	Hardy Cobb, Charles R. Kea,*	1	3		7		4	97	2
Yoppim,	Joseph C. Banbury, Richard H. Whidbee, S. Wilder,*	9	1		1		6	240	2
		9	1		2		6	135	2
		246	31	17	97	74	57	3200	47 62
								35	1 62

Note—The names of Ordained Ministers are printed in SMALL CAPITALS—Unordained in *Italics*.—Those marked thus (*) were absent.

The newly constituted Churches at Sandy Cross and Piney Grove, petitioned by letter and delegates for admission into the Association, and the Association being satisfied of their character and condition, they were admitted as members, and the delegates invited to take seats with us.

A letter was received from the Virginia Portsmouth Association, with 25 copies of their minutes. This Association delegated Elders Woodson, Howell, Sherwood and Brother Hendren to visit us; Elder Howell and Brother Hendren only were present.

Elder Wright, who was appointed to write the Circular Letter, reported that he had prepared no letter.

Resolved, That Elder Thomas Meredith be requested to prepare a Biographical Sketch of Elder Martin Ross, deceased, to be published with these minutes.

Writers of letters were appointed as follows:

Brother Jordan, Brother Cobb } to the { Virginia Portsmouth Association. Neuse Association.

The Stage was occupied to-day by Elders Baizmore and Jordan.

Agreed, That we appoint preachers for to-morrow and Lord's day—whereupon, Elders Daniel, Rice and Harrell were appointed to preach to-morrow, and Elders Daniel, Howell and Ross on Lord's day.

On motion, agreed, That Brethren Turner Carter and Joseph B. Outlaw be appointed to receive contributions and settle with the Treasurer.

On motion, agreed, That the next annual meeting of this Association be held at Smith's Church, in Northampton County, N. C. to commence on Friday before the third Lord's day in May, 1829, and that Elder James Ross, and in case of failure, Elder Harrell be appointed to preach the introductory sermon.

Agreed, That we meet to-morrow at half after 8 o'clock. Adjourned, with prayer by Elder Baizmore.

Elder Howell preached this evening in the Methodist Meeting House, to a large and attentive congregation.

SATURDAY, May 17th.

Association met according to adjournment—Prayer by Elder Rice.

Corresponding letters were called for. Brother Cobb presented a letter to the Neuse Association, which was read and received, and Elders James Ross, R. Lawrence, Hardy Cobb and Brethren Turner Carter and J. B. Outlaw, were appointed delegates, to take with them 30 copies of our minutes.

Brother Jordan presented a letter to the Virginia Portsmouth Association, which was read and received, and Elders Wm. H. Hardy, Hardy Cobb and John Harrell were appointed delegates, to take with them 25 copies of our minutes.

Resolved, That Elders James Wright and Hardy Cobb be appointed to write a Biographical Sketch of Elder Hillary Morris to be appended to these minutes.

Resolved, That Elder James Wright be appointed to prepare a Circular Letter to our next Association.

Agreed, That Brother James G. Hall have one thousand copies of our minutes printed and distributed among the Churches.

Elder Howell was requested to preach in the Methodist Meeting House to-night, and Elder Harrell in the Court-House.

The committee appointed for the purpose, reported the following state of the funds:

Balance due last year,		$80 00
Contributions,		47 65
		$127 65
Cr.		
By printing the minutes,	$34 00	
Transcribing do.	10 00	44 00
Balance due the Association		$83 65

Resolved, That we recommend the "*Baptist Preacher*," a periodical work, published monthly, at Boston, by the Rev'd William Collier, at $1 per year, to the Brethren composing the Churches of this Association, believing that its circulation is calculated to be of great advantage to the cause of enlightened and true piety, and well calculated to diffuse a correct knowledge of the doctrines of the denomination under whose auspices it is published.

On motion, agreed, That the following recommendation of the "*Religious Herald*," and statement of the Trustees of the Columbian College be appended to our minutes.

RECOMMENDATION

OF

THE RELIGIOUS HERALD.

Believing that the circulation of religious periodical papers is of great advantage to the cause of enlightened and true piety, useful in many respects to the whole community, and particularly beneficial to youth—Believing, too, that the importance of this is not sufficiently considered nor felt, we take the liberty of urging it upon the attention of our brethren and friends. We earnestly recommend the "RELIGIOUS HERALD," published in Richmond, Va. on Friday of every week, by our Brother Wm. Sands, edited by our Brother Elder Henry Keeling. The price is two dollars and fifty cents, if paid at the beginning, or three dollars if not paid till the close of a subscription year. We sincerely hope the number of subscribers will be greatly increased. It is exceedingly desirable that every family, especially where there are youth, should take such a paper. In case an individual cannot well bear the expense alone, better two, or even three unite in taking it, than be without its valuable information and beneficial influence.

As every one who procures six subscribers and forwards the payment for them, is entitled to his own *gratis*, we should encourage this as much as possible. Any minister almost, with but little exertion, might obtain six subscribers, and with but little trouble collect and forward the payment for them. In this way incalculable good might be done! Brethren, think of this! *May the blessing of the Lord accompany the Religious Herald.*

Robert B. C. Howell,	*John Kerr,*
Robert J. Daniel,	*James B. Taylor,*
Thomas Meredith,	*Eli Ball,*
Henry Cobb,	*William Richards,*
John Harrell,	*J. D. McAllister.*

COLUMBIAN COLLEGE

IN

THE DISTRICT OF COLUMBIA.

Extract from the Report of the Committee on the $50,000 *Subscription.*

"We, the aforesaid Committee, do hereby certify to all whom it may concern, that the above named Subscription of fifty thousand dollars is completed, and that the conditions of payment are fulfilled."

"The available means of payment, the $50,000 Subscription, and Metropolis Bank Stock, valued at $17,440, deducted from the sum to be paid, $71,027, leaves 3,587, to meet which, additional subscriptions are still to be made."

"In relation to the prospects of the College in its future operations, it affords us great pleasure to say, that we have full confidence in the wisdom and prudence of the Board of Trustees."

"The College operations to be resumed the second Wednesday (14th day) of May. Professor Ruggles and Tutor Boulware will conduct the first three classes during the Summer term, and it is expected that Dr. Chapin will enter upon his official duties as President of the College next Autumn. Never was so deep an interest in the prosperity of this Institution cherished, and we fondly hope that the severe struggles through which it has passed in its infancy, will contribute to the safety and strength of its maturity."

ROBERT B. SEMPLE,

LUCIUS BOLLES,

ELON GALUSHA,

ELI BALL,

W. T. BRANTLY.

Whereas, the members of this Association have contributed the sum of Fifty Dollars to the Columbian College, which has been placed to the credit of this Association, so as to entitle them to an Elector, to vote for the Trustees of said College:

On motion, it is agreed, That Brother James G. Hall be appointed an Elector to vote for the Trustees of said College.

The Association adjourned until the next Association, to the held at Smith's Church, Northampton County, N. C. on Friday before the third Lord's day in May, 1829.

Prayer by Elder Meredith.

SUNDAY, May 18th.

Elder James Wright introduced the services of the day by prayer, singing and an appropriate address.

Elder Howell preached from St. Matthew, chap. 5, v. 4—"*Blessed are they that mourn, for they shall be comforted.*"

Elder Daniel preached from Zachariah, chap. 6, v. 13—"*Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne: and the council of peace shall be between them both.*"

The congregation was large and attentive, and we trust that much good was done in the name of the Blessed Redeemer.

MEMOIR

OF

ELDER MARTIN ROSS.

MARTIN ROSS, the subject of the present narrative, was the third son of *William Ross*, whose ancestors had emigrated from Scotland and settled in Virginia. He was born in Martin County, N. C. on the 27th of November, 1762. Concerning his childhood and youth, nothing is known, except that he resided on the plantation with his father, and assisted him in the various offices of husbandry.

At an early age, he obeyed the call of his country; cheerfully exchanged the comforts of home, for the hardships and dangers of the camp, and joyfully contributed his aid to the attainment of that civil and religious liberty, which was then an object of ardent and doubtful contention.

After his return to the house of his father, and while yet but green in years, he was led to consider the claims of the Christian Religion. He soon became sensible of its peculiar suitableness to the condition of fallen man, its sufficiency to sustain him under the manifold ills of life, and its ability to qualify him for the momentous events of eternity. Especially, he became convinced of its applicableness to his own individual case. Oppressed as he was by the weight of unpardoned guilt; tortured by the reproaches of an awakened conscience, and cast down by the frowns of an angry God, he found this blessed system alone possessed of the power to change his mourning into joy—to calm and subdue his fears—to sooth, and regulate, and exalt his affections, and to gladden his heart by the hope of a glorious immortality. He was therefore not long in embracing it with all the eagerness of a sinner, who is aware of his perilous situation, and believes this the only means of deliverance and safety. He was accordingly baptised by Elder *John Page*, and united to the Church at Flat Swamp, in the County in which he resided, in January, 1782.

Shortly after he had embraced the religion of Christ, and when he had more fully experienced the advantages which it confers, he became greatly solicitous to proclaim its excellence and praise, and to recommend it to the attention of his fellow-men. His desires and motives being approved by the Church of which he was a member, he was accordingly granted a license, and began to preach the gospel in July, 1784. And by his long and steadfast continuance in the

station to which he was called, and his faithful and unwearied discharge of its duties, he has shewn that the trust reposed in him was not misplaced.

In the year 1783, he became the husband of Mrs. Deborah Moore, widow of James Moore, Esqr. originally Miss Clayton, by whom he had several children, and with whom he lived until 1796, when she was removed by death, and he was called to weep over an early and afflictive bereavement.

Having been invited to take the pastoral charge of the Baptist Church at Skewarky, Martin County, he was ordained by Elders Page and Burkit, and settled as Pastor over that body, in March, 1787. Here he continued the approved and faithful minister until the year, 1796, at which time the Baptist Church at Yoppim, Chowan County, having offered inducements which the other did not possess, he was induced to relinquish his previous charge, and become the Pastor of the latter Church.

Shortly after his settlement with the Church at Yoppim, he solicited and obtained in marriage, Mrs. Mary Harvey, widow of Miles Harvey, Esqr. by whom he had one son, and with whom he lived in all the endearments of conjugal harmony, until the year 1825, when he was again called to mourn for the loss of a worthy and beloved companion.

To the Church at Yoppim, he continued to bear the relation of Pastor, until about the year 1806, when he was prevailed upon to discontinue his connexion with that body, and accept the care of the Church at Bethel, Perquimans County ; a Church which had been formed under his own hand, and of which he continued the ardent and devoted Minister to the day of his death.

During his connexion with this Church, which forms much the longest period in his history, our deceased friend was actively and successfully engaged in the multifarious duties of the Christian Minister. Besides the labours devoted to the Church more immediately under his charge, and which were frequently blessed in a high degree, he did much for the interests of the gospel in the adjoining region of country. Several new Churches were established by his toil and perseverance, and many others were greatly assisted by his ministerial labours, and his faithful and fatherly counsels. And in the association with which he was connected, where his influence was extensively and beneficially exerted, and to which his watchfulness and care were assiduously devoted, his loss will be acutely felt, and long and sincerely lamented.

In the year 1825, our venerable brother experienced a succession of the most trying and painful bereavements, in the loss of his excellent wife, and his only son by his second marriage. The former had been his faithful and devoted companion for nearly 30 years, and had become endeared to him as well by the lapse of time, as by her social

and amiable qualities. The latter he had regarded as the staff of his old age, the comfort and solace of his declining years. Both were torn from him by the hand of death in one fatal year. His wounded sensibility had not ceased to bleed for the former, when a new, and perhaps a deeper rent was made by the sudden and premature death of the latter. These would have been evils, weighty and oppressive evils, had he been surrounded by a numerous group of ardent and intimate connexions, ready to sympathise with him in his affliction, and by various kindly and soothing attentions, to mollify the wounds of his spirit, and to deaden the sense of his recent bereavements. But this relief was, in a great degree, denied him. Children indeed he had had;—but they were no more. They had fallen one by one, like branches from the hoary and shattered oak; and he was now left to mourn in solitude, in all the heaviness of an oppressive and undivided grief. And although he evidently sustained these afflictions with a becoming fortitude and resignation, yet it is more than probable that they assisted to undermine a constitution, already shattered by disease, and impaired by time. From that period therefore, his health gradually, but visibly declined. And his increasing infirmities, in a great measure, unfitted him for the enjoyments of society and the duties of his office.

But it was not until the autumn of 1827, that his situation was considered critical. At this time, his disease assumed a more settled and alarming aspect. He was confined to his house, to his chamber, and at length to his bed. Medicine had evidently lost its power to heal or to relieve. His constitution was gone—and death approached with a sure and rapid step.

Under these circumstances, our deceased friend was fully apprized of his situation. He knew that disease had triumphed, and that dissolution was at hand. He was aware that his race was run, and that his final change approached. But he was neither dismayed nor cast down. He was only approaching a crisis, which he had long had in view, and for which he felt himself amply prepared. He knew in whom he had believed, and he knew he was able to keep that which he had entrusted to his care. He was conscious that he had "fought the good fight," that he had "finished his course" and that he had "kept the faith;"—and he therefore confidently believed that he should obtain that "crown of righteousness" which is kept in reversion for all them that hold out unto the end.

The writer of the present sketch was with him about a fortnight before his dissolution. The image of death was then upon him!—"His eye was dim, and his natural face abated." His voice was feeble, and his outward man decayed. But his mind was unimpaired. His faith and hope were steadfast,—his peace was undisturbed, and all the powers of his spirit reposed in the tranquility of an unshaken confidence. He spoke of the change that awaited him, without fear,

and without emotion. In relation to his secular affairs he had no concern; for he had committed them to the hand of his Heavenly Father. As it regarded his prospects beyond the grave he said, "*there was nothing transporting, and there was nothing distressing or discouraging.* He was evidently in possession of a hope,—a good and enduring hope.—which was as an "anchor to his soul, both sure and steadfast." He spoke of the comparative littleness of all sublunary things; appeared much and tenderly concerned for the salvation of sinners,—indicated the deepest interest in the Christian Church,—and seemed anxious to depart and be with Christ.

This comfortable state of mind did not leave him. His tranquility, his confidence, his firm, but meek and modest assurance; his ardent aspirations after heaven, continued even until the last. When his hour had come, he was sensible of its arrival; and met it without a tear, and without a struggle! He took a deliberate and affecting leave of his family—composed himself on his pillow—and peacefully closed his eyes in death. His decayed and emaciated form, was, on the following day, laid by the remains of his wife and son, beneath the spreading branches of his favourite willow; while his liberated and triumphant spirit, had doubtless found "a building of God; an house not made with hands, eternal in the heavens."

In all his private relations Mr. Ross was amiable and exemplary. In his family, he was uniformly the affectionate husband, the indulgent parent, and the mild and humane master. In the circle of his friends and acquaintances, although he made no pretentions to polished and courtly manners, he was respectful in his attentions, dignified in his demeanor, and chaste and instructive in his conversation. In all his intercourse with the world, he was the kind and obliging neighbour; the exemplary christian—the useful citizen—and the ardent and effective philanthropist. In every situation, he had sympathy for the distressed; he gave protection to the destitute and friendless; his hospitality was plain but cordial and substantial towards all who entered his habitation—and he had much of the milk of human kindness in his deportment towards all his fellow mortals.

In his ministerial character, he combined those qualities which are useful, rather than dazzling; and which are calculated to secure the approval of heaven, rather than the applause of men.

His attainments were highly respectable. Although he laid no claims to the reputation of a classical or critical scholar, yet he possessed an ample fund of general and useful knowledge, and on various subjects of practical importance his information was accurate and extensive. Although denied the advantages of a liberal education, he had not failed to enrich his mind, naturally lucid and vigorous, with the various fruits of observation, reflection, and extensive reading. He possessed an accurate knowledge of the leading doctrines of the gospel; was familiar with the general history of the Christian

Church; had considerable acquaintance with the most approved theological writers; was held in much repute for his skill in Church-government, and knew much of human nature, and of the world.—And although he sincerely lamented the disadvantages of his youth, and was ardently desirous to enlarge the stock of his knowledge; yet his acquirements were manifestly such, as to constitute him an able and worthy Minister of the New Testament, and to entitle him to the praise due to an improved and enlightened mind. It is but just to add, that he was an earnest friend to intellectual improvement, especially among his brethren in the ministry. He was not of that class of men, who, because they have been denied the advantages of a literary education themselves, are led to undervalue and withhold it in others. His acquirements were sufficiently extensive to enable him to comprehend the advantages which would have resulted had they been more ample. And as he was a man of too much good sense, and too much correct feeling, to oppose or despise the superior advantages of others, from motives of envy or jealousy,—he was not only kindly disposed towards those of his brethren whose literary qualifications exceeded his own, but was an open and steadfast advocate for an improved and well taught ministry. He heartily disapproved of the practice too prevalent among our Churches, of admitting candidates to the sacred office, without sufficient precaution, and before they are sufficiently qualified. For some years previous to his death, he was exceedingly anxious for the adoption of measures for the better regulation of this delicate and important matter.

Our deceased brother was a man of enlightened and liberal views. He saw and lamented the evils which result to every department of society, but particularly to the Church of Christ, from the prevalence of prejudice, bigotry and intolerance. He was aware that these, with their whole train of pernicious associates, owed their existence chiefly to ignorance. He looked with an eye of compassionate regret upon the contractedness of those whose situation in life denied them the means of knowing better. He had but little patience for those who endeavoured to arrest the progress of intellectual improvement and liberal sentiments, under the pretext of contending for the faith, or of resisting innovation. He was the ardent friend, and the zealous promoter of all those institutions, which have for their object the encouragement of free and unrestricted inquiry; the diffusion of knowledge, and the promotion of forbearance and tolerance among men. He was an earnest and fearless advocate of all those measures which have a tendency to unite the exertions, and to concentrate the resources of one denomination; and he was not backward to co-operate with Christians of every name, as far as opportunity admitted, to hasten the march of enlightened benevolence, and to consult for the good of the great and common cause. He was decidedly and sincerely a Baptist; but he was not so far wedded to his own particular

views, as not freely to tolerate and cordially to love all whom he had reason to believe loved the Redeemer. And his precept and example manifestly did much to enlarge the views; to liberalize the sentiments, and to promote the unanimity of those Churches over which his influence was exerted.

As a Minister of the Gospel, our departed brother was truly zealous. Few men of the present day have manifested a more uniform, or a more steadfast attachment to Christ, or to the interests of his Kingdom. In his private walks, as well as in his public ministrations, he evinced the tenderest solicitude for the salvation of men, and for the glory of God. In his younger days he travelled much and laboured much; and when more advanced in life—when shattered by the infirmities of age—and worn away by the ravages of disease, he retired from the field with the greatest reluctance. As is usual in such cases, his ardour seemed to increase, as his strength failed him, and he drew near his end. His congregation will long remember the increased earnestness with which he addressed them, and the increased concern which he indicated for their welfare, when about to cease from his labours, and to enter into his rest. They will surely not soon forget his appearance—when tottering beneath his infirmities—with a voice tremulous and exhausted—with eyes filled with tears, and with strength which scarcely admitted of a short exhortation, he addressed them from the pulpit the *last time*. And they surely cannot fail to treasure up in their memory, and to cherish with grateful, but plaintive remembrance, the last solemn lessons which they received from his lips—fastened upon their hearts, as they were, by the impressiveness of his manner, and sanctified, as they were, by the fact that they constituted his *last message*.

The deceased was not more distinguished for zeal, than he was for faithfulness—He sought not wantonly to harrow up the sensibilities, nor to provoke the displeasure of any. It was with him an object of primary importance to possess the good-will and the confidence of all. But he could never agree to purchase popularity at the expense of his duty. He could never consent to spare the feeling, or to conciliate the favour of men, at the enormous peril of their souls. It was a rule with him, and one which he observed with scrupulous punctuality, to "declare all the counsel of God." His favourite topics were the goodness and mercy of the Creator; then Christ the Mediator; but when circumstances rendered it necessary, he did not shrink from announcing the most terrible things of the law. He had sympathy for the distressed, and encouragement for the timid, and comfort and support for those that were cast down:—he had too, reproofs for the gainsayer, and the fearful denunciations of the Almighty for the old and hardened offenders.

It may be added with much justice, that as a public speaker, our brother was eloquent. When we say this, we mean not that he was

a finished and polished orator. To the refinements and elegancies of elocution he made no pretensions. But, with a sound and improved understanding, uniting a sensitive heart, and an imagination considerably chaste and excursive, he usually spoke forth the "words of truth and soberness," with energy and effect. Without any vain and ostentatious attempts to dazzle; disdaining those low and ungainly tricks, so frequently resorted to by inferior speakers, as the means of begetting attention. But relying upon the correctness and importance of his matter, set forth in a plain and manly style, he rarely failed to interest and instruct. He well knew that the road to the heart and the conscience was through the understanding, and that, to produce any lasting or beneficial effect, the judgment must be informed and convinced. And he also knew, that to accomplish the great end of preaching, the heart must be assailed and the conscience must be roused. His discourses, therefore, while they were seasoned with much sound and solid thought, generally abounded with those pathetic appeals to the passions, so essential to the purpose of genuine and practical eloquence. His sermons were delivered without notes, but not without study. Aware of the imperious obligations of the Christian teacher to instruct and improve his people, he was conscientiously scrupulous in endeavouring to procure messages which should be worthy of their attention and remembrance. While he acknowledged and felt the necessity of an humble and unreserved dependence on the operation of the Holy Spirit to render the word effectual, he did not hesitate to condemn the practice (perhaps much too common,) of attempting to address a congregation on the subject of their salvation, and in the name of the head of the Church, with but little, or no preparation.

After what has been said, it seems almost needless to add, that the deceased was a man of ardent and unaffected piety; a practical believer in the doctrines of grace, and deeply sensible of his personal obligations to redeeming love. His heart was influenced with the fervour of a reciprocal affection. His piety, however, was not of the noisy, or shewy kind. It was a uniformly operating principle, subduing the will, refining and exalting the affections, and yielding the outward and peaceable fruits of righteousness. It consisted not in "word only,"—not in empty and clamorous profession, but "in deed and in truth"—in a "Godly walk and conversation." He was always desirous of *feeling* his religion, but he was still more solicitous to *practice* it; to shew his *faith* by his *works*, and "to adorn the doctrines of his Lord and Saviour in all things."

In reviewing the entire history of our much regretted brother, although marked by the imperfections incident to the nature of man, and in some measure obscured by the disadvantages to which he was subject, we find much that is gainly; much that demands our highest encomiums, and much that merits our studious and scrupulous imita-

tion. And taking into consideration the long and laborious term of his ministry, and the various and perplexing trials which he encountered, few men, it is believed, have sustained a more irreproachable character, borne to the truth a more honorable testimony, or left behind them the fragrance of a more grateful fame. We regret that the scantiness of our materials has been such, as not to admit of our expatiating more fully upon a subject, which we have found equally profitable and pleasant. And should any be desirous of knowing why we have been so prolix on some particular topicks, our answer is, that we have done it with the hope that it might be found useful—useful to all; but especially to our brethren in the ministry.

MINUTES

OF THE

TWENTY-FOURTH ANNUAL MEETING

OF THE

NORTH-CAROLINA CHOWAN

BAPTIST ASSOCIATION,

HELD AT

SMITH'S CHURCH,

NORTHAMPTON COUNTY, NORTH-CAROLINA,

MAY 15th, 16th and 17th, 1829.

NORFOLK:

PRINTED BY SHIELDS AND ASHBURN,

At the Beacon Office.

1829.

MINUTES, &c.

FRIDAY, May 15th.

The introductory Sermon was delivered by Elder James Ross, from Rev. 21, first clause of 24th verse, "And the nations of them that are saved shall walk in the light of it."

The Association convened and after prayer to Almighty God for a blessing on their efforts, by Elder William P. Biddle, opened for business. Elder James Wright was chosen Moderator and Brother John Peele assistant Clerk.

Visiting Brethren from Sister Associations were invited to seats with us, when the Delegates from the Virginia Portsmouth and Neuse Associations, and Elders Petty and Snow from the Meherrin Association, took seats with us.

The Letters were called for and read; the names of the Delegates enrolled, and state of the Churches recorded as follows:

CHURCHES.	DELEGATES.	Baptised	Rec'd by letter	Restored	Dismis. by letter	Excluded	Deceased	In Fellowship	Funds
Ahosky,.....	GEORGE WILLIAMS, Jas. Hollimon,* Geo. Hollimon,*	8			1	1	1	79	$1
Ballard's Bridge,	MILES WELCH, JOHN JORDAN,*	35		1	8	1	1	149	2
Bethel,—.....	Thomas Ward, Edmund B. Skinner, John Gatlin,	14						63	2
Capehart's M. H.	John D. Castellow, William Steele,	2		2	1			106	1 50
Cashie,.....	REUBEN LAWRENCE, Jacob D. Rascoe, Turner Carter,	2		2	4	3	2	106	1 50
Colerain,.....	Solomon White, John Downing, Benjamin H. Ward,*	6	2	2	14	5	5	366	2 50
Cool Spring,....	Jacob Odom, Miles Sparkman, Thomas Hoggard,	11				2	6	232	1 50
Connaritscy,....	STEPHEN BAIZEMORE, L. Jenkins, Richard Williford,	2			4	3	1	72	1
Cowenjock,.....	SAMUEL TATEM,	1				5	3	121	1 50
Edenton,.....	THOMAS MEREDITH, Jos. Manning, Edmund Hoskins,*					4	3	118	1
Elizabeth City,..	*James Nash*, William Scott, Abner Williams,	1		1	3	4	2	165	2 50
Holly Grove,—..	James White, J. J. Haggard,* James S. Mitchel,	32		1	13	5	3	78	2
Meherrin, ...	Silas Parker, Isaac Carter, James Western,				1	1		60	1
Middle Swamp,..	JOHN HARRELL, David Riddick, David Duke,*	3			4		4	201	2
North Banks,...	Not represented—State of Church as last year,	47		1	3	1	1	144	2
Piney Grove,...	*Edward Howel*, William Lee, John Saunders,							38	
Poteasey,.....	JAMES WRIGHT, John Peele,	16			18	2		45	1 50
Powell's Point..	JOSEPH FOSTER,* Spence Hall, Jacob Aydelott,*	1			3	2	1	114	1 50
Providence,....	WILLIAM DOXEY, James G. Hall, Isaac Baxter,*	7	1		3	1	3	81	1 50
Ramoth Gilead—	M. W. Jones,* Carey Spence,* James Stokely,	23	1		2	1	1	51	1 50
Roanoke Island,	Not represented—State of the Church as last year,	4						58	1
Ross's M. H....	JAMES ROSS, Matthew Morris,* George Jernagan,*				3	1		38	
Sandy Run,.....	E. L. Cox, Miles Rutland, Turner Horne,	1	1					107	2
Sandy Cross,....	Quinton H. Troiman, Henry Spivey, Willis Riddick,*		1		4	2	4	129	2
Salem,—.....	Thomas Jordan, Robert H. Durcher, Aaron Fletcher,*	22	3					56	2
Sawyer's Creek,	John Lamb, Richard Jarvis, Joseph Browne,*	6	1		1	1	3	63	2
Shiloh, ...	Samuel Walkup, Abner Berry,	13	7		7	2	1	114	1
Smith's Church,	William Stephenson, Nathaniel Stephenson,	12			1	2	4	245	2
Toppim,.....	Richard H. Whedbee, Jos. Benbury,* Jno. Whitemore,*	17	1		1	1	4	148	2
		3	1				1	38	1
		284	31	9	95	53	52	3381	$45 50

Note—Names of Ordained Ministers in SMALL CAPITALS—Unordained in *Italics*.—Those marked thus (*) were absent.—Churches marked thus (—) without Pastors.

A newly constituted Church at Cool Spring, in Gates County, petitioned by letter and delegates for admission into the Association, and the Association being satisfied with the character and constitution of the said Church, she was admitted as a member and the delegates invited to seats with us.

A letter was received from the Virginia Portsmouth Association, together with 25 copies of their minutes. This Association delegated Elders Robert T. Daniel, S. Murfee, R. B. C. Howell, J. L. Gwaltney and Brethren C. Bowers and Wm. M. Jones to visit us; Elders Robert T. Daniel, Simon Murfee and James L. Gwaltney only were present.

A letter was received from the Neuse Association, together with 30 copies of their minutes. This association delegated Elders Samuel Wait, A. Congleton and Wm. P. Biddle to visit us; Elder Wm. P. Biddle only was present.

A letter was received from the Kehukee Association, requesting the renewal of our correspondence with them, together with 30 copies of their minutes. This Association delegated Elders William Clark and E. Brickhouse, and Brethren B. F. Ebron and R. F. Lanier to visit us; Brethren Ebron and Lanier only were present.

Upon the reception of the letter from the Kehukee Association, it was unanimously

Resolved, That Brethren James Ross, Joseph Manning and Edmund B. Skinner be appointed a committee, to whom shall be referred the subject of renewing our correspondence with the Kehukee Association, and that they are requested to obtain all the facts in the case which can be acquired, and report to-morrow.

The circular letter was called for and read, and referred to Elders Wm. P. Biddle, Robert T. Daniel and Thomas Meredith, together with the writer as committee.

Writers of letters were appointed as follows:

Brother Jas. G. Hall } to the { Neuse Association.
Brother Spencer Hall } to the { Virginia Portsmouth Association.

On motion, agreed, That Brethren Joseph Manning and Edmund B. Skinner be appointed to receive contributions and settle with the Treasurer.

Elders Meredith, Harrell and Doxey were appointed to preach to-morrow, and Elders Murfee, Biddle and Daniel on Lord's day.

On motion, agreed, That the next annual meeting of this Association be held at Piney Grove, in Gates County, to commence on Friday before the third Sunday in May, anno dom. 1830, and that Elder Reuben Lawrence, and in case of failure, Elder James Delk be appointed to preach the introductory sermon.

Agreed, That we meet to-morrow at 9 o'clock.—Adjourned with prayer by Elder Daniel.

SATURDAY, May 16th.

Association met according to adjournment—Elder Harrell prayed.

Corresponding letters called for. Brother J. G. Hall presented a letter to the Neuse Association, which was read and received; and Elders Reuben Lawrence, James Ross, Samuel Tatem and Brother Rayner, appointed delegates, to take with them 30 copies of our minutes.

Brother Spence Hall presented a letter to the Virginia Portsmouth Association, which was read and received, and Elder James Wright, James Delk, John Harrell and Brother Edward Howell, appointed as delegates, to take with them 30 copies of our minutes.

Brother James G. Hall was appointed to prepare a Circular Letter to our next Association.

The committee appointed to receive contributions and settle with the Treasurer, reported the following state of the funds:

Balance due last year, - - - -		$83 65
Contributions present year, - - -		45 50
		$129 15
Cr.		
By printing the minutes, - -	$35 00	
Transcribing minutes and attending to the printing, - - -	15 00	50 00
Balance due the Association, - -		$83 65

Agreed, That Brother James G. Hall have one thousand copies of our minutes printed and distributed among the Churches.

Brother Turner Carter was appointed to distribute our minutes in the Bertie Union Meeting, in the place of Brother Minor, removed beyond the bounds of said Union Meeting.

The committee to whom was referred the subject of renewing our correspondence with the Kehukee Association made their report and were discharged.

As it appears from the report of the committee on the subject of renewing our correspondence with the Kehukee Association, that, that body has renounced all the benevolent institutions of the day and those who support them, it is *unanimously*

Resolved, That this body do not resume their correspondence with that body, so long as their sentiments and practice be retained.

Brother Meredith, who was appointed for that purpose, presented a letter to the Kehukee Association, informing them that this Association cannot consent to renew their correspondence with them, so long as they continue their opposition to Bible, Missionary and Tract

Societies, and other benevolent institutions of the day; which was read and received, and Elders James Wright, James Ross and Reuben Lawrence, appointed to be the bearers thereof.

This Association sensible of the great importance of vital Godliness and the necessity of united prayers and increased exertions to promote the interests of the Redeemer's Kingdom; and believing that if we make a proper improvement of the means of grace, which we enjoy, God will bless them to our mutual comfort and edification, to the good of the Churches and to the salvation of sinners. It is therefore *unanimously*

Resolved, That the Brethren composing our Churches, be recommended and requested to meet in their several Churches on the Sabbath, when they have no regular preaching, and sing, *read the scriptures* and a *sermon*, and unite in *fervent prayers* to Almighty God for a revival of religion in our Churches and Association, and for the extension of the Redeemer's Kingdom throughout the world, and that the Lord would send into his vineyard more labourers, and crown the labours of those already sent forth with an abundant harvest.

This Association impressed with the importance of a union of efforts and sentiment among the Ministers of our denomination, and of the necessity of united and increased exertions by the heralds of the cross for the advancement of the Redeemer's Kingdom, would recommend to all the Ministers composing this Association to form a Minister's Meeting for the purpose of promoting brotherly love, unity of sentiment, and for the purpose of devising such means as shall be calculated to increase their usefulness in the Churches and for the discussion of such subjects as shall give them a more extensive and correct view of the doctrines and precepts of the Bible. It is therefore

Resolved, That the Ministers of this Association be requested to meet at Bethel, in Perquimans County, on Friday before the third Lord's day in July next, for the purpose of forming a Minister's Meeting, and that Ministering Brethren of the Virginia Portsmouth Association be invited to unite and co-operate with them in said meeting.

Resolved, That we recommend to the Brethren of our Churches, the *Columbian Star*, published by Brother Wm. T. Brantly, in Philadelphia, and the *Religious Herald*, published in Richmond, by Brother Henry Keeling, believing that their circulation will be calculated to promote true and enlightened piety, to diffuse a correct knowledge of the state of religion among the Baptist and other denominations of Christians, and to develope and extend the various means used for the advancement of Christ's Kingdom.

Whereas, a certain John Cleveland, who professes to be a Baptist Minister, has travelled within the bounds of this Association and his *practices and character* not agreeing with his profession, it is

Resolved, That we consider the said John Cleveland to be an impostor, and recommend to the Churches not to countenance or encourage him

The Association adjourned until the next Association to be held at Piney Grove, on Friday before the third Lord's day in May, 1830.

Prayer by Elder Daniel.

LORD'S DAY, May 17th.

Elder Murfee introduced the services of the day, and preached from Rev. chap. 22, v. 21—"*The grace of our Lord Jesus Christ be with you all, Amen.*"

Elder Biddle preached from 1st John, chap. 4, v. 19—"*We love him because he first loved us.*"

Elder Daniel preached from Luke, chap. 11, latter clause of 1st v. "*Lord teach us to pray as John also taught his disciples*"

The congregation was large and the word faithfully dispensed, and we trust a lasting blessing will follow.

JAMES WRIGHT, *Moderator.*

JAMES G. HALL, *Clerk.*

THE CHOWAN BAPTIST ASSOCIATION

TO THE

KEHUKEE BAPTIST ASSOCIATION.

Beloved Brethren,

At the last session of our Association, it was unanimously resolved, that our correspondence with your body should be discontinued. This was done because we had been informed, upon good authority, that you had assumed an attitude of decided hostility against many of those institutions which we considered closely connected with the genius and interests of the gospel: And because, under such circumstances, we deemed further correspondence, both undesirable and improper. Upon receiving your letter and delegation at our present session, we cheerfully admitted the hope, either that we had been misinformed, or that you had changed your recent position; and we accordingly took immediate measures to re-consider the subject, with an earnest desire that the result might be such as to justify a renewal of our former intercourse. We regret to say, however, that, after an attentive and patient investigation of the matter in hand, we are confirmed in the conviction, that your faces are fully set against the liberal institutions of the age, and that you have determined to close your pulpits against all who support them. This being the case, we feel ourselves compelled to resume the resolution previously adopted, and to decline further correspondence with your body, so long as the present impediment exists. This we do with great reluctance, and with deep regret. But it is our only alternative. We are confident that, as faithful representatives of the Churches by which we are delegated, as exemplary and consistent Christians, and as sincere friends of the Gospel of Christ, duty requires us to make known our decided disapprobation of the posture you maintain, and our utter unwillingness to become partakers, either directly or indirectly, in what we conceive to be your errors, and your misfortunes.

But further, could we even reconcile such correspondence with our sense of duty, we are unable to perceive how it could be conducted with any degree of consistency or utility. Our Association in general, and many of our brethren in particular, zealously patronize those very institutions which you so earnestly reprobate. Under these circumstances, you could derive no satisfaction from the reports of our proceedings; and our messengers, agreeably to your own resolutions, you could not admit to your pulpits. Certainly but little discernment is requisite to perceive, that such correspondence must be destitute of every thing but the name; and would be of course, utterly incompatible with that Christian simplicity, and that manly

candour, which every disciple of Christ should endeavour to practise. Further intercourse of a reciprocal nature, with your association, is therefore not only at variance with our sense of duty, but under present circumstances, morally impracticable. We are told that there are many individuals in your connexion, who are weeping in secret over the distractions which your supposed *reformation* has produced. These brethren have our sympathy, and our unaltered confidence and esteem, and we trust that they will be abundantly rewarded for all their solicitude and mortification.

In conclusion, we wish it distinctly understood, that should we, notwithstanding the precautions we have taken, still labour under any mistake, we shall be glad to be further informed on the subject; and should you ever see proper to recede from the exceptionable ground you have taken, we shall eagerly and joyfully embrace the earliest opportunity for the restoration of the intercourse now so unhappily terminated.

Let it not be imagined, Brethren, that we cherish any personal disaffection for you. Our disaffection is with your sentiments and your measures, not with your persons. We hope we are still your friends; and we believe it is our earnest prayer that the great Head of the Church will so dispose of you, as most to conduce to your interest, and his own glory.

We have appointed our Brethren, Elders Jas. Wright, Jas. Ross, and Reuben Lawrence, to present you with this communication, and furnish you with such additional information as circumstances may render desirable. We return you our thanks for the Minutes with which you have been pleased to favor us, and remain, as ever, respectfully and sincerely yours.

Signed by order and in behalf of the whole.

JAMES WRIGHT, *Mod.*

JAMES G. HALL, *Clerk.*

May 16*th*, 1829.

CIRCULAR LETTER.

DEARLY BELOVED BRETHREN,

The cordiality with which you have hitherto received our annual epistles, encourages us to address you once more; and as there has been so much said by, and is such a diversity of opinion among professors of religion on the subject of *open* and *close* communion; the one called narrow-hearted and the other Catholic and more Christian-like, we now address you on that subject, which we think of no little importance in perserving that harmony and union so desirable among brethren. We are not ignorant that many pious individuals, are ready to say, what a pity that persons professing to serve the same common Lord and Saviour, should unfortunately split in sentiment about trifling externals, and what they are pleased to call non-essentials: Why should they wrangle like the sons of darkness, and strive about words to no profit? Would it not be better to bear with one another? Let every one be fully persuaded in his own mind; let every one think and act for himself in religious matters; and at the same time, as we all profess to serve the same Lord, let us all unite in Christian fellowship and communion, and show the unbelieving world that although we do not believe alike in all things, yet we love one another.

Now we readily admit, Brethren, that the above proposition, at first view, carries in it the appearance of reason and accuracy; and we are ready to conclude that almost every Christian has at some season or other been impressed with the propriety and utility of such a measure. Christians cannot but love the image of God; and where they discover traces of that image, they cannot but love it as such; for this reason, complete union and communion are ardently and earnestly desired among Christians.

But amidst the most tender feelings of Brotherly and Christian love, we feel sensible that according to the present situation of things, it is impossible that a permanent union should take place upon gospel principles. And if Christians unite in full communion, ought it not to be upon the pure principles of the word of God, and not upon our mere fancies, desires, feelings or inclinations. For "*Except the Lord build the house, they labour in vain that build it.*" Notwithstanding, at the first glance, an open communion appears desirable; yet upon a fair investigation of the subject, if we minutely attend to the consequences resulting therefrom, we must conclude that the end would be very confusion; and instead of closing the breach, would widen it more and more. It is undeniably true that every sincere Christian Preacher will, and ought to preach such doctrines as he

believes to be true, and no other. He also ought most solemnly to impress the truths which he believes, on the minds of his hearers; if he acts otherwise he acts hypocritically, and cannot be called faithful. A man cannot at the same time, believe two contrary sentiments to be true; therefore every opinion which is opposite to that which he believes to be true, he must in course believe to be false; and if a man fellowship that which he believes to be erroneous, he must be a dissembler before God. For instance, one believes that the other preaches false doctrine, and yet will countenance and fellowship him in it; this must be to bid him God speed and in fact "*to be a partaker of his evil deed.*" We cannot see how such a fellowship can be sincere. We are told that Brethren of the Presbyterians, of the Methodists and of the Baptists, have actually ventured to unite in one common communion, have sat together to commemorate the death of the great Immanuel; yet according to the known tenets of each society, their Preachers (if faithful to what they profess to believe) must pointedly contradict each other. Our Presbyterian Brethren, according to the Westminster confession and Catechisms, hold to the doctrines of eternal unconditional election; justification through the imputed righteousness of Jesus Christ; and the certainty of the final perseverance of the Saints in grace. And is it not certain that those doctrines are by some on the other hand not only denied and contradicted, but condemned as dangerous errors? Surely every faithful Preacher is bound by the word of God to make head against false doctrine, heresies, &c. and to contend earnestly for the faith which was once delivered to the Saints. Now Brethren, how can such conflicting opinions dwell together in love? How can such jarring sentiments unite in the bonds of peace? Or how can there be a unity of spirit amongst such clashing tenets? Here we see one Preacher contradicting another's doctrine; one professor despising another's opinion: each with delight drinking in the doctrine of the favourite party; loathing and opposing the contrary doctrine, and yet agree that all may be right. Brethren it is impossible! The spirit of God cannot be the author of such contradictions. We are persuaded that every sagacious mind must discover at once the impossibility of the sincerity and permanency of such a union and communion. To see Baptists, Pedo-Baptists, Calvinists, and Arminians, all agreeing to disagree; all uniting to disunite; all contradicting each other in principle and in practice; and yet tacitly acknowledging each other to be in the right. Let us follow each society to the seat of Church government and observe how they exercise discipline there: Will not a Calvinist Church exclude an Arminian member for heresy? Will not an Arminian Church exercise the same power towards one of her members; if he should be unfortunate enough to embrace the doctrines of Calvin? If a member of the Pedo-Baptist Church, deny Pedo-Baptism, would he not be censured by his Brethren? Or if a Baptist Brother

should fall in with Pedo-Baptism, would he not be cut off from his Church? Indeed if they act otherwise, they act contrary to their known principles: But the novelty is, that these excluded characters may and will join that society which is of their own opinion, and meet their Brethren, who excluded them, in communion; this appears to us to be something like communion in excommunion, which would tend to subvert all government, rule and order in every society of Christians. In short, we admit that it is the privilege of every Christian society, to defend their own tenets, conform to their own order, govern their own members, and maintain their own communion, but we cannot see the propriety of open communion without the unity of the spirit. We believe Christ is one, Christians are one; and that the Bible is one complete system of divinity, and contains all that is necessary for Christians to believe and practise, in order to their union in this world, and their felicity in the world to come.—And if we be asked why there are so many jarring opinions in the world respecting of religion? We answer, we fear it is because men have left the plainness and simplicity of the scriptures; or have added thereto something of their own invention, one saying lo here! another lo there! and too many paying more attention to the Preacher than they do to the Bible. Upon the whole, we are constrained to believe that Baptism is a Christian duty; the voluntary omission of which is sin, and that sin is the transgression of God's holy law, and is a species of the works of darkness, with which we are to have no fellowship: moreover we believe that no character but a believer in Christ is a proper subject of Baptism, and that there is no other mode than that of immersion, which is agreeable to the plan laid down in the sacred volume of inspiration. We therefore conclude, (as we profess to have no fellowship with the unfruitful works of darkness, and as we believe that refusing to obey a command of Christ is sin,) that we should be guilty of sin if we were to sit down in open communion with Brethren of any other denomination professing Christianity, however dear to us. To conclude, we pray you Brethren to come out from among them that walk disorderly, and let your light so shine before men of every denomination, that they may see your good works and "glorify your father which is in heaven."

MINUTES

OF THE

TWENTY-FIFTH ANNUAL MEETING

OF THE

NORTH-CAROLINA CHOWAN

BAPTIST ASSOCIATION,

HELD AT

PINEY GROVE,

GATES COUNTY, NORTH-CAROLINA,

May 14th, 15th and 16th 1830.

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EDENTON:

PRINTED BY WILLIAM E. PELL,

At the Gazette Office.

1830.

MINUTES, &C.

FRIDAY, May 14th.

At 11 o'clock, A. M. the throne of grace was addressed and the introductory Discourse delivered by Brother Reuben Lawrence, from St. Matthew, vi. 33. *But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.* Brother James Delk concluded by exhortation and prayer.

The Association convened for business. Brother John Harrell prayed. Brother James Ross was chosen Moderator, and Brother John Peele assistant Clerk.

The Moderator gave notice, that all messengers from corresponding Associations, were considered members of this body, and requested them to enter their names with the Clerk.

Brethren J. Bouney, T. B. Creath and J. Daughtry ministering brethren from the Virginia Portsmouth Association were invited to seats with us.

Letters from the Churches were read, from which was exhibited the following account of the same.

ACCOUNT OF THE CHURCHES.

N. B. The names of ordained ministers are in small capitals—unordained are marked thus (¶)

Delegates designated by (*) were not present.

Churches, Counties & date when constituted.	MINISTERS & DELEGATES.	Baptised.	Rec'd by letter.	Restored.	Dismissed.	Excluded.	Died.	Total.	Funds.
Ahosky, Bertie, 1802.	GEO. WILLIAMS. ¶Segar Mitchel, James Hollomon, George Hollomon.	4				2	1	76	$ 1 00
Ballard's Bridge, Chowan, 1781.	MILES WELCH, JOHN JORDAN, ¶William White, John Jackson.	10	3		16	4	2	139	2 00
Bethel, Perquimans, 1806.	Charles W. Skinner, John Gatlin, Wm. C. Moore.	13						71	3 00
Capehart's M. H. Bertie, 1823.	¶William Pierce. John Hunter, John Morgan, J. D. Castelow.	1		1	5		3	101	1 50
Cashie, Bertie, 1789.	REUBEN LAWRENCE, ¶Jacob D. Rascoe, ¶Amos Rayner, Turner Carter.	18	2	3	3	5	6	375	2 50
Colerain, Bertie, 1789.	Solomon White, John Downing, James Ward.	1	1		2	2	1	253	1 50
Cool Spring, Gates, 1829.	¶Mills Piland, Jacob Odom, Thos. Hoggard, Willis Cross.*	2				3	1	66	1 00
Connaritsy, Bertie, 1798.	STEPHEN BAZEMORE, ¶Harvey White, Richard Williford,	8			3	4		122	1 50
Edenton, Chowan, 1816.	THOMAS MEREDITH, John Blount, Joseph Manning.	7	1	2	1	3	7	162	2 00

ACCOUNT OF THE CHURCHES CONTINUED.

Churches, Counties & date when constituted.	MINISTERS & DELEGATES.	Baptised.	Rec'd by letter.	Restored.	Dismissed.	Excluded.	Died.	Total.	Funds.
Elizabeth City, Pasquotank, 1786	Jer. Etheridge, John A. Shaw, ¶Jas. Nash, ¶W. Butler, Spence Sawyer.	2	7			6	3	98	$ 2 00
Holly Grove, Bertie, 1804.	Henry White, James White, Isaac F. Freeman.		2		2	4		56	1 00
Meherrin, Hertford, 1773.	Jas. Delk, Samuel Jordan Wheeler.	6	6		4	2	7	199	2 00
Middle Swamp, Gates. 1806.	John Harrell, Abel Savage, James Pruden.	9	1		1	1	1	152	2 00
North Banks, Currituck, 1824.	Not represented. Number stated as in 1828.							58	
Piney Grove, Gates, 1827.	¶Edward Howell, William Lee, Jethro Barnes.		6		3			49	1 50
Potecasey, Northampton, 1808.	Jas. Wright,* Christopher Cook, John Peele.	4			4	5	1	111	2 00
Powell's Point, Currituck, 1804.	Spence Hall, Caleb Forbes, Jacob Aydelot.		1	5	2	9	5	74	1 50
Providence, Currituck, 1826.	William Doxey, ¶James G. Hall, Isaac Baxter, Samuel Ferebee.	1	9		18	1	1	41	1 50
Ramoth Gilead, Pasquotank, 1809	¶Malachi W. Jones,* Joseph Stokely, John Koen.*	1			21	2	1	35	1 00
Roanoke Island. Currituck, 1807.	Malachi Corbell. Not represented—Number in 1828.							38	
Ross' M. H. Bertie, 1804.	James Ross, Aquilla Oxley, Charney Cail.		2		2	4		192	2 00
Sandy Run, Bertie, 1750.	Ezekiel S. Cox, Turner Horn.			1			4	119	1 50
Sandy Cross, Gates, 1828.	¶Quinton H. Trotman, Henry S. Spivey, Jethro H. Riddick.	8	12		2		1	73	2 00
Shady Grove, Currituck, 1829.	Mark Etheridge, Thomas Lee, jr.	2	8					25	1 00
Spence's M. H. Camden, 1829.	Carey Spence, Reddick Kelly, Shadrach Brite.*		2					21	1 00
Salem, Pasquotank, 1790.	Thomas Jordan, Aaron Fletcher, D. B. Pendleton.	2			1		4	60	2 00
Sawyer's Creek, Camden, 1790.	Joseph Foster, William Forbes, John Lamb.	3	1		6	3	5	79	1 50
Shiloh, Camden, 1757.	Evan Forbes, Enoch Dailey, John H. Wright.	5			1	5	8	233	2 00
Smith's Church, Northam'n, 1823.	William H. Hardy, Hardy Cobb.								
Yeoppim, Chowan, 1775.	Joseph C. Benbury,* Richard H Whidbee, Major Stepney.						1	37	1 00
	Grand Total,	110	64	23	98	67	66	3160	$46 50

Churches 30—Ordained Ministers 19—Unordained Ministers 13.
Added by Baptism 110—Total 3160.

The newly constituted Churches at Spence's M. H., in Camden County, and at Shady Grove, in Currituck County, were admitted into the fellowship of this Association.

A corresponding letter was received from the Virginia Portsmouth Association, together with 30 copies of their minutes. This Association appointed as messengers, Elders Simon Murfee, R. T. Daniel and R. B. C. Howell, and Brethren Carr Bowers and Wm. M. Jones. Elders Daniel and Murfee, and brother Jones were present.

Brethren S. J. Wheeler and T. Meredith, were appointed to write corresponding letters to the Neuse and Virginia Portsmouth Associations.

Brethren Joseph Manning, S. J. Wheeler and Chas. W. Skinner, were appointed to receive the contributions and settle with the Treasurer.

Voted, That the next annual meeting of this Association, be held at Cashie, Bertie County, to commence on Friday before the third Lord's-day, in May 1831.

Voted, That Brother Jeremiah Etheridge preach the Introductory Sermon, and Brother James G. Hall in case of failure.

The Circular Letter was reported, read and referred to Brethren Etheridge, Meredith and Daniel, together with the writer, as a Committee.

Arrangements for preaching: Brethren J. Foster, J. Delk and S. Bazemore, were appointed to preach on Saturday, and Brethren J. Etheridge, S. Murfee and R. T. Daniel, on Lord's-day.

Brother Daniel preached this day to an attentive congregation.

Voted, To adjourn to half past 8 o'clock to-morrow. Prayer by Brother Meredith.

SATURDAY, May 15th.

Met according to adjournment. Brother Robert T. Daniel prayed.

Brother S. J. Wheeler reported a corresponding letter to the Neuse Association, which was read and adopted. Brethren Thomas Meredith, Reuben Lawrence, James Delk and Amos Rayner were appointed messengers, and 25 copies of our minutes were directed to be presented to this Association.

Brother Thos. Meredith reported a letter to the Virginia Portsmouth Association, which was read and adopted. Brethren Thos. Meredith, John Harrell, James G. Hall, William Doxey, Charles W. Skinner, Edward Howell, John Blount and Samuel Ferebee, were appointed messengers, and 25 copies of our minutes were directed to be presented to this Association.

The committee appointed to examine the Circular Letter, made their report, recommending its adoption, which was concurred in by the Association.

Voted, That Brother Thomas Meredith be appointed to write the next Circular letter on the duty of Churches, in supporting the Gospel Ministry.

The church at Cowenjock having recently assumed an attitude of decided hostility to the sentiments and the measures of this Association, which she has manifested, by declining to represent herself in the present meeting of the body, by endeavoring to make divisions in neighboring churches, and by various other acts not less expressive of her spirit and determination;—It is therefore resolved, that the said Church be no longer considered a member of this Association.*

Resolved, That the clerk be instructed to insert in our minutes, such extracts and facts selected from the letters of the churches as may be useful and interesting.

As it is not generally known that Wm. J. Newborn is under sentence of excommunication, as he has been in the habit of denying the fact, and has in one instance at least, attempted to preach among the churches: It is therefore deemed proper to apprise the churches that the said Wm. J. Newborn is not a member of the Baptist Church.

The committee appointed to receive contributions and settle with the Treasurer made the following report, which was concurred in:

The Association,

To James G. Hall, Treasurer, Dr.

To cash paid for printing minutes,		$30 00
" do. paid for transcribing and preparing the same for the press and superintending the printing,		15 00
		$45 00
Contra, Cr.		
By balance in hand last year,	$83 65	
" Present contributions,	46 50	
		130 15
Balance in the hands of the Treasurer,		$95 15

Resolved, That the churches composing this Association, be requested to make known in their next letter to this body, their opinions, as to the propriety or impropriety of laying off the Association into *three districts*, so that the annual meetings of the Association shall be held alternately in each of these districts.

Resolved, That a committee of one be appointed in each Church, to inquire what copies of the Minutes of this Association can be found and what subscribers to the publication of the same, in one neat volume, can be procured in the bounds of the Churches.† The following brethren

*This church is composed of about 100 members with two ministers, Elders Samuel Tatem and Foster Jarvis.

†If 1000 subscribers can be obtained to the above work, it will cost about fifty cents a volume.

were appointed to carry the above resolution into effect in their respective churches, viz: James Holloman, Wm. White, Wm. C. Moore, John D. Castelow, Solomon White, Turner Carter, Jacob Odom, Lodewick Jenkins, Thos. Meredith, Wm. Scott, James S. Mitchell, James Delk, James Pruden, Matthias Toller, Edward Howell, John Peele, Caleb Forbes, Isaac Baxter, Malachi W. Jones, Malachi Corbell, Aquilla Oxley, Turner Horn, Jethro H. Riddick, Thomas Lee, Jr., Carey Spence, Thomas Jordan, Joseph Brown, Enoch Dailey, Hardy Cobb and Rich'd H. Whidbee.

Resolved, That this Association cordially approve of the formation of the Baptist Convention of this State, recently organized at Greenville, and zealously patronize its objects.

Resolved, That this Association respectfully recommend to the churches composing this body, that they take into special consideration the claims of the Baptist Convention recently organized in this State, and patronize its objects according to their several abilities.

Resolved, That this Association earnestly recommend to the churches composing this body, to organize and support Sunday Schools, in their respectrve neighborhoods, for the moral and religious education of the rising generation.

Whereas the practice of drinking ardent spirits has long been too prevalent in our community—

It is therefore resolved, That the churches composing this Association, be requested to endeavour to suppress this practice as far as their circumstances shall afford them opportunity.

Resolved, That Brother James G. Hall be requested to prepare a Biographical Sketch of the life of Brother Joshua Skinner lately deceased, to be attached to these Minutes.

Voted, That our Clerk have 1000 copies of our minutes printed and distributed among the Churches.

The business of the Association being completed—the concluding prayer was offered by brother James G. Hall.

NOTE.—Owing to my indisposition nearly ever since the Association, and to the delay and difficulty of procuring the necessary materials, I have not been able to prepare a Biographical Sketch of the life of our late Brother Joshua Skinner for publication, with the Minutes of this Association. Any useful and interesting information that our brethren and the friends and relatives of Brother Skinner, can give, calculated to illustrate his life and character, will be thankfully received.

June 30th, 1830 JAMES G. HALL.

LORD'S DAY, May 16th.

Brother Murfree introduced the services of the day, and preached from Rev. chap. ii. latter clause of 10th verse. *Be thou faithful unto death, and I will give thee a crown of life.*

Brother Delk preached from Zechariah, chap. xiii. verse 7. *Awake, O sword, against my shepherd and against the man that is my fellow, saith the Lord of hosts: smite the shepherd and the sheep shall be scattered; and I will turn my hand upon the little ones.*

Brother Etheridge followed by delivering an impressive discourse from St. John xxi. 16 v. *Lovest thou me.* Brother Delk concluded the services of the day by prayer. The congregations were large and the word faithfully dispensed. May it be the "*savour of life unto life,*" to those who heard it.

A DIGEST

OF THE LETTERS OF THE CHOWAN BAPTIST ASSOCIATION FOR 1830.

Ahosky.—This church continues to enjoy the labours of brother Geo. Williams. There have been a few added by Baptism, and the Church enjoys peace and harmony, but the prospect of a revival is not flattering.

Ballard's Bridge.—This church of which brother Welch is pastor, has gradually increased, and ten have been baptized the past year.

Bethel.—This church has been blessed with great peace and harmony, and a pleasing attention to religion. Brother R. T. Daniel has preached for them a part of the year with encouraging prospects of success, and at present they enjoy the labours of Brother Meredith. For about three years this church has received a gradual increase, during which time about forty have been baptised, thirteen of whom have been baptised this last year.

Capehart's M. H.—This church has no pastor, but brother Lawrence has preached for them statedly. They enjoy union with each other, but the state of religion is low and spirtual languor seems to prevail.—They have decreased in number.

Cashie.—The labours of brother Lawrence the pastor of this church, appears to have been blessed. This is the largest church in the Association, and there appears to be an increased attention to religion. Eighteen have been baptised.

Colerain.—This church has experienced "some of those trials and persecutions, to which all christian churches are more or less subject. "We thank our heavenly Father that we have been enabled to sustain them with firmness and a holy resignation, by adhering to a good discipline; and finally to lift up our heads and say *peace* and *harmony* are restored." They appear to feel interested for the salvation of sinners, and manifest a firm and decided adherence to the cause of Christ. They ask the prayers of their brethren for themselves and the churches of Christ, that *they* may be enabled to *resist* the numerous *efforts* of the wicked one, to introduce heresies among them, and pervert the truths of the Gospel.

Cool Spring.—The revival at this place has subsided. They have had some difficulties to encounter, but hope that there are some as in Sardis "who walk in white."

Connaritsy.—Brother Bazemore is pastor of this church. They complain of being "cold and dull," and of having nothing of importance to communicate.

Edenton.—Brother Thos. Meredith, pastor. "The word and ordinances of the Lord's house have been regularly administered, and they have

dwelt together in the bonds of unity and fellowship." They cordially approve of the Baptist Convention of this State, and recommend its objects as worthy of patronage and as calculated to bring about a more acceptable state of things among our denomination in North Carolina.

Elizabeth City.—Brother Doxey has laboured with this church statedly. The revival seems to have subsided, and they say "we have nothing of a pleasing nature to communicate." They ask the prayers of God's people.

Holly Grove.—The church at this place has decreased in number this year, and they say "we have had many serious difficulties to encounter, and we are yet, labouring under some of them; brethren pray for us, that divisions and contentions may cease among us, and that love and union may abound."

Meherrin.—Brother James Delk has been settled as their pastor the present year. They value the privileges of the Association, and say "that the method of epistolary communication, if rightly persevered in, is no doubt productive of the most beneficial results. How it delights the soul of every true lover of Christ, to hear of the advancement of his Church on earth, and to anticipate the glorious era 'when all shall know the Lord.' How it draws forth our sympathies, to hear of the depressions, of some of the crosses, difficulties and trials of others. How do they edify us with recitals of the Lord's goodness in bringing churches out of difficulties, which threatened almost to merge them in destruction; and which serve as beacons to guide our way safely to the haven of eternal repose." They rejoice that "*the Bible is circulating rapidly —Sunday Schools flourish—the Tract Society's cause is progressing— Temperance advancing and the Missionary spirit increasing.*" They request the Association to unite their "collected wisdom" and influence to suppress the use of ardent spirits.

Middle Swamp.—Brother John Harrell is the pastor of this church. Their letter says "we have nothing very important to communicate, the revival has subsided to a considerable extent, and we have received few by baptism; but we are at peace with each other and feel that it is good for brethren to dwell together in unity." They solicit ministering brethren to visit them.

North Banks.—This church has not been represented by letter or delegate for the last two years, and we fear that an awful state of coldness and lukewarmness exists among them. We hope they will represent themselves next year.

Piney Grove.—The revival has subsided, but their letter says "we have many marks of the Divine favour—entire peace and harmony exists, and much life and enjoyment in religious duties, are manifest; accompanied with increasing desires for pure devotion and complete subordination to the will of God."

Potecasey.—Brother James Wright is pastor of this church. They mourn over the state of religion among them. They say "happy seasons we have witnessed in days that are past, but Alas! we have to mourn and say in the secret of our hearts, are these soul animating seasons gone to return no more?" Their meetings are pretty well attended, and they ask the prayers of the brethren for an outpouring of the Spirit of God upon them.

Powell's Point.—Brother Jeremiah Etheridge has become the pastor of this Church during the present year. "It is with sorrow" they say, "that we acknowledge, that we have had a long wintry time. The poisonous sentiments of the Kehukee Association, have been diffused among us, and the church at Cowenjock has been deprived of the fellowship of our churches (composing our Union Meeting) for adopting them. They lament that they have been compelled to exclude some of their members for adopting and *endeavouring* to propagate these pernicious sentiments, in such a manner as to sow the seeds of discord in the church.

Providence.—Brother William Doxey pastor. This church has enjoyed much peace and harmony. Their letter says "our hearts have been pained to see the church at Cowenjock embrace the sentiments of the Kehukee Association—sentiments contrary to the word of God, and calculated to destroy the peace and harmony of the churches. By these sentiments *brethren* have been arrayed against each other—parents and their children have been prevented from commemorating the love of their dying Saviour *together*, and others have been driven from the bosom of that church, to others, for the purpose of enjoying that *freedvm* of *opinion* and *liberty* of *conscience* which had been denied them there.—Elders Samuel Tatem and Foster Jarvis members of that Church, are zealously engaged in the propagation of these sentiments.

Ramoth Gilead.—With this church it is a "cold and wintery" time.—They are cast down but not in despair and manifest a desire to be visited by ministers of the Gospel. They have dismissed 21 of their members to constitute a church at Spence's M. H.

Roanoke Island.—Brother Malachi Corbell is pastor of the Church at this place. For the last two years they have not represented themselves in the Association; but we hope they have not forgotten, that they are members of the Chowan Baptist Association.

Ross' M. H.—This church enjoys the labours of Brother James Ross. They lament the coldness and lukewarmness that exists among them. They have decreased in number.

Sandy Run.—The letter of this church says, "It is a cold time with us, we have the gospel preached statedly by Elder Wright, but see no signs of a revival." They have decreased in number and ask the prayers of the brethren.

Sandy Cross.—This church enjoys the labours of Brother Jeremiah Etheridge statedly. The revival has gradually subsided; and their let-

ter says "we have witnessed a time of joy mingled with grief. We are sometimes made to weep and then to rejoice over our sad disappointments; yet, by the help of God, we have been enabled to encounter these things, and to contend for the faith once delivered to the saints."

Shady Grove.—This church was constituted last year. They enjoy the labours of Brother William Doxey statedly.

Spence's M. H.—The church at this place was constituted last year. They have experienced no additions, but they are united together in love.

Salem.—Brother Doxey has laboured statedly with this Church, which still continues to be united in love. They have lost by death, two useful and pious brethren, William Wilson and Robert H. Butcher. The former of whom, had long been a Deacon of the Church, and by his piety and zeal, had "purchased to himself a good degree and great boldness in the faith which is in Christ Jesus."

Strayer's Creek.—Brother Joseph Foster has been settled as the pastor of this church the present year. They lament their lukewarmness and say "that iniquity abounds and the love of many is waxing cold."

Shoal.—Brother Evan Forbes became the pastor of this church during the last year. This is a large church, but coldness and lukewarmness prevail, and their number has decreased since the last Association.

Smith's Church.—Brother Wm. H. Hardy is their pastor. This church has decreased in number and complain of the low state of religion among them.

Yeoppim.—Brother John Jordan preaches statedly for this church. This church has for some time been in a low and feeble state, and the dreary winter still continues—they are cast down but not in despair. They ask the prayers of the Brethren.

REMARKS.

It has been with difficulty, that we have made out the above Digest, as many of the letters of the churches, were not sufficiently explicit with regard to the true state of religion among them. It is particularly requested, that each church will give the state of religion among them, and give a *correct statement* of the number of their members. It will be found by comparing the minutes of the present with those of the last year, and making the necessary allowances for increase or decrease, that the number reported in several of the churches is incorrect.

The letters pourtray a gloomy and melancholy state of religion within the bounds of the Association, and very few have been baptised.—The cloud which hovered over us in years past, and distilled upon us some mercy drops, which refreshed our hearts and revived our graces, has been succeeded by times of trial, of coldness and of lukewarmness, so that about one half of our churches, have decreased in number, more

or less, the past vear. "We notice this fact with emotions of grief. We know but too well, that it must be traced to a cause which involves our own delinquency; a delinquency, the more inexcusable, inasmuch as it has been preceded by signal displays of divine grace in the effusion of the Spirit, and in the conversion of souls. And we should not only perceive, and acknowledge with penitence, our failure in duty, but we should feel it, and feel it so deeply, as to be led with fervent and wrestling hearts, to the throne of Him with whom is the residue of that Spirit, which convinces of sin, of righteousness, and of judgment."

CIRCULAR LETTER.

BELOVED BRETHREN,

As we hear of few revivals of religion, we have thought that it would not be improper, to address you on the subject of *coldness and lukewarmness* in the duties of religion.

This state of feeling so contrary to the spirit of the Gospel, not unfrequently succeeds revivals of religion, and it generally prevails most in those churches, where discordant feelings exist among brethren. Often, indeed, the spirit of religion is forgotten in an ill-timed zeal to propagate particular tenets, and to force upon our brethren our own dogmatical opinions. Some of us have felt and many of us have witnessed, the melancholy effects of this state of mind.

When a *lukewarm* spirit begins to prevail, like a little leaven, it soon diffuses itself through the whole lump; or more fitly, like poison mingling with the blood, it circulates through the whole system producing disease and death. When it pervades the course of christian duty, the closet becomes tiresome, meditation unprofitable, prayer irksome, and the sanctuary looses its power to charm the soul and lure the heart to Heaven—and the heart is dull and the hand slow to perform the duties of christian benevolence.

We need not tell you that this spirit exists among us:—it is what we all know; but to *ascertain its cause, shew its inconsistency, and prescribe the means of recovery*, is a task not so easily accomplished.

1. The cause of *coldness and lukewarmness.*

One of these causes and by no means an inconsiderable one, arises from the neglect of private prayer. This duty is the life of religion, and produces a frame of mind corresponding in some degree, to that Being whom we address, and a conformity to the spirit of that Gospel, by which we are influenced.

The individual who maintains a secret intercourse with God, naturally, searches his own heart and cultivates that "humble and contrite spirit," which the Saviour has promised to crown with *his* blessing. In the performance of this duty, no inducement can be presented for insincerity, as our intercourse is with that Being who knows the very secrets and intents of our hearts: and as we are assimilated in some degree, to the objects with which we associate; it is impossible for us to hold communion with God, and at the same time possess a spirit so much opposed to the requirements of his Gospel. So soon therefore, as the world prevails over us, the spirit of devotion dies within us; and as its natural consequence, the duties of the closet are neglected, and if perchance we approach the hallowed spot, where we were wont to pour out our souls to

God, it is with feelings painful to us and offensive to Him:—if, indeed, we bow the knee in prayer, the world intrudes itself upon our devotions, and leaves nothing but the polluted expressions of our lips as an offering to God.

When this spirit gains the ascendancy over us, it displays itself by a preference of irreligious company. In times of revival and when we enjoy the religion of Jesus in an eminent degree, the society of the saints are our chief delight, and often when we are recounting his mercies and adoring His goodness, the flame of devotion kindles within us, and we enjoy the pure pleasures of christian intercourse; but as a lukewarm spirit approaches, these feelings subside, and this disposition disappears, and that society becomes *irksome* and unpleasant, which was once the joy and comfort of our hearts, and the theme of religion is exchanged for the mere pleasures of social intercourse. Often, indeed, even the drapery of religion is not retained, and the world gains the ascendancy over our hearts and actions.

This languor is also succeeded by a neglect of the house and ordinances of God, and a cloudy day or an unpleasant feeling, presents a sufficient excuse for the neglect of the sanctuary of the Lord. It is humiliating to see how eager men are in the pursuit of the world, what difficulties they encounter and what obstacles they surmount in the pursuit of pleasure, wealth or fame, and to contrast *their zeal* with that of *some professors* of religion in the cause of Christ. At such a spirit and at such conduct, infidelity rejoices, and a heathen would suppose, that Heaven was not worth obtaining.

It is true, that the *lukewarm* professor may be zealous for some of the appendages of religion, and may do much to advance a particular opinion or set of opinions, while at the same time, he may be languid, lukewarm, and indifferent as regards the progress of religion itself. He may contend for the trappings of a party, and yet be entirely negligent as to the spirit and advancement of the Gospel. Often, indeed, the cause of God and the good of souls is forgotten, in the unhallowed warfare for the mastery, and every other spirit prevails, "envying, backbiting, evil speaking, evil surmises, railing and accusations," instead of being "kind hearted one toward another, and forgiving one another, even as God for Christ's sake hath forgiven us."

2. The inconsistency of a cold and lukewarm spirit.

It is inconsistent with the character of God. When we contemplate his attributes, his omniscience, omnipotence and omnipresence, his mercy, his goodness and his long suffering towards us, we are lost in wonder and admiration; and is the gratitude of a cold and lukewarm heart, all that we can render to the majesty of Heaven? We delight to honor the mighty men of the earth, and shall we fold our arms and sit down quietly when we have only offered to the Lord of All, the incense of a cold and

languid heart? He has claims upon us, which we cannot gainsay or resist. He requires of us the whole "heart," and will He not spurn us from his presence, "laugh at our calamities and mock when our fear cometh," when he shall look down from Heaven, and behold our ingratitude and the lifeless devotion of our hearts? His perfections, his love, his justice and goodness all conspire to exalt our ideas of His character, and can such a spirit be consistent with his nature, and with the duties which we owe to him. Had our Saviour possessed such a lukewarm spirit toward us, as we too frequently manifest to Him, would he have left the glory and felicity of Heaven, and became the babe of Bethlehem, would he have sweated drops of blood in Gethsemane, or would he have suffered on the cross for our salvation, and is such a spirit all that we can render for such a sacrifice and for so many blessings? And can we reconcile such a frame of mind as this, with the duties which we owe to him as our Redeemer? What must have been our situation, if He had not been mindful of us; no eye could have pitied us, and no arm could have wrought deliverance; but by His power, we are restored not to a Paradise below, but to a state of felicity more complete and more durable in its nature. And can we reconcile a lukewarm spirit with such love and such blessings as these. The scriptures are not silent on this point, they have given us rules to guide us in the way to Heaven, and have shown us that such a spirit is altogether inconsistent with all the duties of Religion.

In prayer, how unavailing must be our devotions when accompanied by this spirit. Can we expect that God will have respect to our offerings, when we manifest so much indifference in laying our wants before Him? Will they not rather be burdensome to ourselves, and instead of receiving the blessings of Heaven, shall we not grieve the Holy Spirit, and pull down upon our own souls the fruits of such unhallowed devotions.

While under the influence of a lukewarm spirit, we cannot expect to derive consolation or instruction from the word of God, nor from any of the duties of religion, for (in the language of scripture) we had as well expect to gather grapes of thorns or figs of thistles, as to expect the peacable fruits of righteousness from such a spirit.

Again. it is improper with reference to futurity. Can an individual whose everlasting happiness or misery, depends upon the improvement of the present life, manifest so great an apathy in the concerns of his soul? or is the soul of so little value, that its happiness or misery is of so little consequence, as to justify us in its entire neglect, or in so much indifference on a subject of such moment? Who can contemplate eternity without being filled with wonder and astonishment; or who can compare time with eternity, without shuddering at the thought of being lukewarm as to his future destiny.

3. The means of overcoming this state of mind.

This will be a work of no small magnitude, and one which we cannot expect to accomplish without the aid and assistance of the Holy Spirit. Yet, in this, as in other cases, God works by means, which he has devised and which are agreeable to his will.

In scripture we are exhorted "to repent and do our first works," and to "humble ourselves under the hand of God," that he may exalt us in due time. We should therefore *consider*, how offensive such a situation must be in the sight of God. Can there be a situation more to be dreaded, than by our lukewarmness, to expose ourselves to the displeasure of Heaven. In the word of God it is declared Mat. xii. 30 v. *He that is not with me, is against me; and he that gathereth not with me scattereth abroad*," and if God thus judges, in what light will he look upon the lukewarm professor. Will He regard him as a friend or denounce him as an enemy? The testimony of St. John decides the point, Rev. iii. v 15. *I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth.*

We should also consider, how ungrateful such a state of mind must be towards that Saviour, who bled and died for sinners. In contemplation of His atonement, how offensive must this spirit be in the sight of God; well may we exclaim with the poet,

"Great God, and shall we ever live,
At this poor dying rate;
Our love so faint, so cold to thee,
And thine to us so great."

Could angels weep, they would drop the tear of commiseration, to behold that man, who returns the love and compassion of a bleeding Saviour with a lukewarm look. Could the harmony of Heaven be interrupted, at such a spectacle as this, saints and angels would lay aside their harps, to weep over the degeneracy of human nature.

The most effectual means to overcome this spirit is again to betake ourselves to *prayer*; in order to do this properly, we should consider the nature and use of prayer and the nature of that being, to whom our supplications are addressed. On these points, many are deceived; with such, prayer is not the aspirations of the soul to God, but the mere form of worship—its nature is not to hold communion with God, and invoke the blessings of Heaven upon our souls, but to quell the forebodings of conscience and to form a subterfuge for the performance of duty. Such supplications are not likely to be beneficial, as they are not accompanied with exalted views of the character of God nor with correct and humble views of the awful depravity of the human heart. Therefore, that our prayers may be acceptable to God and beneficial to our souls, we should cultivate a deep and thorough acquaintance with our own hearts and should place our entire dependence upon Christ as the only means of recovery.

"*Acquaint thyself with God and be at peace*," is a truth that cannot be too often inculcated, and it is in answer to prayer uttered with deep self-abasement and humble reliance on the Saviour of sinners, that we often gain this acquaintance and are at peace with God. Self examination and meditation are also duties particularly incumbent upon us—"*Know thyself*" is a maxim that cannot be too frequently urged upon us. Sin is so deceptive and finds so many lurking places in the heart, that it requires a thorough acquaintance with ourselves, to enable us to drive it from these strong holds, and to ascertain the true relation in which we stand to God. The heart is so deceitful that it requires a correct knowledge of ourselves, to ascertain when "*the love of Christ constrains us*" or when we are actuated by a false and ill-timed zeal. Many it is to be feared, mistake the shadow for the substance and display a zeal for the success of a party, while the success of the Gospel itself is lost sight of.

Again, meditation on the attributes of God, and on the truths of his word, produce more exalted views of his character and of the requirements of the Gospel; and as we partake, in a greater or less degree, of the objects, with which we associate, so in this duty, we shall become more assimilated to the objects of our contemplation and to that Being with whom we hold sweet converse.

In conclusion, we would say to the luke warm professor, look at the influence of your example. From your conduct many conclude that religion is an unmeaning profession and that in reality, there is no truth in the doctrine that the christian is a "*new creature*" in Christ Jesus. By your example, christians are grieved and discouraged and sinners are confirmed in a course of conduct destructive of their own souls. Look with what superstitious zeal the poor Heathen worship their Gods of wood and stone and with what diligence the Infidel scatters his poisonous sentiments, and does not their conduct reproach you for your coldness and lukewarmness in the cause of Christ. Can you contemplate the love of the Saviour to a lost and ruined world and still feel unmoved and indifferent? Oh! go to Gethsemane and to Calvary and reconcile, if you can, your lifeless devotions with his sufferings and his atonement. With humiliation of soul, with deep repentance and with a wrestling heart, fly to a rich throne of Grace and supplicate the blessings of Him, who is able to revive the work of Grace in your soul, and stay not your inquiries, your tears and your entreaties, until your heart shall melt with love to God and you shall again rejoice in the light of his countenance.

JAMES ROSS, *Moderator.*

JAMES G. HALL, *Clerk.*
JOHN PEELE, *Assistant Clerk.*

MINUTES

OF THE

TWENTY-SIXTH SESSION

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD AT

CASHIE MEETING HOUSE,

BERTIE COUNTY, NORTH-CAROLINA,

ON

the 13th, 14th and 15th days

OF MAY,

1831.

EDENTON:

PRINTED BY WILLIAM E. PELL,

At the Gazette Office.

1831.

MINUTES, &C.

Friday, May 13th.

The delegates having generally assembled at the time and place appointed, and Bro. J. ETHERIDGE* having failed to attend, Bro. G. M. THOMSON, by request, preached the Introductory Sermon from I. Cor. 10. 4,—after which the services were closed by prayer by Bro. S. WAIT.

The members of the Association having taken their seats, and the meeting having been opened by prayer by Bro. J. HARREL,—Bro. JAS. ROSS was chosen Moderator, and Breth. S. J. Wheeler and A. Spivey were appointed assistant Clerks.

Messengers from corresponding Associations, and other visiting brethren, were invited to take seats and participate in the deliberations of the occasion.

Bro. S. PATRICK, member of a church in Tyrrell County, and Bro. S. WAIT, General Agent of the N. C. State Convention, were requested to resume worship at the stage.

The meeting having been organized, the letters from the churches were read, a synopsis of which may be seen on a subsequent page.

Two churches recently constituted, one called, *Sound Side*, and the other, *Little Alligator*, both situated in Tyrrell County, having petitioned for admission into this body, and satisfactory information having been afforded respecting their "faith and order," were unanimously admitted as members of the Association.

On motion, *Resolved*, That it be a standing regulation of this Association that, whenever application shall be made by any church for membership with this body, a committee of *three* shall be appointed, to investigate the doctrinal sentiments, external circumstances, &c. of the applicant, and report the following day.

Bro. A. Spivey was appointed to prepare a letter of correspondence for the Neuse Association—and Bro. S. J. Wheeler, a similar communication for the Virginia Portsmouth Association.

The Circular Letter having been called for, Bro. MEREDITH, who had been appointed to compose one, stated that, for various reasons, (which he mentioned) he had not prepared a communication on the subject specified in the appointment;—but proposed, with the consent of the association, to read an essay on another subject, which had been written for a different occasion, and which he thought might be offered as a substitute for that first contemplated. This paper having been read, was referred to a commit-

*The names of ordained ministers are printed in small capitals, and those of licentiates in italics, (except in the Synopsis,) where the latter are marked thus †

tee of Brethren JAS. ROSS, JNO. HARREL, JAS DELK, JAS. G. HALL, and G. M. THOMSON, in connexion with the writer, who were requested to report to-morrow.

Breth. HARREL, DELK and *Trotman* were appointed to preach to-morrow; and Breth. WAIT, THOMSON and MEREDITH on Lord's day.

On motion, *Resolved* unanimously that, a committee be appointed to enquire into the cause or causes of the present depressed state of Religion, prevailing generally among the Churches composing this Association;—and to enquire further, whether any means can be employed, in addition to those already in operation, calculated, with the blessing of God, to bring about a more eligible state of things:—and, *Resolved further*, that Breth. HARREL, WAIT, ROSS, DELK, Halsey, Peele, HALL and MEREDITH be that committee and report to-morrow.

Resolved, That Brethren HARREL, LAWRENCE, DELK, CORBELL and Manning be a committee to visit the Church at Spence's Meeting-House, enquire into the circumstances of their situation, and the causes why they have not represented themselves in the present meeting of this Association, and report at the next session.

On motion, *Resolved*, That the association adjourn until 9 o'clock to-morrow morning.—The meeting was closed by prayer by Bro. MEREDITH.

Saturday, May 14th.

The delegates met agreeably to adjournment, and the meeting was introduced by prayer by Bro. *W. Butler.*

Bro. A. Spivey, in compliance with the appointment of yesterday, presented a letter of correspondence for the Neuse Association, which was approved and ordered to be transmitted to that body at their next session, in connexion with 30 copies of our Minutes. To this Association, Breth. JAS. DELK, J. D. RASCOE, R. LAWRENCE, A. Spivey, T. Carter and T. MEREDITH, were appointed messengers.

Agreeably to the appointment of yesterday also, Bro. S. J. Wheeler presented a similar communication for the Virginia Portsmouth Association, which was likewise approved, and ordered to be sent, with 30 copies of our minutes, to the next session of that body, about to be held on Saturday before the fourth Lord's day in the present month, at South Quay Meeting-House, Nansemond County, Va. To this Association, Breth. J. HARREL, JAS. DELK, John Blount, A. Spivey, Chas. W. Skinner, H. A. Skinner, S. J. Wheeler, Jos. Manning and T. MEREDITH, were appointed messengers.

The Committee on the circular letter having been called on to report, Brother M. stated that, apprehending some diversity of

sentiment respecting the communication which had been submitted yesterday, and deeming it inexpedient to originate a debate, which, under existing circumstances, could promise but little utility,—he had, with the concurrence of those members of the committee whom he had been able to see, thought it proper to withdraw the paper which had been proposed;—and to suggest the expediency of publishing the report of the committee on the present state of religion, in place of a regular circular. This report was approved;—the design of publishing a circular in the ordinary form, on the present occasion, was abandoned;—and in compliance with the preceeding suggestion it was agreed that the report of the committee on the state of religion, should be published in full.

The committee on the state of Religion having been requested to report;—one of their number stated that, in consequence of the shortness of time which they had been allowed, in connexion with other impediments, they had not been able to prepare a *written* report.—He then related *verbally*, and in behalf of the rest, in substance the result of their inquiries. This verbal report was approved, was referred to Bro. Meredith to be digested and written out, and was ordered to be published with the minutes for the benefit of the churches.

In compliance with the suggestions of the report mentioned above, and which may be found in connexion with these pages—the following resolutions, relating to the subject, were then unanimously adopted:

As the habitual use of ardent spirits among the members of churches connected with this body is deemed hurtful to the morals of society and detrimental to the interests of religion, therefore,

Resolved, That the churches composing this asssociation be earnestly recommended to constitute Temperance Societies, on the Total Abstinence Principle, to be composed of such persons whether professors of religion or not, as shall see proper to support them.*

Inasmuch as it is believed that the languishing state of the churches is partly owing to neglect in relation to the moral and religious instruction of the rising generation, therefore,

Resolved, That the churches composing this body be recommended to originate and patronize Sunday Schools for the instruction of the youth connected with their respective congregations.

As it is confidently believed that a more general and correct knowledge of the interesting movements of the age, and particularly of what God is doing for the enlargement and establishment

*It is gratifying to state that out of 56 delegates who were present at the time, 40 signified their determination to abstain entirely from the use of ardent spirits themselves, and to exert their influence to induce others to do the same.

of his church, would greatly tend to animate the piety and enkindle the zeal of the disciples of Christ, therefore,

Resolved, That the brethren connected with this association be recommended to patronize the Christian Index, the Religious Herald, and the Christian Watchman.*

Inasmuch as a neglect of family religion is supposed to prevail to a very serious extent among our churches, and as such neglect is deemed not only prejudicial to the cause of Godliness, but wholly incompatible with the christian profession, therefore,

Resolved, That the churches constituting this association be requested to enforce upon heads of families connected with their respective bodies, the solemn importance of a punctual and conscientious attention to this branch of religious duty.

As the number of our preachers is small, and opportunities for regular preaching are unfrequent, therefore,

Resolved, That the churches composing this association be requested to hold meetings for prayer, reading the scriptures &c. &c. on every Lord's Day on which they shall not be favoured with the services of a regular minister of the gospel.

Bro. Wait, General Agent for the N. C. State Convention having, by request made an interesting communication respecting the objects, the prospects, the principles, &c. of that institution, therefore,

Resolved, That the churches connected with this association be recommended to form Primary Societies to aid the designs of that body, and to be composed of such persons, whether members of churches or not, as shall see proper to contribute to their funds.

On motion, *Resolved*, That Thursday before the fourth Lord's day in July next be observed by the churches composing this association, as a day of humiliation, fasting, and prayer, with special reference to the present languishing state of religion among us, and with a view, with the blessing of God, to a more improved and eligible condition of things.

On motion, *resolved*, That Bro. Meredith be requested to publish the proceedings of this association from its origin down to the present period, connected with such additional facts as can be obtained, and as shall, in his judgment, render the whole a concise and serviceable history; and further, that Bro. M. be requested, agreeably to his own suggestion, to assume the pecuniary responsibilities arising from this publication; and also, that the brethren appointed for the purpose, at the last session, be requested to exert themselves to increase the number of subscribers to the above volume, and transmit the result as early as possible to the publisher.

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*The Christian Index is published in Philadelphia—the Religious Herald in Richmond,—the Christian Watchman in Boston—any one of which it is believed can be obtained for about $2 or 2 50 annually, if payment be made in advance.

As it is highly important that those who maintain the same "faith and order" should possess a convenient *manual*, containing their confession of faith,—Rules of church Government, &c &c., therefore,

Resolved, That each church connected with this body be requested to send one delegate, the whole to assemble at Sandy Cross, on Friday preceding the second Lord's Day in Oct'r next, then and there to constitute a *Convention* for the purpose of forming Articles of Faith,—a system of Church Government,—Rules of Conference,—a Form of Church Covenant,—Directions to be observed at the constituting of Churches,—the Ordaining of Ministers, &c.—all of which to be submitted to the Association at the next session:—and if approved, to be published in a cheap volume for the use of the Churches.

Inasmuch as the Churches, in compliance with a proposition stated in the Minutes of the last year, have decided in favour of a division of the section of country included within the bounds of this Association, therefore,

Resolved, That the act of dividing the said region into the prescribed parts, the fixing of the limits of those parts, and all other necessary arrangments connected with the matter, be referred to the Convention, provided for in the preceding resolution.

As the time heretofore allowed for the session of this Association is manifestly too limited for the transaction of business ordinarily claiming attention, therefore,

Resolved, That the session of this body commence, in future, on *Thursday* and adjourn as before.

The committee appointed to receive the contributions of the Churches—settle with the Treasurer, &c. made their report, which was approved, and which will appear on a subsequent page.

The following Query was submitted: "Should members of our Churches, who purchase lottery tickets, be regarded as proper subjects of Church Discipline?" The answer was unanimously in the affirmative.

Bro. JAS. ROSS was appointed to furnish the next circular letter; and also to prepare a brief memoir of Bro. JAS. WRIGHT, deceased.

Resolved, That Bro. T. Meredith be requested to prepare the proceedings of the present meeting for the press, and superintend the printing and distribution of the same.

Resolved, That the next session of this Association be held at Powell's Point, Currituck County, on *Thursday* before the third Lord's Day in May, 1832:—And further, that Bro. T. MEREDITH be requested to preach the Introductory Sermon; and in case of his failure,—Bro. *Q. Trotman.*

The meeting was concluded by a brief exhortation by the Moderator, and by prayer by Bro. S. Wait.

Lord's Day, 15th May.

The stage was occupied by Breth. THOMSON and WATT who successively addressed a large and orderly assembly. At the close of the services the congregation retired with uncommon decorum and solemnity, and with much apparent reluctance. On taking leave of each other, the Delegates were frequently heard to speak of the extraordinary harmony and interest that had pervaded their deliberations, and of the pleasant savour which the remembrance of these things produced upon their minds. And not a few seemed considerably revived in heart, and desirous of returning to their respective churches, richly laden with the blessings of the gospel of peace. May the benedictions of the Almighty succeed these promising indications.

Report of the Committee on the pecuniary concerns of the Association.

The Association,

	To James G. Hall,	Dr.
Balance due last year,		$95 15
Present Contribntions,		50 50
		$145 65
Contra, Cr.		
Printing Minutes,	$35 00	
Clerk for transcribing &c. Minutes,	15 00	50 00
		$95 65

JOS. MANNING,
JOS. HALSEY,
J. H. H. REDDICK.

The churches at Edenton, Elizabeth City, Salem, Meherrin, Sound Side, and Little Alligator, state that they have recently been favoured with interesting and encouraging seasons; and express a hope that seriousness will be continued, and that the work of the Lord will be still more extensively and effectually revived among them. The rest of the churches belonging to the Association have received very inconsiderable accessions during the past year, and complain of much deadness, and inattention to matters of religion.

The churches at Edenton, Bethel, Elizabeth City and Salem have flourishing Sunday Schools in operation within their respective limits; and several others express themselves as favorable, not only to Sunday Schools, but to all the benevolent schemes of the age.

The churches are respectfully requested to state in their letters next year, how far they shall have been able to comply with the recommendations of the Association; and also, to furnish whatever interesting details they may possess respecting those Societies, Sunday Schools, &c. which they shall be enabled to originate.

Churches.	Where situated.	Constituted.	MINISTERS AND DELEGATES.	Baptisms.	Received.	Restored.	Dismissed.	Excluded.	Deaths.	Total.	Funds.
Ahosky,	Bertie	1802	Geo. Williams, Simeon Holloman.		2		2	4		72	$1 00
Ballard's Bridge,	Chowan	1781	Miles Welch, †William White.	2				1	5	135	2 00
Bethel,	Perquimans	1806	Chas. W. Skinner, Thomas Ward,* Wm. Moore.*	3	1		2	1		75	3 00
Capehart's M. H.	Bertie	1823	Arch'd Morris, Thomas Cobb, Charles Cobb.	1			6	2	1	93	1 50
Cashie,	Bertie	1789	R. Lawrence, Lewis Bond, Aaron Spivey.	18	2	3	6	8	6	370	2 50
Colerain,	Bertie	1789	James Ward, Solomon White, John Downing.	5	1		10	2	1	222	1 50
Coal Spring.	Gates	1829	†Mills Piland, Lemuel G. Durdan, Thos. Hoggard.	2	1		1	1	1	67	1 00
Connaritsy,	Bertie	1798	S. Baizemore. †Harvey White, Aaron Cherry.	7	1			3	1	126	1 50
Edenton,	Chowan	1816	T. Meredith, John Blount, Joseph Manning.	14	2		1	2	7	163	2 50
Elizabeth City,	Pasquotank	1786	G. M. Thomson, Wilson Butler, Abner Williams.	12	7		2			115	2 00
Holly Grove,	Bertie	1804	H. White, James S. Mitchell, Isaac P. Freeman.				2	1		53	1 00
Meherrin,	Hertford	1773	Jas. Delk, S. J. Wheeler, Isaac Carter.	33	4	1	9	8	24	194	2 00
Middle Swamp,	Gates	1806	Jno. Harrel, Daniel Reddick, James Pruden.					1		151	2 00
North Banks,	Currituck	1824						3	2	52	1 00
Piney Grove,	Gates	1827	William Lee, Jethro Barnes,* John Saunders.*	3	2				1	55	1 50
Potecasey,	Northampton	1808	Christopher Cook, Morris Baum, John Peele.	3		1		3	1	138	2 00
Powell's Point,	Currituck	1804	Jacob Aydelott.	7	1	2	2		1	74	1 00
Providence,	Currituck	1825	William Doxey,* Jas. G. Hall, John Brocket.*						2	39	1 50
Ramoth Gilead,	Pasquotank	1809	Mark Spence,* Edward Williams.*	1		1		1		36	1 00
Roanoke Island,	Currituck	1807		2				2		38	2 00
Ross's M. H.	Bertie	1804	Jas. Ross, Aquilla Oxley, Charney Cail.	4		1		8	1	177	2 00
Sandy Run,	Bertie	1750	Ezekiel Cox, Joshua Harrell.	3			1	1	5	115	1 50
Sandy Cross,	Gates	1828	Henry Spivey, Jethro H. Reddick, James Boyce.	6	1		1	3	1	75	2 00
Shady Grove,	Currituck	1829	William Bright, Moses Lee.	1	1			1		25	1 00
Spence's M. H.	Camden	1829									
Salem.	Pasquotank	1790	Thomas Jordan, Edward Wilson, D. B. Pendleton.*	7	1		3		3	62	2 00
Sawyer's Creek,	Camden	1799	Maxy Sanderlin, William Forbes.* Joseph Brown.*				1	5	4	70	1 50
Shiloh,	Camden	1757	Enoch Daily, John H. Wright.* Abner Berry.*	13		1		3	2	244	
Smith's Church,	Northampton	1823	Wm. H. Hardy, H. Cobb, Charles R. Rea.*	4	22		1	4	4	148	2 00
Yeopim,	Chowan	1775	Jacob D. Rascoe, Richard Whidbee, Jos. Benbury.*	1	1		1	2	1	35	1 00
Sound Side,	Tyrrell	1831	Joseph Halsey, John Rhodes,* Jonathan Morris.*	14						25	1 00
Little Alligator,	Tyrrell	1831	S. Patrick, William Pledger.*	26						41	1 00
				192	50	10	51	69	74	3282	$50 09

*Absent.

MINISTERS.

The following is a list of the Ministers at present in connection with the Association:

ORDAINED.

George Williams,	Miles Welch,	Reuben Lawrence,
Stephen Baizmore,	Thos. Meredith,	Jer. Etheridge,
Geo. M. Thomson,	John A. Shaw,	James Delk,
John Harrell,	William Doxey,	James G. Hall,
Malachi Corbell,	James Ross,	James Foster,
Evan Forbes,	William Hardy,	Hardy Cobb,
Jacob D. Rascoe,	Selby Patrick,	David Duke.

LICENSED.

Segar Mitchell,	*William White,*	*Amos Rayner,*
William Pearce,	*Mills Piland,*	*Henry White,*
S. W. Butler,	*James Nash,*	*Edward Howell.*
Malachi W. Jones,	*Q. H. Trotman.*	

REPORT

OF THE COMMITTEE ON THE STATE OF RELIGION.

The Committee on the state of Religion, beg leave to report: That according to the best information which they have been able to obtain, the present depressed condition of which the churches generally complain, is owing chiefly to the following causes, namely: A habitual use of ardent spirits;—a neglect of the moral and religious instruction of the rising generation;—a prevalent omission of family prayer;—a deficiency of preaching;—a want of information respecting the important movements of the day;—and a depressed standard of moral excellence in the life and conversation of professors of religion.

Respecting the first cause stated in the preceding enumeration, the following observations will be found to be generally correct. The use of distilled liquors has long prevailed to an alarming extent among the churches connected with this Association; and not a few of their members have either fallen victims to their destuctive influence, or so far indulged in habits of intemperance as to bring reproach upon themselves, and upon the cause which they had professed to serve. And although there has been a manifest and material amendment in this respect, in several of the churches, yet there are good reasons for fearing that the evil still exists to a very serious extent. Physicians tell us that a habitual use of these liquids, even in moderate quantities, have a natural and certain tendency to impair the faculties, and consquently to cramp the energies, both of the body and the mind.—And as that which unfits a human being for physical and intellectual exertion, must necessarily disqualify him, in the same proportion, for the pursuits and attainments of religion, it follows of course,

that those who subject themselves to the influence of Alcoholic drinks, must inevitably fall short of those moral and religious acquirements to which they might otherwise successfully aspire. Besides the detriment which is thus sustained in a personal point of view, it is impossible to calculate the amount of evil which is inflicted upon others, and upon the cause generally, by the contagion of an example which is rendered the more deadly, in proportion to the plausibility of its pretentions to the restraints of moderation and the precepts of the gospel. Accordingly we have been informed that no class of men has been found to set up so serious impediments in the way of temperance, of morals, and of religion, as those *moderate drinkers*, who recommend the deadly practice for which they plead by insisting upon its utility, and who conceal its deformity under the captivating sanctions of temperance and religion. And we have been further informed, and we believe upon authority which will not be questioned, that the prosperity of religion in most places, bears an inverse ratio to the degree in which ardent spirits are used; so that where the practice of drinking has been abandoned, there religion has been generally revived; and on the contrary, where it is continued, there languor and desolation, almost invariably abound. If these things be so, and it is believed that they will not be doubted, then it follows of course, that the dullness and deadness of which our churches have so long complained are to be attributed in part, not so much to intemperance, as to a settled and prevalent habit of moderate drinking. What then can be done? To us there appears but one alternative. Either let things remain as they are,—or abandon and discourage the practice from which the mischief proceeds.—And we should suppose that true christians would not hesitate an instant which of the two to choose. Men who care but little for the good of others, and who love their belly more than the cause Christ and of his Church, will no doubt be eager to invent excuses; to plead the infirm state of their health, or the peculiarities of their constitutions; to enlarge upon the munificent designs of the Creator, in confering upon the world nothing but what is useful to to man, to urge the advantages of taking a little, and the harmlessness, and virtue of moderation; or to inveigh against the supposed inconsistency, or the over-heated zeal of the friends of reform. But those who proceed upon the principle that they "are no longer their own," who have been taught to "love their neighbor as themselves,' who feel themselves under obligation, 'whether they eat or drink, or whatsoever they do, to do all to the glory of God," and who consider themselves bound not only to abstain from what is hurtful, but to deny themselves a harmless gratification, or even a salutary indulgence, rather than "cause a brother to offend," will not hesitate a moment. To such the way of safety, though it be a way of self denial, will exhibit claims far superiour to that of selfish gratification, although the danger involved may be con-

nected with some doubt. And without conferring with flesh and blood—without stoping to deprecate the loss of a cup of paltry stimulus, will cheerfully take their elevated position, though it be at their cost, with the friend of reform, and put forth all their resources to stop the ravages of a monster which is laying waste the peace of society, the happiness of families and the glory of the Church; and which, unsatisfied with desolating all that is fair and all that is valuable in this life, is carrying devastation into the region of immortality, and peopling the dominions of despair with the souls of undying thousands. As a remedy for this evil, we would respectfully suggest the propriety of recommending to the churches composing this body the formation of temperance societies, on the "*total abstinence*" principle, to be composed of all, both professors and non-professors, who may be induced to join them. Your committee have much confidence in the efficacy of such Institutions, from having witnessed their influence on the habits of society where they have been in operation. And it is confidently believed that, if members of churches can be prevailed upon to do their duty in this matter, and will step forward with becoming energy, and take a leading part in the formation and support of such societies, they will not only confer a lasting benefit upon the neighborhoods in which they reside, and the churches to which they belong, but they will materially aid in rolling out of the way, those massy impediments which impede the march of pure and undefiled religion amongst us.

Concerning the neglect of the moral and religious instruction of the rising generation, your committee beg leave to make the following statement. That the omission of this branch of parental and christian duty prevails generally among us, partly from negligence, and partly from necessity, is a position about which it is thought there can be but one sentiment. The evils necessarily growing out of this omission are neither few in number, nor inconsiderable in their consequences. Our children must, of course, grow up in comparative ignorance of the doctrines and precepts of the gospel, and consequently of the claims and the advantages of the christian religion. From this it comes to pass, that all the restraints upon vicious inclinations, and all the incentives to virtuous conduct which our Scriptures so remarkably afford, are nearly, if not entirely lost. Under such circumstances, habits are admitted, and suffered to become inveterate, which are not only unfriendly to godliness, but in most cases, decidedly favorable to vice and irreligion. And what is perhaps worse than all—a settled disrespect for the claims and advantages of religion is gradually, but fatally contracted, from the natural, though in this case, the mistaken conclusion, that that religion which its professors are at no pains to impress upon their offspring, can be of no real importance to any.

Thus it is that our children, in very many cases, are trained

up to manhood, not only in ignorance of what the religion of the gospel really is, but with habits and prepossessions as decidedly averse to piety, as they are favourable to sin and unbelief. Can it then be thought strange, that those already arrived at maturity should manifest so much inattention to the calls and invitations of the gospel,—that the preaching of the word should have so inconsiderable effect,—that so small additions should be made to our churches,—and that such tones of languor and discouragement should be sent forth from every quarter of the association. We well know that it is not in the power of education to renovate the heart of man. We well know that it is God only that "can give the increase" to the labours of his faithful servants. But this we know is true with respect to every branch of nature and of science, as well as religion. We know, moreover, that God employs human means, and human diligence and solicitude, to accomplish his purposes of grace;—insomuch that where these abound, there he will add his blessings, and where these are wanting, there will be sterility, desolation and death. And especially do we know that Solomon has said, that if a child be trained up in the way in which he should go, "when he is old he will not depart from it"—and that an inspired apostle has charged those who are parents, to "bring up their children in the nurture and admonition of the Lord;" the inference in both cases being obvious, that such early training will exert a direct and efficacious influence on the future character and conduct of its subject. Your committee would therefore respectfully suggest the propriety of recommending to the churches comprising this association, to take immediate measures for the organization of *Sunday Schools* within their respective jurisdictions, for the benefit of all who can be induced to attend them. These institutions are connected with no expense, except that which arises from the procuring of the necessary books. They combine the advantages of imparting a correct and systematick knowledge of the scriptures, of creating respect for the sabbath day, of promoting improvement in morals, and of producing impressions and a process of mental culture, peculiarly favourable to the growth of grace in the heart. There are facts almost without number, showing to what extent they have been made instrumental in bringing the soul to Christ. And we feel the utmost confidence that they have only to be better known, to receive the sanction and zealous support of all our churches; and that, could they be brought into general and successful operation, they would essentially aid in doing away the evil of which there is now so much complaint.

In relation to the neglect of family prayer, your committee would observe that they have reason for apprehending that this omission prevails to a painful extent among the churches in connexion with this body. With respect to the mischief necessarily growing out of this omission, and the necessity of applying to it an immediate

and, as far as possible, an efficacious corrective, any thing in the form of argument is deemed wholly superfluous. Surely we cannot be called upon at this day to *reason* with professors of religion, and particularly with Baptists, on the importance of observing a duty, so obvious as to its utility, and so universal and so imperative as to its obligations. What individual connected with this body, who is in possession of the ordinary functions and faculties of his nature, will pretend to justify or extenuate the neglect of it; or presume to hope that religion will prosper in his family, or even in his own soul, when it is not scrupulously observed? Or what church can hope to be acquitted from guilt, and from reproach; or expect to receive an out-pouring of the Spirit, or a revival of religion, that permits such omission to prevail among its members? Your committee would therefore earnestly recommend the propriety of urging upon the churches the necessity of using all diligence, and all lawful and proper means, for ascertaining who among them are guilty of the omission of which we speak, and also of administering an early and salutary remedy. And should all this be effected,—should all heads of families be roused up to a proper sense of their duties and their obligations in this respect,—should every habitation become the depository of a domestic altar, where the incense of daily supplication shall be offered, and where the daily mercies of God shall be acknowledged and invoked, the hope is fondly and confidently indulged that the evils under which our churches groan will be much diminished; and that a state of things more agreeable in themselves, and more honorable to the head of the church, will be materially promoted.

With respect to the deficiency of *preaching* among us, your committee would make the following statement. Neither time nor argument need be expended, in proving that the amount of preaching with which we are favoured, is far from being adequate to the congregations and the extent of territory, embraced within the limits of the association. The painful experience of the churches at home, and their reiterated complaints in this body, have been too decided and impressive in their import, to leave any room for doubt on this subject. Now, when it is recollected that the preaching of the gospel is the principal means of regeneration and sanctification; when it is remembered that it is *this* that is made "the power of God and the wisdom of God unto salvation;" and especially when it is borne in mind that this, in the apostles' day, was the great engine of pulling down strong holds, of overturning the power of darkness, of subduing the hearts of unbelievers to the obedience of the gospel, and of enlarging and establishing the kingdom of Christ, surely it cannot be doubted that the interests of religion are languishing amongst us for lack of the word; and that had we more plain, powerful preaching, we should have more auspicious times. And although we have not the obscurest suspicion that men can originate ministers, where God

does not call them, yet, as before observed, God accomplishes his purposes by the application of human agency; so that it is proper and necessary that men should exercise their concern, and employ their exertions, in supplying themselves with a suitable ministry, no less than in converting the souls of sinners, or in procuring for their families the bread that they eat. It is therefore confidently believed, that were our churches to exert themselves more, both by putting forth their own efforts, and by imploring the assistance of God,—the number of their preachers would be increased, either from among themselves, or from abroad,—or from both. As the N. C. State Convention proposes, as one of its principle objects, a systematic and efficacious use of all lawful and proper means for increasing the number of plain and faithful preachers in the state, your committee would suggest the propriety of recommending to the churches composing this body, the expediency of forming societies for the purpose of co-operating with that institution, and of aiding it in the accomplishment of the important objects which it has in view. We are induced to recommend this measure by a belief that, as the convention shall become instrumental in improving the strength of the ministry in the State, we ourselves may expect to share a proportional part of the advantage.

Concerning the want of information respecting the important movements of the present age, the following considerations are deemed worthy of attention. It is well known that few things act upon the human mind, as a more powerful stimulus to efficient and elevated action, than a knowledge of the praise worthy and successful operations of others. These, in most cases, produce their effect by presenting men with a contrasted, and of course, with a striking and mortifying view of their own inferior performances; and by holding out to them, at the same time, the means of encouragement to put forth more vigorous and lofty efforts. Accordingly, never does the philosopher feel so strong a desire to excel, as when informed of the discoveries or improvements of those engaged in the same pursuit with himself. Never does the soldier find his arm so nerved, and his spirit so ardent, for the doubtful strife of war, as when he witnesses the prowess and the distinctions of his fellows in arms. And although we would be far from intimating or of supposing, that a mere spirit of human competition, or a mere thirst for human favor, are among the strong incentives to christian action, yet there can be no question but a generous emulation constitutes not only a lawful, but a laudable motive of christian effort;—and that the high attainments, and distinguished achievements of others, have, and ought to have, a great influence upon the minds and the conduct of all those by whom they are fully known, or correctly appreciated. If these views be correct, it follows of course, that if a knowledge of what is going on in the religious world were generally diffused through

our churches, it must be productive of the happiest results. Most certainly if all could receive regular and authentic information concerning revivals of religion in different parts of the world,—the lofty and splendid achievements of christian benevolence,—the generous sacrifices and noble self denial of missionary enterprise,—the spacious inroads that are made upon the kingdom of darkness,—and the splendid requisions that are made to the empire of Christ,—instead of living at this poor sluggish rate, their admiration would be awakened, and their hearts would be set on fire; and while blushing at their former dullness and inefficiency, they would eagerly place themselves in a posture of vigorous and successful action. In confirmation of what is here asserted, we have only to appeal to the experience and observation of thousands, who can bear testimony to the effect of such intelligence, both upon themselves and upon those with whom they are acquainted. Deeply impressed with the importance of such information, both to the churches and to individuals, your committee would suggest the propriety of recommending to the churches the patronizing of some of the religious journals of the day;—such as the Christian Index, the Religious Herald &c. These publications may be obtained at a trifling expense;—and, to say nothing of the service which they would render to children and others not connected with the church, to say nothing of the amusement and gratification which they would impart to all,—for reasons already stated, they could not fail to have the happiest effect upon the piety, the zeal, and the enterprize of the whole religious community.

With regard to the depressed standard of moral and religious excellence among professors of religion, your committee would make the following remarks: That there is a very serious defect here is obviously and necessarily implied in several of the preceeding statements. Where there is too free use of ardent spirits,—where the religious instruction of youth is neglected,—and where family prayer is habitually omitted—there the standard of religious compliance is manifestly much too low. There are several other particulars however besides those mentioned, in which professors amongst us are believed to fall far short of the requirements of the gospel. Now where the deleterious influence of defective example is properly estimated,—when the loss sustained by a failure to emit the light of a holy, zealous, and devoted life is considered,—and where the fact, that God will withhold his blessings from those churches where his authority is not respected, and where his honour is not consulted, is taken into the account,—it surely cannot be thought strange that such deficiency of moral and religious attainment among the professed disciples of Christ, must be attended by the most pernicious consequences. Most certainly this one branch of delinquency, if it prevail to the extent to which it has been supposed to do, is sufficient of itself

to account for all the desolations that are witnessed in Zion. What individual can hope to be blessed in his family, or in his soul, with the visitations of God's love,—while exhibiting a practical and habitual disregard for the sacred injunctions of the gospel? Or what church can expect to be refreshed, or strengthened, or enlarged;—or to be any otherwise than languid, and feeble, and meager, so long as she permits her members to be either loose in their morals, or negligent in their religious engagements? Your committee are confident in the belief that this deficiency is much more serious in its consequences than it is generally supposed to be;—and that it calls aloud for the immediate and earnest attention of the association, and the churches. Reform in matters of religion, must, invariably commence at the house of God;—and if the work of the Lord is to be revived, and the desolations of Zion restored, the amendment must be begun with the professors of religion. Let all who have named the name of Christ cast away their idols,—let them arise and shake themselves from the dust,—and, by a well ordered life and conversation, let them demonstrate the sincerity of their pretensions, and the reality and efficacy of their religion, and the work will be more than half accomplished. The Lord will succeed the sincere and well-meant efforts of his dutiful children; the truths of the gospel, when recommended and enforced by a holy example, will command the respect and the reverence of men wherever they are promulgated,—and when every one shall do his duty, the parched and withered plains will soon become a well watered garden—the brier and thistle will soon be succeeded by the myrtle and the fur—and the voice of lamentation and woe, will soon be followed by songs of gladness and acclamations of praise.

Your committee would therefore recommend the propriety, of reminding the churches of the necessity of exercising a rigid and healthful discipline, and, by the use of all lawful and appropriate means, of endeavouring to bring their members to that infallible standard of moral excellence which is set forth in the New Testament, and which is made binding upon all by the authority of Christ, and his apostles. Such are the views and the recommendations of your committee; all of which are respectfully submitted, with the earnest desire that they may receive the attention to which they are entitled, and produce the effects for which they are offered.

JAMES ROSS, *Moderator.*

JAMES G. HALL, *Clerk.*

NOTE.—On account of some delicacy felt in attaching the names of the committee to the report in its present form lest some expressions might have been employed which would not be universally approved, it has been deemed most expedient to publish the document without any of its appropriate signatures.

MINUTES

OF THE

TWENTY-SEVENTH ANNUAL MEETING

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD AT

POWELL'S POINT,

CURRITUCK COUNTY, N. CAROLINA,

May 17th, 18th, and 19th, 1832.

EDENTON:

Printed at the Miscellany Office.

1832.

THE N. CAROLINA
BAPTIST INTERPRETER.

This Publication, as its title imports, is chiefly designed to contribute to the prosperity of the Baptist Church in this state; and shall be furnished with such matter, both original and selected, as shall be calculated to secure the object proposed. It will contain 24 royal octavo pages,—printed with new type, on good paper, neatly folded and stitched; and shall be furnished to subscribers *monthly*, at $1 per annum, payable in advance; or $1 50. if not paid within 3 months after the reception of the first number.

As the undertaking cannot proceed until an adequate number of subscribers shall have been obtained, agents and others interested in the work, are requested to send in their lists before the 1st October next.

T. MEREDITH, ED.

The following brethren are requested to act as agents for the *Interpreter*, with the understanding that any person who will procure six responsible subscribers, shall be entitled to a *seventh copy gratis.*

Geo. Williams,	*Jethro Barnes,*	*Miles Welch,*
Wm. C. Moore,	*John Peele,*	*Arch'd Morris,*
Aaron Spivey,	*Solomon White,*	*Mills Piland,*
Stephen Baizmore,	*G. M. Thomson,*	*H. White,*
Jas. Delk,	*John Harrel,*	*Spence Hall,*
John Brocket,	*Wm. Doxey,*	*Malichi Jones,*
Jas. Ross,	*Ezekiel Cox,*	*Henry Spivey,*
Wm. Bright,	*Edward Wilson,*	*Maxey Sanderlin,*
Wm. H. Hardy,	*Rich'd Whitby,*	*Joseph Halsey,*
Selby Patrick.	*Q. H. Trotman.*	

MINUTES, &C.

THURSDAY, May 17th.

The hour for worship having arrived, the Introductory Sermon, according to appointment, was preached by T. Meredith from Heb. XI. 6 :—"*But without faith it is impossible to please him.*"

After worship the delegates were called to order, and the session opened by prayer, by Bro. Jas. G. Hall; after which Bro. Thos. Jordan was chosen Moderator, and Bro. Aaron Spivey assistant Clerk.

An invitation was given by the Moderator to Ministering Brethren, should any such be present from sister Associations, to take seats and participate in the deliberations of the Meeting.

The letters from the churches were then called for and read; a synopsis of which will be found on a subsequent page.

A letter was presented from the Neuse Association, together with a supply of their minutes, from which it appeared that H. Austin and Wm. Hancock had been appointed delegates to this body ;—but neither of whom were present.

Brethren Turner Carter, Aaron Spivey, and Henry Spivey were appointed a committee to receive contributions, settle with the Treasurer, &c. and report.

Brethen T. Meredith, J. Etheridge, J. Harlre, and Wm. Doxey, were appointed a committee to take into consideration the state of religion, within the bounds of the Association, and report during the present session.

Brethren Aaron Spivey and Q. H. Trotman, were appointed to write corresponding letters ;—the former to the Neuse Association ; and the latter, to the Virginia Portsmouth.

Brethren J. Harrel, G. M. Thomson, and M. Welch, were appointed to preach to-morrow.

On motion, adjourned till 9 o'clock to-morrow morning :—prayer by Bro. G. M. Thomson.

FRIDAY, May 18th.

The Association met according to adjournment :—Bro. Wm. Doxey prayed.

The Circular Letter having been called for, a communication was presented in connexion with a message from Bro. Ross who was absent, stating that he had taken the liberty to *select* an article for the occasion, which he had deemed fully as suitable as any thing which he himself could have written. The document was referred to a committee, consisting of Brethren Jer. Etheridge, John Harrel, and T. Meredith, with a request that they should report to-morrow.

The Convention which, agreeably to a resolution of this body at the last session, had met at Sandy Cross in October last for the purpose of forming articles of faith, &c. &c. having been called on to report,—Bro. Spence Hall, the clerk of that meeting, made a report in behalf of the whole, by reading the record of the proceedings adopted on the occasion.

On motion, it was resolved unanimously, that the business to which the attention of the above convention had been called, should be postponed indefinitely.

Resolved, That Brethren Doxey, Harrel, Trotman, and Nash, be a committee to inquire into the state of the Church on North Banks; and report, if possible, to the present meeting.

Resolved, That Brother Turner Carter be appointed to obtain returns from the Churches at Ahosky, Colerain, and Ross' M. H.—and report to the publisher of the minutes before they shall be put to press.

Resolved, That Bro. Meredith be requested to remind the Churches, connected with this Association, of the necessity of greater punctuality in representing themselves in its annual sessions.

Resolved, That the Clerk be instructed to correct the error which appears in the minutes of the Kehukee Association, where it is stated that the Powell's Point Church has become a member of that body.

Resolved, That the resolution adopted at a previous session of this body, providing for a division of the Associational territory into *three* districts be rescinded; and that this body hold its sessions alternately on the eastern and western sides of the Chowan river as heretofore.

Resolved, That in order to prevent as much as possible, unnecessary travelling on the Lord's day, this association shall commence its sessions in future on Friday, and adjourn on Monday.

Brethren Smith, Doxey, and Trotman, were appointed to preach to-morrow.

Resolved, That the session adjourn until 9 o'clock to-morrow morning;—Bro. Smith prayed.

SATURDAY, May 19th.

The Association met agreeably to adjournment:—Prayer by Bro. Meredith.

Bro. Harrel, in behalf of the committee appointed to visit the Church at Spence's Meeting House, reported, verbally, in substance, that the church had failed to give the committee any satisfaction on the principal points of their inquiry. The report

was approved, and the following resolution unanimously adopted:

In as much as the church at Spence's M. H. has failed twice in succession to represent herself in this body, and has otherwise manifested disaffection, because this association is favorably disposed towards the benevolent institutions of the age, therefore *Resolved*, That the said Church be no longer considered a member of this Association.

It was *Resolved, further*, That members of that Church, who are unaffected by the distinguishing sentiments of the majority, and who are desirous of union with this association, be recommended to apply for admission into any of the churches in connexion with this body; and also that the churches be recommended to receive such applicants, on condition that they shall be found worthy.

Resolved, That the next session of this association be held at Ahosky, commencing on Friday before the third Lord's Day in May, 1833.

Resolved, further, That Q. Trotman preach the Introductory Sermon, and in case of failure, Bro. G. M. Thomson.

Bro. Trotman from the committee appointed to examine the situation of the church at North Banks reported—

That agreeably to information which could be relied on, the church had ceased to observe the ordinances of the Lord's House; had wholly abandoned the exercise of discipline; had forsaken the practice of assembling together for worship;—and were otherwise in great and grievous disorder;—and further, that according to indisputable authority, all these evils were to be traced to the *habitual use of ardent spirits*.

It was therefore *Resolved unanimously*, That the Church at North Banks be no longer considered a member of this Association: And further, that Brethren Forbes, Nash, Hall, Aydelott, Etheridge, and Shaw, be a committee to visit said Church, and endeavour to re-establish order and discipline; and if they should fail in this, to take measures to aid those individuals who may be faithful, to transfer their membership to some other Church.

Bro. Jas. G. Hall, who had been appointed to prepare a short article correcting the error found in the minutes of the Kehukee Association, respecting the church at Powell's Point, reported the following:

As it is stated in the minutes of the Kehukee association, that the church at Powell's Point, formerly a member of this Association, had recently been received into connexion with that body, it is deemed expedient expressly to contradict the above statement. The facts of the case are these:—The Church at

Powell's Point is still a member of this body; and has been such since the first organization of the association. In the year 1830, several persons connected with this church, attempted to force upon their brethren the adoption of certain articles recently published by the Kehukee association; but failing in this, and becoming in consequence disaffected, turbulent, and unmanageable, were at length regularly excommunicated. These persons, not exceeding 20 in number, to the best of our knowledge, have never been constituted a church in any form; nor have they been in any way connected with the association since their exclusion from the church to which they originally belonged. We have no hesitation therefore in saying, that if they have represented themselves as the Powell's Point Church, formerly belonging to this association, they have stated that which certainly has no foundation in fact. It may be added, a part of this number, we are credibly informed, were expelled long before the occasion alluded to, and for causes having no connexion with that stated above.

Brethren Trotman and Spivey who had been appointed to prepare letters of correspondence, the former to the Portsmouth, and the latter to the Neuse Association, presented their respective communications which were read and adopted. To the former association, Brethren Trotman and Harrel were appointed as delegates; and to the latter, Brethren Thomson, Meredith, Harrel, Delk, and Carter. To each of these associations, it was ordered, that 30 copies of minutes be transmitted.

The committee on the Circular Letter reported;—that both in sentiment and style, this document was found unexceptionable; but was considered somewhat objectionable notwithstanding on account of its length. They recommended that the place of a circular should be occupied, as last year, by the report of the committee on the state of religion.

The committee on the state of religion, for want of time, made a verbal report,—which it was directed, should be written out and published with the minutes instead of a circular letter.

Resolved, That the churches be requested to state more fully and more minutely than they have heretofore done, how far they may have been able to comply with the various recommendations of this body, and especially those respecting temperance societies, sunday schools, tract societies, the convention, &c.

Resolved, That the resolutions passed last year respecting the encouragement of Sunday Schools, Temperance Societies, Religious Periodicals, the State Convention, Bible Classes, &c. &c. be renewed again the present session, with increased earnestness and solicitude.

The churches are requested to read the report of the committee on the state of Religion, in connexion with that of the committee on the same subject last year, once or more in their conference or other meeting.

Brethren Hall, Meredith, and Etheridge, were appointed to preach to-morrow.

Resolved, That Bro. Hall be requested to present to the next session of this body, a concise statistic statement of the progress of the Baptists in the U. States ;—together with a sketch of such revivals as may be deemed worthy of notice.

Resolved, That Bro. A. Spivey be requested to prepare for the next session of this association, a short review of the history of Missions, both foreign and domestic.

Resolved, That Brethren Harrel, Etheridge, and Trotman, be requested to travel and preach the gospel among the churches connected with this association ; to be subject to the directions of an executive committee to be appointed for the purpose.

Resolved, That a committee of *nine* be appointed, whose duty it shall be to attend the examination and ordination of all candidates for the ministry within this association : and that three members of said committee shall be selected from each of the Union Meetings composing this body:—and further, that the churches be requested, whenever such ordinations are contemplated, to procure the presence of at least *three* members of said committee. And *resolved*, *further*, that this committee shall consist of Brethren Ross, Lawrence, Delk,—Meredith, Thomson, Etheridge,—Hall, Doxey and Forbes.

Resolved, That a committee of *five* be appointed, whose duty it shall be to direct the labours of our Itinerant Preachers, and to devise and execute measures to secure the adequate funds ; and further, that said committee be requested to meet for business once in three months, and report to the next session of this body. And resolved, further, that said committee shall consist of Brethren T. Meredith, E. Forbes, G. M. Thomson, T. Jordan, and T. Carter.

Resolved, That the churches be requested to send special contributions to the next meeting of this association, for the purpose of forming a fund to recompense the services of our itinerant preachers.

Bro. Meredith was requested to superintend the printing of the minutes, and to have 1500 copies printed and distributed.

The committee on finance made report, which was approved, and which was as follows :—

Agreeably to the order of the association we have examined the accounts of Bro. Hall, Treasurer ; and we have found an

error of $14 50, which should have been credited to Bro. H's account. This mistake occurred in the casting up of his accounts for 1829, 1830, and 1831, as stated in our minutes for those years. With this error corrected, the account will stand as follows:

Amount due as per minutes,		$95 65
Present contributions,		45 82
		141 47
Contra.		
Printing Minutes,	$35 00	
Transcribing &c.	15 00	
Error as above,	14 50	64 50
		$76 97

The services on Lord's Day were conducted by G. M. Thomson, T. Meredith, and Wm. Doxey. The morning being inclement, worship was held in the house. The congregation, tho' not large, heard with attention, and it is hoped, were profited by the occasion.

MINISTERS.

The following is a list of Ministers at present in connexion with the Association:

ORDAINED.

Q. H. Trotman,	Miles Welch,	Reuben Lawrence,
George Williams,	Thos. Meredith,	Jer. Etheridge,
Stephen Baizemore,	John A. Shaw,	James Delk,
Geo. M. Thomson,	William Doxey,	James G. Hall,
John Harrel,	James Ross,	Hardy Cobb,
Malachi Corbell,	William Hardy,	David Duke,
Evan Forbes,	Selby Patrick,	Mills Piland.

LICENSED.

Segar Mitchell,	William White,	Amos Rayner,
William Pearce,	Mal. W. Jones,	Henry White,
S. W. Butler,	Edward Howell,	—— Craig.
James Nash.		

CHURCHES.	WHERE SITUATED.	WHEN CONS'D	DELEGATES.	Bapt'd	Rec'd.	Rest'd	Dis'd	Excl'd	Dead	Total	do. '31	Funds.
Ahosky . . .	Bertie	1802	GEO. WILLIAMS,* Jas. Rawles,* Wm. Slaughter*	68	1	1				142	72	$2 00
Ballard's Bridge	Chowan	1781	MILES WELCH.	15		1	3	1	3	139	135	2 00
Bethel . . .	Perquimans	1806	Chas. Hall. Cader Felton, Wm. C. Moore.*				1	1	3	71	75	2 00
Capehart's M H	Bertie	1823	John C. Castellow.*	3	1		2	1	1	90	93	1 50
Cashie	Bertie	1789	Turner Carter, Aaron Spivey, Thomas Gillam.	3	1	2	6	4	3	360	370	2 50
Colerain . . .	Bertie	1769	Jas. Ward,* Solomon White,* Jno. Downing.*	72			13	4	3	270	222	
Cool Spring . .	Gates	1829	MILLS PILAND,* L. G. Durdan,* M. Sparkman.*	3	1	1		4	1	67	67	1 00
Connaritsy. . . .	Bertie	1798	Richard T. Williford.*	25		2		1	3	149	126	1 50
Edenton	Chowan	1816	T. Meredith, Jno. Blount, H. A. Skinner.*	7	2	1	3	2	3	165	163	2 00
Elizabeth City.	Pasquotank	1786	*Jas. Nash*, Geo. Kellenger, GEO. M. THOMSON.	10	3		3	4	9	110	115	2 00
Holly Grove	Bertie	1804	Jonathan J. Haggard.*					3		50	53	1 00
Little Alligator.	Tyrrell	1831	SELBY PATRICK, Wm. Pledger,* Jas. Swain.*						3	38	41	1 00
Meherrin	Hertford	1773	Isaac Carter, R. T. Cross, H. D. Jenkins.	47			12	1	3	227	194	2 00
Middle Swamp.	Gates	1806	JOHN HARREL, D. Riddick,* Absolam Raby.*						4	157	151	2 00
North Banks	Currituck	1824									52	
Piney Grove	Gates	1827	Wm. Lee,* John Sanders,* Jethro Barnes.*	1				5	4	47	55	1 50
Potecasey	Northampton		Morris Baum, Thomas Joyner.	7		2	5	3	4	125	138	2 00
Powell's Point	Currituck	1806	Spence Hall, C. T. Chaplain, J. Aydelott.	3	3	3		2	4	70	74	1 00
Providence	Currituck	1824	WM. DOXEY, J. G. HALL, John Brocket.	6				1	3	36	39	1 50
Ramoth Gilead	Pasquotank	1809	*Mal. W. Jones*, Jos. Stokely,* Mark Spence.	1	1	2	1			33	36	1 00
Roanoke Island	Currituck	1807	Adam Etheridge, Abel Beasly, Hugh Gaylard.		1	1	1	2	3	34	38	1 00
Ross' M. H.	Bertie	1804	Jas. Ross* Aquila Oxley.*	1			1	3	2	172	177	2 00
Sandy Run	Bertie	1750	Joseph Upton,* Henry Garret.*	15	3	1			5	129	115	1 75
Sound Side	Tyrrell	1831	Jno. Rhodes,* Jos. Halsey,* James Cooper.*							25	25	1 00
Sandy Cross	Gates	1828	S. H. TROTMAN, Henry Spivey, J. H. Riddick.*	7				1		82	75	2 00
Shady Grove	Currituck	1829	Thos. Lee, Sen. Thos. Lee, Jun. Wm. Bright.	1	1			1	4	22	25	1 00
Salem	Pasquotank	1790	Thos. Jordan, D. B. Pendleton, Benj. Pendleton.	46	1	1	2	1	6	103	62	2 00
Sawyer's Creek	Camden	1790	Richard Jarvis, Maxey Sanderlin, Isaac E. Dozier.*	17	9	1	1	11	1	78	70	1 50
Shiloh	Camden	1757	EVAN FORBES, Abner Berry, William Berry.	22	3	1	1	1	1	284	244	3 00
Smith's Church	Northampton	1823	Jesse Sykes,* Charles R. Rea.*	1						148	148	2 00
Yeopim	Chowan	1775	Joseph C. Benbury,* Richard H. Whitby*						6	26	35	1 06¼
				414	32	26	59	65	97	3448	3285	47 82

Note.—The names of Ordained Ministers are printed in SMALL CAPITALS—Unordained in *Italics*. Those marked thus (*) were absent.

REPORT.

The Committee on the State of Religion report,—That they have given due attention to the subject submitted to their consideration, and that the following is the substance of what they have now to communicate.

The committee on this subject last year reported, that according to the best information which they had been able to obtain, the depressed condition of which the churches then generally complained, was chiefly owing to the following causes, namely: "A habitual use of ardent spirits;—a neglect of the moral and religious instruction of the rising generation;—a prevalent omission of family prayer;—a deficiency of preaching;—a want of information respecting the important movements of the day; and a depressed standard of moral excellence in the life and conversation of professors of religion."

As remedies for these evils, that committee earnestly recommended—the formation of Temperance Societies;—the organization and support of Sunday Schools;—the favorable recognition of the State Convention;—the patronising and reading of Religious Periodicals;—and the prompt exercise of the discipline of the church, for enforcing the observance of family religion, and for elevating the standard of moral and religious duty.

It is the opinion of the present committee, strengthened by the observations of another year, that the evils and causes of evil set forth in that report, were real and extensive; that they are yet in existence; and that they are fully entitled to all the importance attached to them in that document.

It is also the opinion of your committee, that the remedies proposed in the above report were well calculated to accomplish the ends for which they were respectively recommended; and that they were then, and are still, worthy of the most prompt and earnest attention of all connected with this body.

It is the opinion of your committee further, that the principle, if not the only reason, why these remedies have not been more efficacious, and why their influence has not been more clearly and extensively manifested in the improved state of things among us, is found in the fact, that these remedies have not been properly employed by the churches. That the report of last year has been generally, if not entirely disregarded, is obvious from the circumstance, that with but one or two exceptions, there is not the remotest allusion to it in any of the letters from the churches to the present meeting:—Nor is there any ac-

count of the formation of Temperance Societies, Sunday Schools, or any thing recommended in that report.

Your committee conceive it to be their duty here distinctly to state,—that when this association recommends to the churches the adoption of certain measures for the benefit of the whole, it is the indispensible duty of the churches to give to such measures their earliest attention; and, so far as possible, to carry them into immediate and successful execution:—That the churches owe this to the authority of the association, as an advisory council instituted and authorised by themselves; as well as to their own individual interest, and the general prosperity of the of the common cause:—That it is morally impossible for remedies to be of any avail, however wisely selected, or however earnestly and faithfully recommended, unless they be applied as directed:—And that it is perfectly nugatory for this association to meet and sit in council, unless its authority be respected, and its advice be received and practised by the churches.

Your committee would state further, that they have been led to regard as a serious impediment to a better state of things, and consequently as an evil which calls for immediate correction, the fact just mentioned above, namely;—*the habitual inattention of the Churches to the authority and advice of the Association.*—That this is a reality admits not of a doubt. That it is hurtful to the prosperity of the cause of Religion among us, will be obvious to every one, who will reflect that the only power which the association can exert for the benefit of the churches, consists in the recommendation of salutary measures;—and that when these measures are disregarded, its efficiency must necessarily become abortive. The truth is, the churches seem to have gradually acquired an impression, that the principle business of the association is merely to pass through the ordinary formalities of the meeting; and that all beyond this, is superfluous and unnecessary; and consequently, if duties be prescribed for the churches or individual members, that these are maters of little or no importance, and may be observed or neglected at pleasure. That this is an erroneous impression, will doubtless be evident to every person who will give the subject a moment's reflection. It is therefore earnestly hoped, that the churches will consider that the great business of this body is to provide for the growth and prosperity of pure religion among its constituent members; that to do this, its only legitimate province is to prescribe and recommend wholesome and salutary measures;—that these measures, to be of any service, must be punctually observed;—and that if they be observed, their observance must wholly depend on the promptness and punctu-

ality of the churches to which they are proposed.

In addition to the foregoing, your committee would mention the following, which exist as evils among us, and which ought to be discouraged, and as far as possible, wholly suppressed; namely,—covetousness;—worldliness;—neglect of religious worship;—disregard for the Sabbath;—and a general want of concert.

By *covetousness* is commonly understood that selfish love of money and other secular possessions, which prevents the free and generous exercise of benevolence, and which has a powerful tendency to lead its possessor to deeds of meanness and oppression, if not to open dishonesty and flagrant injustice. That this is sinful is obvious from the fact, that in the scriptures it is called 'idolatry'; and is thus made equal in turpitude and aggravation, to the infraction of the first article of the decalogue. That it prevails in this association, and that to a fearful extent, is deemed too obvious to require proof here. That its blighting influence must be felt wherever it exists, and that it is not only ruinous to the soul of its unfortunate possessor, but greatly tends to beget a principle of deadness and inefficiency among the churches, is too plain to admit of a question. To say therefore that it ought to be hunted, and persued, and routed, wherever it can be found, is to say no more than what must be perfectly obvious to all who possess the least acquaintance with its character.

For this evil we are aware of no remedy, in the whole catalogue of human means, more efficacious than the zealous support of objects of benevolence. As covetousness undoubtedly begets covetousness, so does benevolence beget benevolence. And as the invigoration of one principle, will unquestionably diminish the force of another of an opposite tendency; so will the habitual practice of benevolence, in the same manner and in the same ratio, reduce the power of its conflicting propensity, avarice. If an individual therefore find himself under the griping, deadening influence of covetousness, or any of its kindred propensities, let him make an effort to be free;—let him open his hand;—let him enlist in some benevolent enterprize; and the opposing tendency will soon be subdued. And in like manner, if a church find any of her members given to this sin,—let her embark in some benevolent undertaking;—let her encourage her members to open their hands and their hearts;—and she will soon witness the advantage of this policy. We would therefore seriously and earnestly recommend to the churches composing this association, a moderate and prudent participation in the benevolent and useful objects proposed by this body, not on-

ly as a duty of importance in itself, but also as a means of cure; as a wholesome remedy for the covetous propensities which so much prevail among us.

By *worldliness* is generally meant that undue attachment to the objects of this world, and that obsequious compliance with its customs and opinions, which have a tendency to displace God from the heart, and to obliterate from the character the distinguishing outlines of religion. That this is a sinful affection, and one of serious aggravation too, is evident from the fact, that worldliness, or which is the same thing, "that the friendship of the world" is declared to be "enmity with God." That it prevails fearfully among our churches, our members, and perhaps in all our hearts, will be doubted, it is presumed, by none. To say that it ought to be resisted; and that the most vigorous measures should be taken to subdue and to extirpate it, if possible, is to say no more than what has been said a thousand times before.

Were we to propose a remedy, we would recommend as before, the vigorous exercise of an opposite principle. Nothing will so much tend to counteract the love of the world, as a warm and active attachment to those objects which are spiritual and eternal. If any body of christians would subdue the principle of worldliness among them,—let them adopt that policy which will tend to unfold the realities of the invisible world, and to enkindle their ardor for "the things that are not seen."

It is therefore the earnest recommendation of your committee, that the churches forthwith go to work, to cleanse themselves from the pollution of this prevailing and contagious distemper; and that, as the most successful mode of doing this, they avail themselves of all lawful and efficacious means, for warming their hearts with love to God, and for setting their "affections on things above."

By *neglect of religious worship*, your committee mean that general inattention to the service of the sanctuary, which proceeds from a disrelish for the privileges of religion, and which displays itself by habitual absence from the House of God.—That this is a prevailing fault of the times, seems to be well attested by the concurring observations of your committee. That it should exist under present circumstances is no matter of marvel, when it is recollected that disesteem for the duties and opportunities of religion, is the inseparable companion, if not the legitimate offspring of covetousness and worldliness. That such neglect of the House of God is criminal, can be questioned by no one who reflects, that it involves an express violation of the authority of the scriptures, and an open contempt for the

appointments of Christ. To employ arguments to convince Baptists, that it is therefore wrong to neglect the assembling of themselves together for the public worship of God, would obviously be as unseasonable, as to reason with them on the impropriety of drunkenness, slander, profane swearing, or any other kindred offence.

As a speedy and effectual remedy for this species of delinquency, your committee would recommend the discipline of the church. This, if exercised with that promptness, and decision, and impartiality, which the occasion demands will rarely fail to secure punctuality in the discharge of all those duties in relation to which it is made to operate. If the churches find therefore, that their members become remiss in their attendance on the ordinances of the Lord's House, let them be taught that the church has a discipline; and that that discipline will be rigidly enforced.

By *disregard for the Sabbath*, your committee intend that want of respect for the day, and for the authority which enforces its observance, which admits of its profanation without compunction, and under the most trifling and frivolous pretences. That this profanation of the Day of the Lord is not of rare occurrence among our churches, is the unanimous opinion of your committee. They believe that this day is very frequently violated by visiting, by unnecessary travelling, and in various other ways equally offensive to God, and equally dishonorable to the christian name. That such conduct is utterly at variance with the high and holy requirements of the gospel, and that it ought not to be tolerated by any christian church, we certainly need not stop to prove here.

Here, as before, the remedy must be sought in the discipline of the church. Professors of Religion, who have so little respect for themselves, for the church, and for the honour and authority of Christ, as wilfully and recklessly to infringe the sanctity of the holy sabbath, for the low and trifling purpose of consulting their convenience, or promoting their interest, should be made to feel the displeasure of the church. It is therefore the unhesitating recommendation of your committee, that all such offenders, wherever they may be found, shall be brought to answer for their conduct before the bar of the church; and compelled either to amend their ways, or to renounce their pretensions to christian fellowship.

When your committee speak of *a want of concert*, their meaning is, that the churches and the brethren are not sufficiently uniform and united in sentiment, in purpose, and in effort;—that there is too great a diversity of views, of plans, and of interests;

and that thus their influence is weakened, their aims are divided, and their efforts are rendered comparatively abortive. This is partly owing to circumstances, and partly to neglect. Were we less engrossed by our secular interests, were we more devoted to the welfare of the common cause, and were we to meet together more frequently for social worship, and for other purposes connected with the interests of religion, we should doubtless witness the effects of this in the improved condition of our churches. Your committee would therefore recommend that our churches see to it, that our associational meetings, our union meetings, our protracted meetings, &c. be more punctually attended; that our ministers contrive more frequently to get together;—and that the brethren generally maintain as much intercourse, as circumstances will possibly admit.

Your committee would now state, that they consider it fully time, that the subject of the present report, together with its several details, was taken into serious consideration by the churches. The minutes of the present year will show, that the whole number now in connexion with this association, is actually *less than it was last year;* and that when allowance is made for the two churches which have been cut off, the increase is very trifling. *This fact,* added to the coldness, and depression, and irregularities, and disorders, of which we have already spoken, certainly ought to be sufficient to arrest the attention of every member, who has the least concern for the honour of Christ and the prosperity of Zion. And if your committee had the power, they would certainly be glad to make this report reach the heart and the conscience, of every christian connected with this association.

The committee would respectfully call the attention of the churches, for a moment, to the resolutions of the association, providing for itinerant preaching within our associational limits. That more preaching is greatly needed, is manifest from many facts stated in the present report, as well as from the loud and oft-repeated complaints of the churches. That the service of brethren can be obtained, provided they can be furnished with a reasonable recompense, is no longer a matter of doubt. It then only remains for the churches to say, whether or not this plan shall be carried into effect. If the churches will make such contributions, as they certainly can make, with out injustice or inconvenience to themselves, the object will be easily secured. If they refuse to do this, it will certainly be lost: and, at the same time, it will become as difficult to perceive the consistency of their former complaints and pretensions, as it will to comprehend how they can be vindicated

from the reproach of refusing to help themselves.

Your committee have only to add, that they have now candidly stated facts and circumstances according to the best of their information on the subject. They have done this with great plainness of speech, feeling the importance of being distinctly understood in every particular. They are fully sensible of their own responsibility; and trust their motives will be fully appreciated by their brethren. The report, such as it is, they affectionately offer to the consideration of the members of this association; trusting that it may receive the early and prayerful attention to which the subject is so evidently entitled; and that it may be rendered in some degree instrumental, in creating an increased attention to the all-important interests of the Gospel.

JOHN HARREL,
JER. ETHERIDGE,
WM. DOXEY,
THO. MEREDITH.

NOTE.—The true reasons why the Minutes of this Association have not been issued in a combined form, as directed last year, are the following:—The Publisher has not been furnished with the necessary information respecting many of the Churches, and the lists of subscribers, with a few exceptions, have not been returned. Whenever the brethren can get time to attend to these little matters, the request of the Association shall be promptly complied with.

RELIGIOUS PUBLICATIONS.

The Christian Index is published in Philadelphia,—the Religious Herald in Richmond,—the Baptist Repository in New York,—the Christian Watchman in Boston;—any one of which, it is believed, can be obtained for about $2 or $2 50 annually, if payment be made in advance.

Annual Minutes

of the

Choman Baptist Afociation

held

~~meeting~~ in

1833

at

Roske

J J Wheeler

Annual Minutes of Chowan Asso.

MINUTES

OF THE

TWENTY-EIGHTH ANNUAL MEETING

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD AT

AHOSKY M. H.

BERTIE COUNTY, N. C.

MAY 17, 18, & 19, 1833.

EDENTON:

PRINTED AT THE MISCELLANY OFFICE.

1833.

MINUTES, &c.

Friday, May 17th.

At 11 o'clock worship was commenced, and the introductory Discourse was delivered by Geo. M. Thompson, from Isaiah xlii. 11.

At the close of Divine Service the Delegates assembled, and the meeting was opened by prayer by bro. T. Meredith. Bro. Jas. Ross was then chosen Moderator, and in the absence of the Clerk, bro. Aaron J. Spivey was appointed Clerk pro. tem.

On motion, the customary invitation was given by the Moderator to Ministering brethren present, which was accepted by brethren Allen from Philadelphia, and Brice from Virginia.

Brethren Williams, Delk, and Piland were appointed a Committee to engage the services of Preachers for the stage during the day.

Letters from the Churches composing the Association were called for and read, the result of which will be seen on a succeeding page.

A letter of correspondence, together with a package of minutes, was presented from the Virginia Portsmouth Association by their worthy messenger, Elder Simon Murfee. Also a letter and minutes were received from the Neuse Association; but their messengers, Biddle and Trice, did not attend.

Bro. T. Meredith was requested to prepare a letter of correspondence for the Virginia Portsmouth, and bro. Jno. Harrel—for the Neuse Association.

Brethren Spence Hall and Thomas Jordan were appointed a Committee to adjust the pecuniary concerns of the Association.

Brethren Meredith, Shaw, Bazemore, Thompson, and Harrel were appointed a Committee to make report on the state of religion within the bounds of the Association.

On motion, adjourned till 9 o'clock to-morrow morning. Prayer by bro. Harrel.

Saturday, May 18th.

The Delegates assembled according to adjournment, and the meeting was opened by prayer by bro. Miles Welch.

The letters of correspondence prepared by brethren Harrel and Meredith were read and approved.

On motion, agreed that a note be added to the Virginia Portsmouth Association, acknowledging the presence of their messenger, bro. Smith, at the last session of this body, a circumstance inadvertently omitted in the minutes of the last Association.

Brethren Harrel, Corbell, Meredith, and S. Hall were appointed Messengers to the Virginia Portsmouth Association;—and Thompson, Delk, Harrel, and Meredith—to the Neuse. Ordered that 25 copies of our Minutes be forwarded to each of the above Associations.

On motion, Resolved that the next session of this body be held at Salem M. H. Pasquotank County, to commence on Friday before the 3d Lord's day in May, 1834 Bro. Harrel was appointed to preach the Introductory Sermon, and in case of failure, bro. Delk.

On motion, Resolved that bro. A. J. Spivey be added to the Committee on the state of Religion.

Bro. I. M. Allen, General Agent of the Baptist Tract Society, having been requested by the Moderator to furnish the Association with some information respecting the Institution in behalf of which he was engaged—cheerfully complied: and, in conclusion, submitted the following resolution which was unanimously adopted:—

Resolved that we highly approve the objects, principles, and publications of the Baptist General Tract Society; and recommend to the Churches of this Association to form societies, receive and circulate the tracts, and make their pastors life members of the institution.

Brethren Harrel, Delk, Corbell, Forbes, and Meredith were appointed to visit the Church at Elizabeth City, with a view of aiding the brethren there in the adjustment of their existing difficulties.

On motion, Resolved that this Association strongly disapprove of the practice of those Churches that allow their ministers or private members to attend places of popular amusement; and earnestly recommend the churches to enforce their discipline rigidly in all such cases of offence.

The financial Committee made report which was accepted,—and the Committee discharged.—[See 5th page.]

Brethren Allen, Meredith, and Brice were appointed to preach tomorrow.

On motion, adjourned until 8 o'clock on Monday Morning. Prayer by bro. Allen.

Lord's Day, May 19th.

Agreeably to appointment brethren Allen, Meredith, and Brice occupied the stage. The congregation was large and unusually solemn and attentive.

Monday, May 20th,

The Association met according to adjournment.—Prayer by bro. Shaw.

Bro. A. J. Spivey having stated that he had failed to draw up a sketch of the progress of Missions, agreeably to the appointment of the Association at their last session,—It was therefore Resolved that he be requested to perform that service by the time of the next meeting of this body.

On motion, Resolved unanimously that the Association approve of the taking of a collection, both at the stage and in the Meeting House, in behalf of the Baptist General Tract Society.

Resolved that bro. Tho. Jordan be requested to take in charge the surplus contributions of the present year, until the return of the Clerk, bro. Jas. G. Hall.

The Committee on the state of Religion announced, that they had found it impracticable to prepare a written report: It was therefore Resolved that bro. A. J. Spivey be requested to draw up a report, such as he, in his discretion, shall deem appropriate, and in season for publication with the minutes.

On motion, ordered that the Rules of Decorum of this Association be printed with the minutes of the present session.*

The committee appointed last year to visit the Church at North Banks having failed to comply with the appointment, it was Resolved that Brethren Corbell, Shaw, and S. Hall be requested to visit the said Church for the purpose proposed in the former appointment.

On motion Resolved that the standing Committee appointed last year for the purpose of attending to Ordinations be discharged. Resolved, further, that this Association deeply regret the evils resulting from hasty and injudicious ordinations, and earnestly recommend the Churches to cause hands to be laid on no one, until something in the dispensations of Providence shall seem to demand such a measure.

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*Having been unable to obtain a copy of the Rules of Decorum in season, the publication of that document is necessarily postponed.

On motion, Resolved that it is deemed expedient to raise, by voluntary contributions, a fund for the purpose of supplying destitute Churches and neighborhoods, within the bounds of the Association, with occasional preaching. Resolved further, that the Churches be requested to give attention to this matter, and to forward to the next meeting of this body, such donations for the object specified as they, in their wisdom and benevolence, shall think proper. And, Resolved further, that a committee of six, two in each Union Meeting, be appointed, whose duty shall be, to hold the funds appropriated to this object, procure the services of ministering brethren, direct them as to the places where they shall labour, and do all other things by them considered necessary for the successful accomplishment of the object contemplated. Brethren Baxter and Shaw, Meredith and Jordan, and Carter and Delk, constitute the above committee.

Resolved that this Association cordially recommend to the attention and patronage of the brethren, the North Carolina Baptist Interpreter, a monthly periodical, published at Edenton by bro. T. Meredith.

Resolved, That this Association earnestly recommend the encouragement of the State Convention, Temperance Societies, Sunday Schools, Religious Periodicals, Bible Classes, &c. &c.

Ordered that 1500 copies of the minutes of the present session be printed; and that bro. Meredith be requested to prepare them for the press, and to attend to their distribution among the churches.

On motion, adjourned to the time and place above mentioned. Concluding remarks and prayer by the Moderator.

REPORT OF THE FINANCIAL COMMITTEE.

Amount due as per minutes of 1832		$ 76 97
Contributions of present session		56 00
Cash sent to bro. M. after the meeting of last year by the churches at Ahosky and Ross' M. H.		4 00
		136 97
CONTRA.		
Printing 1400 Minutes	40 00	
Transcribing Minutes	15 00	55 00
Balance due		81 97

CHURCHES.	WHERE SITUATED.	DELEGATES.	Bapt'd	Rec'd	Rest'd	Dis'd	Excl'd	Dead	Total	Funds
Ahosky	Hertford	GEORGE WILLIAMS, A. Bass, R. B. Cobb.	48	5		4	2	4	185	$2 50
Balllard's Bridge	Chowan	MILES WELCH, Cader Pierce, Thos. Satterfield.	121	1			1	2	258	2 50
Bethel	Perquimans	Chas. W. Skinner, Thos. Ward, Wm. C. Moore*					3	5	63	3 00
Capehart's M.H	Bertie	John D. Castellow, Arch'd Morris, Wm. W. Pierce*	2	1		3		4	85	1 50
Cashie	Bertie	REUBEN LAWRENCE, T. Carter, A. J. Spivey	2		3	5		15	330	2 50
Colerain	Bertie	Jas. Ward, Jno. Downing, Jno. Nowell	56	7	1	6	3	2	292	4 00
Cool Spring	Gates	*Thos. Hoggard*, Wm. H. Savage, Mills Sparkman*	41		2		2		104	1 50
Connaritsy	Bertie	STEPHEN BAZEMORE, K. T. Pruden, *Harvey J. White*	108	1	2	4		1	255	2 50
Edenton	Chowan	THOS. MEREDITH, Jno. Blount, Henry A. Skinner*	2	1		2		3	168	2 00
Elizabeth City	Pasquotank	JAS. NASH* *Tho's W. Butler** Abner Williams	3	2		5	6	4	100	2 00
Great Fork	Nansemond, Va.	Oliver Harrell, Abram Raby, Absalom Barnes	7						41	1 00
Holly Grove	Bertie	Wm. Spivey, Isaac P. Freeman, Jas. S. Mitchell			1	4	1	1	45	1 00
Little Alligator	Tyrrell	SELBY PATRICK, Jas. Swain,* J. Basnight*				2	1	1	34	1 00
Meherrin	Hertford	Henry D. Jenkins,* R. T. Cross, Alfred Darden	3	5			5	3	238	2 00
Middle Swamp	Gates	JNO. HARREL, David Riddick, Wiley Riddick	6			34		4	125	2 00
Piney Grove	Gates	Wm. Lee, John Sanders, Jethro Goodman,	34	3		2			72	2 00
Potecasey	Northampton	Thos. Joyner, Christopher Cook, Morris Baum	18	1	2		7	1	133	2 00
Powell's Point	Currituck	MALICHI CORBELL, Spence Hall	2	1				2	60	1 00
Providence	Currituck	Jno. Brocket,* Isaac Baxter, Jno. W. Hughes*	1	1		2		1	30	1 50
Ramoth Gilead	Pasquotank									
Roanoke Island	Currituck									
Ross' M. H.	Bertie	JAS. ROSS, Moses L. Mizell, Charney Cail	37		2	6	3	2	201	2 00
Sandy Run	Bertie	Jeconiah Harrel, George W. Dowell	30	2		2		4	155	2 00
Sound Side	Tyrrell	Joseph Halsey, Alexander Dillen*	3					2	21	1 50
Sandy Cross	Gates	Q. W. TROTMAN,* *Henry Spivey*, Jas. Brinkley	49				1	3	131	2 00
Shady Grove	Currituck	Moses Lee, Wi loughby West	2			1	2		21	1 00
Salem	Pasquotank	G. M. THOMPSON, Thos. Jordan, G. W. Pendleton		1	1	3	22	4	76	2 00
Sawyer's Creek	Camden	JNO. A. SHAW, Rich'd Jarvis,* Maxey Sanderlin	9	2	2	2	3	4	93	2 00
Shiloh	Camden	Wm. Merry, Thos. Etheridge, Jno. Prichard	15		1	11	7	4	277	3 00
Smith's Church	Northampton	*Wm. H. Hardee*, Wilie Langford,* Jesse Sykes		1				1	150	2 00
Yeopim	Chowan	Jos. C. Benbury,* Rich'd H. Whidbee*		1		5			27	1 00
			597	36	17	191	70	77	3765	56 00

Note.—The names of Ordained Ministers are printed in SMALL CAPITALS—Unordained in *Italics*. Those marked thus (*) were absent.

REPORT ON THE STATE OF RELIGION.

The committee appointed for the purpose, would offer the following as their Report on the State of Religion :—

Having examined the Report of the Committee on this subject last year, your Committee find that very little is left for them to do more than to urge upon the Churches the importance of immediate and careful attention to the contents of that document.

Your Committee have to lament, that, so far as they have been able to ascertain, the report and advice given at your last session have been very little regarded by most of the Churches. On the other hand, they can, with pleasure state, that so far as the remedies pointed out in that report have been faithfully applied, they have, through the blessing of God, proved effectual in removing the evils complained of. This single fact is deemed evidence sufficient to prove to the churches the importance of attending to that document.

Your Committee would further state, that having carefully examined the letters from the several Churches to the present meeting, they find much cause, both for the liveliest gratitude and the deepest humiliation. For gratitude because of the signal blessings which some of the churches have enjoyed ; for humilition, because of the too prevalent inattention to those great and laudable institutions in which are engaged the most eminent and pious throughout the world.

Your Committee are inclined to the opinion, though they have not the proper data at hand from which to obtain correct information, that the reports of baptisms returned to the present meeting, are more encouraging than they have been for many years past. The Lord has been pleased to pour out his spirit on several of the Churches, and a rich harvest of souls has been the happy result.

Your Committee would state, that so far as they have been informed, after public preaching, prayer meetings have been the general and most effectual means in bringing about these revivals. In several places the first symptoms of a better state of things being about to commence, have been discovered at these meetings. Your committee think, therefore, that they cannot too warmly recommend the faithful use of these means. Let each church see to it, that a weekly prayer meeting be kept up in every neighborhood within her bounds, and your committee will venture the assertion, that complaints of coolness will be far less prevalent than they are at present. Your Committee further remark, that according to the information which they have received, generally where these revivals have been felt, an increasing interest has been manifested in behalf of the benevolent institutions of the present age ; though it grieves them to say that in some instances this effect has not been produced.

Notwithstanding that these rich blessings have been enjoyed in some parts of the Association, still a majority of the churches complain of coldness and barrenness in the work of the Lord. Your Committee do not stop here to point out all the causes of this state of things and the remedies which should be applied, but they would refer you to the two reports previously offered on this subject ; and would state that they believe that the evils there enumerated do still exist to a very fearful extent ; and that they can conceive of no remedies more likely to prove effectual in removing such evils than those there recommended.

Your Committee have to lament that there still exists so much apathy in regard to those benevolent Institutions now in operation for the purpose of promoting the interest of the Redeemer's Kingdom. It will be remembered that resolutions were passed at your last session, earnestly requesting the several churches to state more fully than they had hitherto done, how far they had been enabled to comply with the various recommendations of the Association ; and recommending to their immediate patronage, Sunday Schools, Religious Periodicals, the

State Convention, &c. &c. It will be seen how far these resolutions were complied with, when it is stated that only six of the churches noticed them in their reports to the present session.

These facts certainly bespeak great inattention on the part of the churches to the advice of your body which your committee believe cannot be lamented in too strong terms. On this subject, viz: inattention to the advice of the Association, your committee would refer you to the report of last year, in which this neglect is placed in its proper light.

Your Committee have therefore been led to this conclusion, that there still exists among the churches a great want of information respecting those subjects intimately connected with the prosperity of Zion. As a further proof that this conclusion of the committee is not without foundation, it is only necessary again to refer to the statements made by the churches at this meeting.

The Association earnestly recommended the formation and support of Sunday Schools, and yet only three or four of the churches reported this institution as being in operation among them. The same resolution was expressed in regard to patronizing the State Convention, and yet mention was made of this Institution only by a like number of churches. The same may be said of the other institutions recommended by your body.

Your Committee are decidedly of opinion that this inattention to these laudable Institutions arises entirely from a want of information respecting their objects, and the good they have effected and are calculated still to effect, under the blessing of Providence. Your Committee have observed that when any resolution, favorable to these institutions, has been brought before your body, attended with a proper explanation of its aims and probable effects, it has generally met with the unanimous approbation of the delegates assembled ; and they therefore believe that such resolutions would be as cordially adopted by the churches, would their delegates give them the same information that they themselves have received.

Your Committee would further state, that they have had occasion frequently to observe, that where correct information has been enjoyed, a proportionate degree of action has been the result; and they therefore think, that, if every one connected with your body were properly instructed on the subjects recommended by the Association, there would be found very few instances where piety and good sense would not successfully combat the prejudices which now exist ; and therefore, that our churches would act with concert and with energy in urging forward those plans so well calculated to prosper the cause which they profess to have espoused. Your committee would therefore state, that they regard this, viz: the neglect of the benevolent institutions of the day, as one among the most prominent evils now existing within the bounds of the Association.

With regard to the remedies to be applied in this case, your committee would remark—

1. That they believe much might be effected towards removing this evil if all the ministers connected with the Association would properly take the subject in hand. Let them not only give their approbation of these matters publicly, but also endeavour by private instruction to impart to the several churches of which they have the care,such information as will lead them to correct conclusions on a subject of so much importance. Let them, fearless of the frowns and scoffs of the covetous, urge upon their brethren that it is not only their privilege but their duty to contribute a part of their worldly store for the advancement of Christ's earthly kingdom. If this plan be faithfully pursued, your committee think that a large amount of good will be effected.

2. Your committee would further remark on this subject, that the circulation of religious periodicals is deemed by them the best means

for removing the evil here complained of. It is a well known fact, that wherever these periodicals have free circulation, there will be found friends—cordial friends to benevolent action. Nor need this fact appear at all surprising. From these publications we learn what mighty efforts God's people are universally making to pull down strong holds, and to erect on the ruins thereof the standard of the Cross. There we can learn that God has by his spirit, influenced a Judson to forego the delights of Christian society, and to spend a life of privation and persecution in a heathen land; that poor, benighted, idolatrous Burmah might hear the sound of salvation and be pointed to the Lamb of God that taketh away the sin of the world. From them we can learn too, how rapid is the progress made in religious knowledge by means of Sabbath Schools, Bible and Tract Societies, and such like laudable institutions. There we likewise see how signally God has aided the united efforts of the patriot, the philanthropist, and the christian, to meliorate the condition of man by banishing from the world that inhuman destroyer of our race—drunkenness. Provoked to love and to good works by such eminent examples of energetick action, who can remain inactive and unwilling to contribute his mite for effecting such glorious ends. Oh! how can the professed disciple of that Saviour, who went about doing good, be striving to hoard up earthly treasures, when Burmah is imploring for light, for life, for the Gospel of Jesus!

Your Committee would therefore say, let every one connected with your body become a subscriber to a religious newspaper, and you will soon see the desert blooming like the rose. The clouds of ignorance will be dispersed and every christian will be actively engaged in his master's service.

Your Committee are well apprized that many will object on the ground that they have not the means to devote to this purpose; that being poor, it requires all they can make to support themselves and family. This excuse is deemed valid in *very* few instances. A weekly religious newspaper can be procured at the moderate rate of two dollars per annum; and there is now published within the bounds of this Association, a monthly paper for which we have to pay only one dollar annually. Now it is respectfully asked,—is there a brother connected with your body who cannot appropriate one dollar annually, and thus become a subscriber to this paper, without injuring himself or family? How unreasonable will such an excuse as this appear if brethren will only reflect that they are expending a much greater amount than this on those things that will not benefit them in the least degree. Let every one who offers this as an excuse, if he habitually use ardent spirit, throw it aside and spend no more money on this dangerous article and he will soon find that a religious newspaper is very easily to be procured. To illustrate this, your committee will suppose that every person using this article consumes one gallon per month, which may be estimated at fifty cents per gallon. This at the end of the year, will amount to six dollars; a sum sufficient to procure two religious periodicals and several hundred pages of religious tracts for circulation among the ungodly and intemperate.

Let it be remembered too that this amount is now expended merely to gratify the cravings of an unnatural appetite, being productive of no good to those who expend it. Now your committee ask whether this be denying self in order to promote the cause of Christ? Can those brethren be justified who plead ignorance as an excuse for their apathy respecting the great religious movements of the day, while they are annually expending on brandy, tobacco, &c. that amount, which if properly applied, would give them all the information desired.

Here also much good may be effected by the faithful ministers attached to your body. Let them, wherever Divine Providence may lead them to minister the word of life, endeavour to convince their brethren

of the advantages to be derived from becoming attentive readers of religious newspapers; and your committee are induced to believe that their labour in this respect will not be in vain.

In conclusion, your committee would say,—let every baptist in the Chowan Association, who desires to see his denomination flourish, and who believes that the prosperity of Zion is intimately connected with the prosperity of the institutions so repeatedly recommended by the Association, be found at his post diligently engaged in diffusing that information among his brethren, which is so well calculated to excite them to benevolent action. And may all the churches connected with your body be visited by the spirit of God and be aroused to the importance of diligently improving the talents committed to their trust, is the prayer of your Committee.

A. J. SPIVEY, *Chm'n. Com.*

MINUTES

OF THE

TWENTY-NINTH ANNUAL MEETING

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD AT

SALEM M. H.

PASQUOTANK COUNTY, N. C.

MAY 16, 17, 18, & 19, 1834.

NEWBERN:

PRINTED AT THE INTERPRETER OFFICE.

1834.

MINUTES, &c.

Friday, May 16th, 1834.

The usual hour for worship having arrived, Bro. John Harrell delivered the Introductory discourse from Rev. xix. 9. "Blessed are they which are called to the marriage supper of the Lamb."

After worship the delegates being called together, the session was opened by prayer by Bro. Meredith. Elder John Harrell was then chosen moderator, and Aaron J. Spivey clerk, pro tem.

The moderator then gave an affectionate invitation to ministering brethren from sister associations to take seats with us, and to participate in the deliberations of the meeting.

The letters from the several churches were then called for and read. A synopsis of their contents will be found on a subsequent page.

A letter having been read from the newly constituted Baptist church at Edenton, petitioning for admission into this association, it was *resolved*, unanimously, that the said church be admitted.

Letters containing similar requests from Coneconary church, Halifax County, and from Free Chapel church, Washington County, were also read; upon which it was *resolved*, unanimously, that they be likewise admitted.

The Pastor and Deacons of the church at Salem were appointed a committee to procure ministers to supply the stage to-morrow.

Corresponding letters from sister associations were then called for. No letter was presented: but through the hands of Bro. Harrell thirty copies of minutes of the Va. Portsmouth association were received.

Bro. John Armstrong stated that he was a delegate from the Neuse association; he was therefore invited to a seat with us and to a participation in our deliberations.

Bro. Samuel J. Wheeler was appointed to write the letter of correspondence to the Va. Portsmouth association; and Bro. Turner Carter to the Neuse association.

On motion adjourned till half after 8 o'clock tomorrow morning.—Prayer by Bro. Trotman.

Saturday 17*th.*

The association met according to adjournment. Prayer by Elder George Williams.

On motion to that effect, the names of the delegates were called and absentees noticed.

On motion, *Resolved*, unanimously, that the former Baptist Church of Edenton, on account of her obvious departure from the faith and practice of Regular Baptists, be no longer regarded as a member of this body.

Bro. John Armstrong was requested to lay before the association the objects of his visit among us as agent for the Wake Forest Institute.

Resolved, unanimously, that this association highly approve of the principles, plans, and objects of the "Wake Forest Institute," and heartily recommend its claims to the attention and liberality of the churches and brethren in general.

Brethren, Isaac Baxter, Turner Carter, and Spence Hall, were ap-

pointed a committee to receive contributions, settle with the Treasurer &c. and report.

Agreed that Bro. Aaron J. Spivey be appointed standing clerk and treasurer of the association.

The committee appointed last year to visit North Banks, not being prepared with a report, were discharged.

Jas. Delk, Q. H. Trotman, and Spence Hall were appointed a committee to propose a plan for having protracted meetings during the succeeding associational year, within the bounds of the association, and report on monday morning.

Candidates for Ordination to be sent to the Association

Resolved, That this association recommend to the churches of which it is composed that, whenever they wish one of their members ordained, they send him up to the association for examination and ordination.

Brethren, Harrell, Trotman, and Delk, were appointed delegates to the Va. Portsmouth association: Meredith and Delk to the Neuse association.

Agreed that thirty copies of our minutes be sent to each of the above named associations.

On motion agreed that Bro. Jeremiah Etheredge be requested to prepare a Circular for the next association on the subject of Faith.

Elders, Meredith, Armstrong, and Delk, were appointed to preach on Sabbath: Elders Corbell and Trotman on Monday

Agreed that the association commence its subsequent sessions on Thursday.

Resolved, That the next session of this body be held at Meherrin, commencing on thursday before the 3rd Lord's day in May, 1835.

On motion, the association adjourned until half after 8 o'clock on monday. Prayer by Elder Forbes.

Sunday 18*th*.

Thos. Meredith, John Armstrong, and Jas. Delk, preached to a very large congregation; may the seed sown in so much faithfulness this day, produce much fruit to the glory of God.

Monday 19*th*.

The association assembled agreeably to adjournment. Prayer by Elder Welch.

The committee on protracted meetings reported; report received and ordered to be attached to the minutes. See Appendix, letter A.

S. J Wheeler, Aaron J. Spivey, and Jas. Delk, were appointed a committee to prepare rules for the government of the association and report at the next session.

Q. H. Trotman, and in case of failure E. Forbes, was appointed to preach the next introductory sermon.

Jas Delk, Turner Carter, Q. H. Trotman, Thos. Jordan, Spence Hall, and Isaac Baxter, were appointed a committee on Itinerant preaching.

Agreed that Turner Carter, clerk of the above committee, prepare a report to be printed with the minutes. See Appendix letter B.

Corresponding letters being called for, Bro. Wheeler handed in

one to the Va. Portsmouth association; and Bro. Carter to the Neuse association. They were both read and adopted.

On motion, Resolved, unanimously, that this association cordially approve the course persued by our esteemed bro. T. Meredith and others, in resisting the encroachments and innovations of the Campbellite Reformers: Resolved further that the above resolution be presented for publication in the N.C. Baptist Interpreter.

Believing that much injury has resulted to the churches because of their admitting into their pulpits persons professing to be ministers, without requiring of them proper certificates,

Therefore, Resolved, That this association recommend to the churches not to admit into their pulpits any stranger who does not come properly recommended.

The Committee on Finance reported; report received and ordered to be printed. See Appendix letter C.

Aaron J. Spivey was called on for the History of missions which he was previously appointed to prepare. It was read, accepted, and ordered to be connected with the minutes. See appendix letter D.

Agreed that the clerk be ordered to transmit to our beloved Bro. Jas. G. Hall, a letter of recommendation.

Agreed that Elder Jas. Delk be granted a letter of recommendation because of having accidentally lost his credentials as a minister.

The committee appointed last year to visit Elizabeth City church, were discharged.

Agreed that Bro. Meredith be requested to have printed and distributed 1500 copies of the minutes.

Resolved, That this association earnestly recommend to the churches composing it, the formation and continuance of Temperance Societies, Sunday Schools, Bible classes. &c. &c.

Resolved, That this association cordially recommend to the patronage of the brethren the N. C. Baptist Interpreter, edited by Elder Thos. Meredith.

Resolved, unanimously, That this association would call the attention of the churches within its bounds to the N. C. Baptist State Convention, to convene at Cashie, Friday before 1st Lord's day in Nov. next, and warmly recommend that they send aid to the support of this laudable Institution.

Resolved, That the churches be requested to give particular and full answers to the recommendations made by the association to the different churches composing it.

Resolved, That this association earnestly recommend to the churches that they induce their members to establish and continue prayer meetings within the bounds of each church.

Resolved, That the churches composing this association be recommended to ascertain whether family prayer be properly attended to by the members composing the churches, and that the churches be earnestly and affectionately requested to urge this duty on their members.

Resolved, That it be recommended to the churches that the first Monday evening in every month be set apart for prayer, with special reference to the Burman Mission.

Resolved, That the 3rd Lord's day in August next, be set apart for fasting and prayer for an outpouring of the Spirit of God on the churches composing this association.

The minutes having been read, the association adjourned to the time and place already specified. An appropriate address and prayer by the moderator.

APPENDIX.

[A]

REPORT ON PROTRACTED MEETINGS.

Your committee to whom was referred the subject of "Protracted Meetings:" respectfully report, that, in their opinion, such meetings are desirable; and that important good has resulted and will continue to result from them. Your committee, therefore, earnestly recommend their adoption. As to the time and place of holding them, your committee would suggest that there be one in each of the Union meetings during the year. That the first be at Free Chapel, in the Tyrrell U. Meeting, commencing Friday before 3rd Lord's day in June following; the second to be in the Yeopim U. Meeting; the third to be in the Camden and Currituck U. Meeting; and the fourth to be in the Bertie U. Meeting. Your Committee would also recommend that the time and place for holding each of these be set apart by the respective U. Meetings, and that general notice be given of the same; and further, that ministering brethren and lay members be affectionately invited to attend.

All of which is respectfully submitted &c.

Q. H. TROTMAN, *Chairman.*

[B]

REPORT ON ITINERANCY.

The Committee to whom was entrusted, at your last meeting, the business of supplying destitute churches and neighborhoods within the bounds of the association, with occasional preaching, "would report,—That, since their being appointed they have convened several times, and at these meetings have adopted such measures as were deemed expedient for carrying into effect the resolution of the association.

The first measure of your committee was the employing of Bro. George M. Thompson to travel and preach in the Counties of Washington and Tyrrell. In these counties Bro. T. has laboured 43 days; and as a part of the result of his efforts, we would mention the Constitution of a church in the County of Washington. This church is called Free Chapel. It is entirely friendly to the "benevolent institutions" of the age. At a subsequent period, elder Thompson was engaged by your committee to itinerate throughout the bounds of the association.

In the prosecution of this appointment, Elder T. has occupied 49 days and visited nearly all the churches composing your body. In a few instances he has been prevented by rain and other causes beyond his control, from reaching his appointments. He states that the churches were, with a few exceptions, enjoying peace: and where this was not the case, it is thought to be attributable to the prevalence of "Kehukeeism" or Campbellism"—

Your committee beg leave to remark, that evidence is not wanting to shew, that where either of these errors obtains, vital godliness withers under its frosty touch, and apathy abounds.

Elder Mills Piland also, has been employed by your committee and directed to travel and preach in Washington and Tyrrell.

He reports 17 days labour, during which time he preached 19 sermons. He remarks that these people are anxious to hear the gospel preached and very desirous that he or some other minister from your body should visit them again. Many are found to be hearty friends to the christian efforts that are now being made.

Elder P. states that he thinks nothing is wanting with the blessing of Zion's Lord—but a plain and faithful exhibition of gospel truth, to collect a church in Plymouth.

Your committee would state, that they are informed that there is an encouraging prospect of a general revival in the section visited by your missionaries; and that several persons are anxiously awaiting the arrival of some minister from your body that they may have the privilege of "being buried with Christ by baptism."

Your committee have received from various sources, the sum of one hundred and thirty one dollars and fifty cents;—they have expended one hundred dollars and fifty cents.—They have, therefore now on hand thirty one dollars. In addition to this, they hold several pledges from churches and individuals as yet unredeemed; but which will, they expect, be paid up as soon as needed. Your committee would now express their lively gratitude to God for the success that has attended their efforts.—Truth has been more extensively disseminated—one new church has been reared up—a number, as yet unbaptized, are rejoicing in hope of the glory of God; and are only waiting a favourable opportunity of giving themselves publicly unto the Lord—and these precious results seem to be but precussors of an extensive revival.

In view of these things your committee are made to exclaim "what hath God wrought;" and to express the hope that your body will, with them "thank God and take courage."

All of which is respectfully submitted.

TURNER CARTER, Sec.

[C]

REPORT ON FINANCE.

The committee appointed to receive contributions, settle with the treasurer &c. offer the following as their report,

Amount in the hands of Jas G. Hall, former Treasurer	$ 76 97
Amount in the hands of Thos. Jordan	5 00
Amount of present contributions	56 42
	$ 138 39
CONTRA.	
Printing Minutes,	$ 35
Transcribing do	15——50 00
Balance Due	$ 88 39

All of which we respectfully submit &c.

SPENCE HALL, *Chairman.*

The following is a list of Ministers at present in connexion with the Association:

ORDAINED.

Q. H. Trotman,	Myles Welch,	Reuben Lawrence,
George Williams,	Thos. Meredith,	Jer. Etheridge,
Stephen Baizmore,	John A. Shaw,	James Delk,
Geo. M. Thompson,	Edward Howell,	James Nash,
John Harrel,	James Ross,	David Duke,
Malichi Corbell,	William Hardy,	Mills Piland,
Evan Forbes,	Selby Patrick	M. Craig,

LICENSED.

Segar Mitchell,	William White,	Amos Rayner,
William Pearce,	Mal. W. Jones,	Henry White
S. W. Butler,	Henry Spivey,	Harvey White,
Tho. Hoggard.		

CHURCHES	WHERE SITUATED.	DELEGATES.	Bap	Rec	Res	Dis	Exc	Dea	Tot	FUNDS
Ahosky	Hertford	GEORGE WILLIAMS, Robt. B. Cobb, Jas. S. Grimes.	16	5		4	4	4	194	$2 75
Ballard's Bridge	Chowan	MILES WELCH, Baker F. Welch,‡ Exum Simpson.‡	40			2	1	4	319	2 50
Bethel	Perquimans	William C. Moore, Chas. W. Skinner, Thos. Ward.‡		3			1	3	62	2 00
Capehart's M. H.	Bertie		6	1		2			90	1 50
Cashie	Bertie	Turner Carter, Thos. Gillam, Aaron J. Spivey.	4		2	2	1	10	323	2 50
Colerain	Bertie	Jas. Ward, John Downing, John Knowell.	7	2		2	1	2	296	2 00
Coneconary	Halifax								20	1 00
Connaritsy	Bertie	[HARVEY WHITE,] Lodowick Jenkins, Whitmell Sharrock.‡	14		1	38		2	230	2 50
Cool Spring	Gates	[THOMAS HOGGARD,] Wm. H. Savage, Bray Parker.‡	3				1	1	105	1 50
Edenton	Chowan	THO. MEREDITH, Edmund Hoskins, John Blount.							85	2 00
Elizabeth City	Pasquotank	JAMES NASH, Abner Williams, Stephen Stafford.	1	2	1	5	3	2	94	2 00
Free Chapel	Washington	Jas. Pender, Jas. Newberry‡.							12	1 00
Great Fork	Nansemond Va.	Oliver Savage,‡ Oliver Harrell,‡ Abram Raby.‡	9			1			50	1 50
Holly Grove	Bertie	Wm. Etheride, Jas. Mitchell.	6	2			4	1	48	1 00
Little Alligator	Tyrrell	SELBY PATRICK, Jas. Swain,‡ John Combs.‡	1			1	2	4	32	1 00
Meherrin	Hertford	JAMES DELK, Isaac Carter, Samuel J. Wheeler.	3				2	1	238	2 00
Middle Swamp	Gates	JOHN HARRELL, David Riddick,‡ Henry Speight.	1	1		2	2	2	121	1 50
Piney Grove	Gates	EDWARD HOWELL‡, R. W. Riddick,‡ Wm. Lee.	1			1	3	1	68	2 00
Potecasy	Northampton	John Peele, Lazarus Cook,‡ Thomas Joiner.‡	6			2	4	1	132	1 67
Powell's Point	Currituck	Benj. Taylor, Spence Hall, Caleb T. Chaplin.				3		1	56	1 50
Providence	Currituck	John W. Hughes, Isaac Baxter, John Brochet‡		1		3		2	27	1 50
Ramoth Gilead	Pasquotank	[MALACHI W. JONES,] Mark Spence,‡ Joseph Stokely.‡					2	3	31	1 00
Roanoke Island	Currituck	MALACHI GORBELL, Arthur Etheridge,‡ Alfred Burgess.‡	24	12			2	4	63	1 00
Ross' M. H.	Bertie	JAS. ROSS,‡ Aaron Mizell, Elijah Rayner.‡	6	1	1	8	10	5	186	2 00
Sandy Run	Bertie	Wm. S. Brown, Lewis W. Thompson,‡ Wm. Horne.‡	10	2		1	4	6	156	2 00
Sound Side	Tyrrell	Jos. Halsey,‡ Alexander Dillen,‡ John Roads.‡	3						25	1 00
Sandy Cross	Gates	QUINTIN H. TROTMAN, [HENRY SPIVEY,] James Baker.	8				1	2	136	2 00
Shady Grove	Gurrituck	Wm. Bright, Thos. Lee Sen., Moses Lee.	13		2			4	32	1 00
Salem	Pasquotank	GEORGE M. THOMPSON, Edward E. Wilson, Tho. Jordon.					1	2	73	2 00
Sawyer's Creek	Camden	Rich'd Jarvis, Maxey Sanderlin, Isaac Gregory.‡	3	8		5	1	6	92	2 00
Shiloh	Camden	EVAN FORBES, Edward Sanders, John L. Prichard.	2	1	1	1	8	19	253	2 50
Smith's Church	Northampton	Wilie Langford,‡ WM. H. HARDEE, ‡ Jas. Barkley.‡	3			1		6	146	2 00
Yeopim	Chowan	Jos. C. Benbury,‡ Richard H. Whidbee.				1		2	24	1 00

Note.—The names of Ordained Ministers are printed in small capitals;—those of Licentiates are put in brackets;—those of Absentees are distinguished thus ‡

MINUTES

OF THE

THIRTIETH ANNUAL MEETING

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD AT

MEHERRIN MEETING-HOUSE,

HERTFORD COUNTY, N. C.

MAY 14, 15, 16 & 17,

1835

1835

NEWBERN:

PRINTED AT THE RECORDER OFFICE.

1835.

MINUTES, &c.

Thursday, 14th May, 1835.

The hour for worship having arrived, the introductory sermon was preached, according to appointment, by Bro. Quintin H. Trotman, from 1 John, III, 2: "Beloved, now are we the sons of God: and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Divine service being concluded, the delegates were called together, and the session was opened by prayer by Bro. John Harrell. Bro. Thomas Jordan was then chosen Moderator, and Bro. William Darden was called on to act as assistant clerk.

The Moderator having affectionately invited ministering brethren from sister Associations to take seats with us, and participate in the deliberations of the meeting, Bro. William H. Jordan accepted the invitation.

The Committee, appointed for the purpose at the last session, presented rules for the government of the Association. They were read and adopted. (See appendix, letter B.)

The letters from the several churches were then read, a synopsis of whose contents will be found on a following page.

A letter was then read from the newly-constituted church at Republican M. H., Bertie, petitioning for admission into the Association. On motion to that effect, she was unanimously received.

Corresponding letters from sister Associations being called for, through the hands of Bro. Delk, thirty copies of minutes from the Virginia Portsmouth Association were received, in which was contained the letter of correspondence.

Resolved, That Elders Harrell, Delk, and Trotman, be a committee to examine brethren Thomas Hoggard, and John Nowell, sent up to the Association by Cool-Spring and Colerain churches, for ordination; and report to-morrow.

The pastor and deacons of the church at Meherrin, were appointed to procure ministers to supply the stage during the following days of the meeting, except Sunday.

Bro. Josiah J. Finch was appointed to write a letter of correspondence to the Neuse Association, and Bro. Q. H. Trotman to the Va. Portsmouth Association.

On motion, agreed to adjourn till 10 o'clock to-morrow morning. Prayer by Bro. Finch.

Friday, 15th.

Owing to rain, the Association met at a late hour of the day; opened by prayer by Bro. W. H. Jordan.

The names of the delegates were called and the absentees noticed.

Brethren John Peele, Abner J. Perry, and Jethro Reddick, were appointed a committee to receive contributions, settle with the Treasurer, and report.

Elder Jeremiah Etheridge was called on for the circular letter which he had been requested to prepare. He not being present, it was stated that he had failed to prepare that document on account of long indisposition.

Resolved, That Bro. Andrew M. Craig be requested to prepare a short biographical notice of the late Turner Carter, to be appended to the minutes in the place of the circular letter. (See appendix, letter F.)

Brethren Harrell, Jordan, Forbes, and Baxter, were appointed a committee to inquire into the grievances complained of by many within the bounds of the Association, in relation to ministers and brethren attaching themselves to the Masonic fraternity—and report to-morrow.

Resolved, That the next session of this Association be held at Bethel, Perquimans county, commencing on Thursday before the 3d Lord's day in May, 1836; and that Bro. Reuben Lawrence preach the introductory sermon—and that Bro. Wm. Hardy be his alternate.

Bro. J. J. Finch was appointed to write the circular letter for the next association, on the importance of union among christians and especially among christian ministers.

Resolved, That a sermon on christian benevolence be preached at the next association on Sunday—and that Bro. Finch be appointed to that duty.

Agreed that the clerk have 1500 copies of the minutes printed—and that Bro. Aaron J. Spivey be requested to distribute those belonging in the Bertie U. Meeting,—Elder Mills Piland, those belonging in the Yeopim U. M.,—and Bro. Maxey Sanderlin those belonging in the Camden and Currituck U. M.

Resolved, That Elders Jordan, Harrell, Thompson, Piland, and Lawrence, be a committee on the state of Religion in the bounds of the Association, and report to-morrow.

Resolved, That we are highly gratified with the answers returned by the churches to the recommendations made by the last Association, and we do again earnestly recommend to them the formation and continuance of Temperance Societies, Sabbath Schools, Tract Societies, and the adoption of all other measures which may be best calculated to promote the cause of Temperance, Godliness, the Wake Forest Institute, and the prosperity of our denomination at large.

The delegates from Free Chapel church having arrived, took their seats as members of the Association.

The committee on Finance now reported; report received and ordered to be printed. (See appendix, letter A.)

The committee, appointed to examine the candidates for ordination, reported that they think them worthy of ordination; report concurred in.

Resolved, That the same committee be appointed to ordain Bro. Nowell on to-morrow morning—and that they be requested to attend at Cool Spring church and ordain Bro. Hoggard, according to the request of that church.

Resolved, That the church at Sandy Cross be excused for having failed to comply with the resolution of the Association, passed at its session of 1834, relative to the ordination of ministers.

Adjourned till 9 o'clock to-morrow morning. Prayer by Bro. Harrell.

Saturday, 16*th*.

The Association met according to adjournment. Prayer by Bro. Delk.

Letters of correspondence to sister associations being called for, Bro. Trotman handed in one to the Va. Portsmouth Association, and Bro. Finch one to the Neuse Association; they were both read and adopted.

On motion, agreed that brethren Harrell, Delk, and Trotman, be appointed delegates to the former, and Delk, Trotman, H. Spivey, and Lawrence to the latter Association;—and that thirty copies of our minutes be sent to each.

Agreed, that the minutes ordered to be sent to the Va. Portsmouth Association, be forwarded, as soon as printed, to Bro. Thomas Hume, Portsmouth, clerk of that body.

Elder Murfee, a delegate from the Va. Portsmouth Association, having now arrived, was affectionately invited by the Moderator to a seat among us.

A copy of the minutes of the Tuckaseege Association being presented to the Association by our clerk, it was agreed that he be ordered to send a copy of our minutes to that body.

Resolved, That Bro. Spence Hall be requested to prepare a report on the Itinerancy to be appended to the minutes. (See appen., letter C.)

Bro. Samuel J. Wheeler was appointed on the Itinerant committee in place of Bro. Delk, resigned;—and Bro. Aaron J. Spivey in place of Bro. Carter, deceased; so that now, Quintin H. Trotman, Thomas Jordan, Spence Hall, Isaac Baxter, Samuel J. Wheeler, and Aaron J. Spivey, compose that committee.

The committee on the grievances complained of, in relation to masonry, reported;—report received and ordered to be printed. (See appendix, letter D.)

The report of the committee on the state of religion being called for, it was read by Bro. W. H. Jordan, Chairman of that committee,—received and ordered to be printed. (See appendix, letter E.)

Resolved, That a ministers' and deacons' meeting be held at Piney Grove, Gates county, commencing on Friday before the 5th Sabbath in August next—which it shall be the duty of ministers and deacons belonging to this Association to attend—that special inquiry shall be made for any differences existing among the ministers and deacons—and that all such difficulties as are found to exist, may be reconciled.

Resolved, That the 5th Sabbath in August next be observed by the churches of this Association, as a day of fasting and of special prayer to Almighty God, for a revival of religion at large, and especially within the bounds of this Association.

Resolved, That the brethren throughout the Association be requested to make the above mentioned meeting a subject of special prayer.

Resolved, That the clerk have the above resolutions published in the Biblical Recorder.

On motion, agreed that Bro. John Harrell preach the introductory sermon at the ministers' and deacons' meeting.

Elders Jordan, Finch, and Murfee, appointed to preach to-morrow.

Resolved, That the surplus funds in the hand of the Treasurer be deposited with the Itinerant Committee to be appropriated to the Itinerancy.

Resolved, That we are highly pleased with the Biblical Recorder, edited by Bro. Meredith, Newbern,—and do cordially recommend it to the patronage of the churches.

The minutes being read the Association adjourned to the time and place already specified. Prayer by Bro. Murfee.

Sunday, 17th.

According to the appointment of the Association, Elders Jordan, Finch, and Murfee preached. The congregation was very large and the word of truth was spoken in earnestness and solemnity. May God attend the word with his blessing, and may much good result from this day's labour.

STATE OF THE CHURCHES.

CHURCHES.	WHERE SITUATED.	DELEGATES.	Baptiz'd	Rec'v'd.	Rest'd.	Dismis.	Exclud.	Died.	Total.	Funds.
Ahoskey,	Hertford,	S.Mitchell,* J.Holloman,G.Williams*		4		5		1	192	$2.50
Bal. Bridge,	Chowan,	E. Simpson, J. Parker, R. D. Simpson,	1			3	4	2	314	2 00
Bethel,	Perquimans,	C.Felton‡,J.Gatlin‡ C. W. Skinner,‡	4	1		1		2	62	3 00
Capehart's,	Bertie,	A.Morris, B.Cofield,‡		2		5		2	85	1 50
Cashie,	Bertie,	R.Lawrence*, A. J. Spivey,T.Gillam,	9	2		10	5	10	311	2 50
Colerain,	Bertie,	S.White,J.Nowell* J. Downing,	3		1	9	3	9	254	1 50
Caneconary,	Halifax,	Jesse Powell,	4					1	23	1 00
Connaritsey,	Bertie,	W Mitchell,SBazemore*,W.Sharrock	21		1	2	7	4	239	2 00
Cool Spring,	Gates,	T. Hoggard*, J. Piland, L.G. Durden,	7	1	1		1	2	111	1 50
Edenton,	Chowan,	J.J.Finch*,J.Blount E. Hoskins,		6		4		2	86	2 00
Eliz. City,	Pasquotank,	J.Nash*,S.Stafford, A. Williams,				1	2	9	82	2 00
Free Chapel	Washington,	J.Pendert, D.Goodman,†	13					1	24	1 00
Great Fork,	Nans'mond Va	A.Raby, O.Harrell, O. Savage,‡		2		2		1	49	1 50
Holly Grove,	Bertie,	W.Spivey,W.Etheridge,I.P.Freeman‡	2			3			47	1 00
Lit. Alligator,	Tyrrell,									

STATE OF THE CHURCHES—CONTINUED.

Meherrin,	Hertford,	T. Van, L. Parker, W. Darden,	5	2		3			242	2 00
Mid. Swamp,	Gates,	J. Harrell*, D. Riddick, W. Riddick,						4	117	1 50
Piney Grove,	Gates,	E. Howell*, W. Lee, J. Barnes,	2	1			1		70	2 00
Potecasey,	Northampton,	J. Peele, L. Cooke, T. Joiner,	2	1	1	3	4	3	122	1 50
Powell's Point	Currituck,								56	1 00
Providence,	Currituck,	I. Baxter, J. Brocket,‡ J. W. Hughes,‡		2	1	1		2	28	1 50
Ram. Gilead,	Pasquotank,	M. Spence,	1						31	1 00
Roanoke Isl'd,										
Republican,	Bertie,	A. M. Craig*, W Askew, T. Cherry,							56	1 00
Ross' M. H.	Bertie,	A. Mizell, H White‡ C. Kale,	2	4	2	16	4	4	170	2 00
Sandy Run,	Bertie,	A. J. Perry, E. L. Cox W. S. Lee,	5			6	1	6	132	2 00
Sound Side,	Tyrrell,									
Sandy Cross,	Gates,	Q. H. Trotman*, J. H Riddick, H Spivey,	18	1		1	1	2	145	2 "
Shady Grove,	Currituck,	M. Leet, W. Bright,† D. Bell,†	2						34	1 "
Salem,	Pasquotank,	G M Thompson, T Jordan, E. Wilson,	5					2	71	2 "
Saw. Creek,	Camden,	R. Jarvis‡, M. Sanderlin, G Kellenger,		3		2	2	2	90	1 50
Shiloh,	Camden,	E. Forbes,* A Berry E. Saunders,	4			2	5	4	246	2 50
Smith's Chur.	Northampton,	W. H. Hardie*, C. R. Key, J. Bartley,	12	1		1		6	152	2 00
Yeopim,	Chowan,	J. C. Benbury, R. H. Whedbee,‡						1	23	1 "

N. B. Those persons whose names are marked thus * are ordained ministers, those marked thus † are licentiates, those marked thus ‡ were absentees.

APPENDIX.

(A.)
REPORT ON FINANCE.

The Committee appointed to receive contributions, and settle with the Treasurer, beg leave to report the following, viz:

Amount in the hands of the Treasurer,	$88 39	
" of present contributions,	52 50	
	$140 89	
		$140 89
CONTRA.		
Printing Minutes, - - - - -	$35 00	
Transcribing do - - - - - -	15 00	
		50 00
Balance due, - -		$90 89

All of which is respectfully submitted, &c.

JOHN PEELE, *Chairman.*

(B.)
REPORT OF THE COMMITTEE
APPOINTED TO DRAFT REGULATIONS FOR THE GOVERNMENT OF THE ASSOCIATION.

The committee, appointed for that purpose, beg leave to report the following, as in their opinion, the best rules for the government of your body during its session, viz:

Article 1. At every annual meeting of the Association a Moderator shall be chosen, who shall continue in office during the session of the Association.

Art. 2. The Moderator shall preside over the deliberations of the Association—preserve order—state clearly, and propound fairly, every question which may be presented for consideration, and ascertain and announce the decision. He shall open and close every meeting of the Association with prayer, or call on some other person to perform that service—he shall always rise from his seat to take the voice of the Association—he shall take no part in debate, without first calling some other person to the Moderator's chair,—he shall not vote, except the Association be equally divided, and in that event he shall give the casting vote—he shall decide all questions of order, and his decision shall be silently submitted to, unless a regular appeal be taken, and his decision be reversed by a majority of the Association—he shall enforce strictly all the rules adopted for the government of the Association.

Art. 3. A clerk shall be elected, whose office shall continue with the pleasure of the Association—he shall have the privilege of choosing assistants—shall be responsible for all the papers and documents committed to his care,—he shall keep a fair and faithful record of all the proceedings of the Association; and at the close of each session the record shall be read, and if necessary, corrected. in the presence of the Association.

Art. 4. Any member wishing to speak, shall rise from his seat, and respectfully address the Moderator—he shall confine himself closely to the subject under discussion and carefully avoid all indecorous and unkind personal reflections.

Art. 5. No person shall speak more than once on the same subject, until all the members who may indicate a wish to speak, shall have spoken; nor shall any member speak more than three times on the same subject without leave from the Moderator.

Art. 6. To prevent unnecessary delay in the decision of important questions, it shall be the privilege of any member to call for the previous question, and if the call be sustained by a majority of the Association, the question shall be taken on the original proposition, to the exclusion of all amendments and all debate.

Art. 7. No subject which shall have been decided, shall be again considered during the same session, unless a member who voted in the majority shall move a reconsideration.

Art. 8. No member of the Association shall, during the progress of business, be permitted to read any book or paper, except to obtain or impart information upon the subject under discussion—nor shall there be any whispering or conversation within the room where the Association is in session.

Art. 9. Every original proposition made to the Association, and every amendment affixed, shall be submitted in writing, and being thus submitted and seconded, it shall be received.

Art. 10. No member shall, after having taken his seat, absent himself;—nor shall any committee be in session during the session of the Association, without leave.

Art. 11. A majority of the delegates appointed to the Association, shall constitute a quorum for business, and all questions shall be decided by a vote of the majority of the members present.

Art. 12. Any paper handed into the Association for consideration shall bear the name of the person handing it in.

Art. 13. At the opening of every meeting of the Association these rules shall be read.

All of the above rules are respectfully submitted, &c.

SAMUEL J. WHEELER, *Chairman*

(C.)

REPORT ON THE ITINERANCY.

[This has not been forwarded.]

(D.)

REPORT OF THE COMMITTEE

ON GRIEVANCES COMPLAINED OF IN RELATION TO MASONRY.

Your committee appointed to take into consideration the grievances complained of in relation to masonry, beg leave to report:

Your committee profess to know very little or nothing of masonry; but we believe that this institution, as a moral one, was originally good; but that in these days there is a very great departure from its original purity. Indeed we believe that it has been so corrupted as to have been

disgraced. We see wicked and profane men attaching themselves to the fraternity, and officiating in all their ceremonies. Some of our brethren have mingled with them to the great distress of the brethren generally. This appears to your committee to be wrong. We do not think that the world and the church of Christ can well unite together in one body My kingdom, says the Saviour, is not of this world; and the mild admonition of the Apostle is, be not conformed to this world—and have no communication with the unfruitful works of darkness, but rather reprove them. And as it is commanded to give no offence to Jew, or Gentile, or to the church of God,—and as it is said, it is better for a millstone to be hung about the neck and to be cast into the sea, than to offend one of these little ones, we hope our beloved brethren will remember these things, and forsake attending masonic Lodges; as they know truly that unto God they have to account for every act. We would also admonish our brethren at large, to use christian forbearance towards those brethren who have thus grieved them.

We, your committee, would therefore recommend to your adoption the following resolutions, viz.:—

Resolved, That as it is well calculated to wound the feelings of many of our brethren, and is likely to prove the cause of much strife and confusion in the churches, we do affectionately advise ministers and brethren, belonging to this Association, by no means to connect themselves with the Masonic Fraternity.

Resolved, That, with unabated regard for those brethren who have heretofore connected themselves with the Masonic Fraternity, we do most earnestly and affectionately advise them to discontinue visiting the Lodge, as we believe such a course to be prudent and advisable.

All of which is respectfully submitted, &c.

JOHN HARRELL, *Chairman*.

(E.)

REPORT ON THE STATE OF RELIGION.

The committee appointed to inquire into the state of religion in the different churches composing this Association, beg leave to report,

That, having taken the subject into consideration, they find cause for regret, on account of the present state of religion among us. It appears to be a time of peculiar coldness and barrenness among our churches. Such being the case, your committee feel themselves called upon to direct their inquiries to two points. 1st. What are the causes of this unhappy depression of Zion among us? 2nd. What are the best means of relieving the existing evil?

In noticing what appear to us to be the causes of our present unprosperous state, we would first advert to such as are more general in their character, and secondly, to such as are peculiar to us at this time. We think it will be found true, that in this as in all similar declensions, there undoubtedly exists too general a spirit of lukewarmness; and consequently too great a neglect of those gracious means of God's appointment, by which our spiritual benefit, both private and social, is to be promoted. We have reason to fear, so far as we have had an opportunity of investigating the matter, that there is a sad deficiency among

our churches, in active zeal and spirited self-denying effort for the honour and cause of God. While we believe in the Divine Sovereignty, and are confident that "every good and perfect gift cometh down from the Father of lights," and that it is specially so with respect to the blessings of his grace, we are yet as confident of the truth that these blessings are only to be expected in the diligent and persevering use of those means which God has appointed to that end; and that in the neglect of these means, we have no reason to expect any thing but declension and coldness. We are induced, therefore. to believe, that one cause of the existing state of things among us, is to be found in the *declensions and backslidings of professors themselves.* We much fear, that too many of our brethren have their affections too much fixed upon the world. Religious duties are too much neglected—or if not absolutely neglected, performed in such a manner as to be mockery to the Lord. The great sin of neglecting family religion prevails, we fear, to an unhappy extent among us. In a word, we fear that there is too prevalent among us, that unhappy spirit which disposes each one too much to live to himself.

2. In adverting to such causes as are more special, we believe that one of the chief, if not itself the principal one, is to be found in an unhappy division in sentiment and feeling existing among some of our ministers. Thus unhappily alienated from one another—such alienation extends, of course, in a greater or less degree, to those under their respective influence. What consequences may be expected to result from such a state of things, it is needless to remark. All can see that it must be disastrous to the interests of religion—so far as such an influence extends. The cautions and warnings in the word of God against ministerial jealousy, pride, and contention, might sufficiently indicate the danger of such a spirit; and such indication we see unhappily confirmed in the evil growing out of such a spirit wherever it prevails. It is well known, but cannot be too much inculcated, how much depends upon the ministry in promoting the prosperity of churches, and the advancement of the interests of religion; and in doing that, how much depends upon unity of sentiment, feeling and conduct among them. If there be division and contention among the leaders, what can be expected but weakness and division, and consequent defeat and disgrace among the ranks themselves. Oh! what an evil—what a church-dishonoring, God-offending evil—have been ministerial quarrels in our denomination! This we believe to be a peculiar cause of the low state of our churches at this time—a want of unity among brethren of the ministry. Such a want impairs the efficiency of ministers themselves—imparts a disastrous influence to the general state of feeling—induces a spirit of jealousy and evil-speaking—and is of course calculated to shed a blight upon the interests of religion.

The causes being stated so far as we are able, or think it important to specify them, the remarks to be suggested with a view to their correction, are sufficiently clear. In the first place, *it becomes every one to look to himself, and inquire how far by his carnality and sloth, he may be exerting a malign influence on the interests of religion.* Each one should ask himself whether *he is not a reproach to his profession?* Whether *he* is living in the duties of religion—private and social? And

whether he is cherishing a spirit of holy, benevolent, evangelical zeal? In the next place, it is necessary that means should be adopted to effect union and harmony among the ministers of the Association. In this matter, a peculiar and solemn responsibility rests upon the ministry itself. In relation to this subject, we think, our brethren of the ministry cannot too seriously and prayerfully ponder that solemn declaration of our Lord, though offences must needs come, "*Woe be to that man by whom the offence cometh.*" We think it ought to be established as a first and fundamental principle, that the ministers of the Association *must be in union.* Without this we can neither expect the enjoyment of religion among ourselves, or the advancement of it among others. Impressed with the importance of the subject to the prosperity of the churches, we beg leave to conclude our report by recommending to the Association, the adoption of the following resolution, viz.:—

Resolved, That a Ministers' and Deacons' meeting be appointed by the Association, to be held at such time and place as shall be agreed on, at which it shall be the duty of the Ministers and Deacons of the Association to attend—that one day of that meeting shall be a day of fasting and prayer—that there shall be special inquiry for any difference existing among them—and that they shall endeavour to reconcile all such difficulties.

All of which is respectfully submitted, &c.

WILLIAM H. JORDAN, *Chairman.*

(F.)

OBITUARY NOTICE OF TURNER CARTER.

Turner Carter was born September 12, 1803: died March 16, 1835. He embraced religion and was baptized in his twenty-second year. With him, christianity was not a cold and empty speculation, but a system of truths, that affected his heart and regulated his conduct. The spirit of love to mankind which it inculcates, he in a measure imbibed, and under the influence of this spirit, he was ever ready to engage in any efforts that were calculated to extend the knowledge of the truth, and to spread abroad the blessings of the gospel. In this gospel he sought and found the well-springs of his enjoyment—its requirements he obeyed, and the reward which it promises, he was willing to take for his portion and his inheritance. Thus living in the performance of his duties and setting his affections on things above, not on things on the earth, he was kept free from the cares and anxieties that drown many in perdition; and felt in its excellency the sweetness of that hope, which is as an anchor of the soul, both sure and steadfast, entering into that within the vail. And if at any time he was cast down and disquieted, because his devotions were cold and languid, or when clouds of sorrow gathered around him, and the prospects of this life presented a cheerless and barren waste, he looked away from the present scene of things, to that world where troubles never sadden the heart, and where nothing intercepts between the immortal soul and him that sitteth upon the throne—this hope, that was his comfort in health, sustained him in sickness and gave him confidence in the hour of death. His last ill-

ness was lingering and painful in the extreme. No words that I can use would give any adequate idea of what he endured: none but those acquainted with the nature of his disease, are able to calculate the extent of his sufferings. Yet in patience he possessed his soul. Confiding in the goodness of his Heavenly Father, and trusting in the fulness of a Saviour's love, he was calm, cheerful, and resigned: and when pain after pain would cause his life strings to quiver, the language that was once uttered in Gethsemane was the response of his heart. But his sufferings are now over—the last sigh has heaved his bosom, and though we cannot but drop a tear of regret at the recollection of our bereavement, still we do not sorrow as those who have no hope. Our lamented brother lived the life and died the death of a Christian, and if he can no longer aid us by his counsels, share in our joys, or sympathise in our griefs, it is because he has been taken from the pains and the employments of earth, to the joys and services of Heaven. We do not pretend to say that he was free from faults, for had he been faultless, he would not have been human; but we can say that we never knew him to do any thing incompatible with the sacredness of his profession, nor did we ever hear any individual charge the least imputation to his character. Believing that a high and solemn responsibility devolved upon him, he endeavored to walk worthy of the vocation wherewith he was called; his heart's desire was to do good unto all men, as far as he had an opportunity. When the claims of benevolence were presented to his consideration, he did not stop to consider what he could spare without any inconvenience, but what the necessities of the case required, and then gave according to his ability. In a word, he was a living epistle of Christ Jesus, known and read of all men. He loved duty because it was duty—wherever it led, he was willing to go—whatever it required, he was willing to perform.

a. M. Craig author

MINUTES

OF THE

THIRTY-FIRST ANNUAL MEETING

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD AT

BETHEL MEETING HOUSE,

PERQUIMONS CO., N. C.

MAY 12, 13, 14, & 15,

1836.

NEWBERN:
PRINTED AT THE RECORDER OFFICE.
1836.

MINUTES, &c.

Thursday, May 12th.

At a proper hour, the congregation having assembled, worship was introduced by Elder Reuben Lawrence, who, according to previous appointment, preached the Introductory sermon, from Isaiah, lx. 1. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

At the close of divine service, the delegates having come together, the session was opened by prayer by Elder Simon Murfee. Bro. Isaac Baxter was then chosen Moderator, and the standing Clerk being absent, Bro. John Peele was chosen Clerk pro. tem., and Bro. Jas. Pruden his assistant.

On motion to that effect, an invitation was given to ministering brethren present, to take seats with us and aid us in our deliberations. It was accepted by Elder Simon Murfee of the Va. Portsmouth Association, and by Elder Francis Hawly, Agent for the N. C. Baptist State Convention.

Brethren Trotman, Felton, and Moore, were appointed a committee to engage the services of ministers for the stage during this day and the two succeeding.

The letters from the churches composing the Association, were then called for and read; a synopsis of whose contents will be found on a following page.

The following churches, viz. Bethlehem, Pasquotank County, Bethlehem, Hertford, Buckhorn, do. and Rockyhock, Chowan, petitioned by letters and delegates to be admitted as members of the Association.

On motion to that effect, Agreed that Elders Harrell, Finch, and Thompson be a committee to examine the letters and delegates of those churches petitioning for admission into this body, and report.

Corresponding letters from sister Associations being called for, Eld. Simon Murfee handed in one from the Va. Portsmouth Association, with sixty copies of their minutes.

The letter was read and received and Elder Murfee was recognized as a delegate from that body.

On motion, the rules for the government of the Association were read.

Brethren Piland, Halsey, Pruden, Harrell, and Finch, were appointed a committtee of arrangements.

Agreed to adjourn till 9 o'clock to-morrow morning.

Prayer by Bro. Thompson.

Friday 13th.

The Association met according to adjournment; prayer being offered by bro. Harrell.

The committee of arrangements reported; report received.

The standing Clerk having arrived, took his seat.

The names of the delegates were then called and the absentees noticed.

The committee on the petitition of the newly constituted churches reported favourable to their reception; the report concurred in, and their petition granted.

Elder Harrison, a delegate from the Va. Portsmouth Association, having arrived, was invited to a seat with us.

Elder Meredith, a delegate from the Neuse Association, handed in a number of copies of their minutes, in which was contained their letter of correspondence. They were received with pleasure, and bro. Meredith invited to a seat in our body.

Agreed, that Brethren Halsey, Wiley Riddick, and T. Vann, be a financial committee to settle the accounts of the Association, and report.

Elder Q. H. Trotman was appointed to write our letter of correspondence to the Va. Portsmouth Association, and Bro. Wm. P. Bond to the Neuse.

Agreed that Brethren Trotman, Thompson, Jos. W. Pender, Baxter, and Merry, be the bearers of the former; and brethren Piland, Trotman, R. Lawrence, Pender, and Hill, of the latter.

Agreed that Elder Meredith be requested to examine the candidates for ordination before the Association on to-morrow morning, as soon as it convenes.

A motion was made to rescind the resolution adopted two years since, in relation to the ordination of ministers; the motion was rejected.

Resolved, That said resolution be amended as follows: That some suitable person shall be appointed to examine before the Association, such candidates for ordination as the churches may send up for that purpose.

Resolved, That in the opinion of this Association, it is important that a true and full record of its proceedings should be kept. Be it ordered, therefore, That the Clerk procure and preserve all the former proceedings of this Association from its commencement; and that he also preserve its subsequent proceedings.

The following committees were then appointed and ordered to report to-morrow, viz. Committee on the state of religion, consisting of Elders Thompson, Piland, & Trotman: Committee on Sabbath schools, consisting of Elder R. Lawrence and bro. S. J. Wheeler: Committee on Temperance, consisting of Elder Finch and bro. Skinner: Committee on Tracts, consisting of bro. J. L. Grimes and Elder E. Forbes: Committee on Missions, consisting of Elders Harrell and Piland: Committee on Periodicals, consisting of Elder G. Williams and bro. Peele: Committee on the Wake Forest Institute, consisting of Elders Finch and Thompson.

On motion, Agreed that the committee on the Itinerancy be requested to report to-morrow.

Whereas, believing the rule of the Association on the subject of ordination to be an important one, and its strict observance to be intimately connected with the happiness and prosperity of our churches, Therefore,

Resolved, That we regard with deep regret and disappointment, the course pursued by the church at Republican M. H., in ordaining in violation of this rule.

And further Resolved, That we deem it expedient and highly necessary, that the churches should pay more respect to the counsels, rules, and recommendations of the Association generally, believing as we do, that the Association would recommend no measure, but such as they believe to be calculated to promote the prosperity of the churches.

The circular letter then being called for, Elder Finch, who was appointed to write it, stated that he had not completed it, owing to bad

health. He was, however, requested to read what he had written. He complied with this request, and it was agreed that he be permitted to complete it, and have the whole appended to the minutes. (See appendix letter K.)

On motion, Agreed that the Association hold its next annual session at Colerain M. H., Bertie County, commencing on Thursday before the 3rd Lord's-day in May, 1837.

Elder G. M. Thompson appointed to preach the Introductory discourse, and Elder Nash his alternate.

Whereas, it has pleased God in his Providence to remove from among us our late venerable and highly esteemed bro. John Blount of Edenton, for many years a firm and stedfast member of this Association;

Therefore, Resolved, That this body hereby testify their cordial and unanimous respect for his memory.

Resolved further, That Bro. Meredith be requested to prepare a biographical sketch of Bro. Blount, to be appended to the minutes.—(See appendix letter I.)

On motion, Agreed to adjourn till to-morrow morning 9 o'clock.
Prayer by Elder E. Forbes.

Saturday 14th.

The Association convened according to adjournment; opened by prayer by Bro. Piland.

It was then agreed, That the reference of yesterday in relation to the examination of candidates for ordination be taken up; when Elder Meredith, according to previous appointment, proceeded to examine, before the Association, Brethren Harvy White, sent from Connaritsey church, Henry White from Ross' M. H., & Henry Speight from Middle Swamp.

After passing through an approved examination, it was agreed that Brethren Harvey and Henry White be ordained this evening; and that bro. Henry Speight be ordained at the church to which he belongs.

Elders Harrell, Trotman, Thompson, and Forbes were appointed a presbytery for the ordination of the two former, and Elders Harrell, Trotman, and Hoggard, for the ordination of the latter.

The following resolutions were then introduced and adopted, viz. In as much as it appears to us, from various sources, that a man by the name of James Osborn, has been travelling through the country as a regular Baptist minister, sowing the seeds of discord, fomenting strife, and occasioning divisions among our churches, Therefore,

Resolved, That all in connexion with this body be cautioned against the intrusions of this man, and recommended in no instance to admit him to their pulpits.

Resolved, That the *fact* that the delegates from the Va. Portsmouth Association have been admitted to seats in this Association, shall be regarded simply as an act of courtesy due to the aforesaid Association, and not by any means as an interference with the affairs of a particular church, nor as a sanction to any of the proceedings of the individuals concerned.

The following committees then reported, viz. Committee on Finance; report received and ordered to be appended to the minutes. (See appendix letter A.)

Committee on Sabbath Schools; report received and ordered to be appended to the minutes. (See appendix letter B.)

Committee on Temperance; report received and ordered to be appended to the minutes. (See appendix letter C.)

Committee on Missions; report received and ordered to be appended to the minutes. (See appendix letter D.)

Committee on Periodicals; report received and ordered to be appended to the minutes. (See appendix letter E.)

Committee on the Wake Forest Institute; report received and ordered to be appended to the minutes. (See appendix letter F.)

Committee on Tracts; report received and ordered to be appended to the minutes. (See appendix letter G.)

Committee on the State of Religion; report received and ordered to be appended to the minutes. (See appendix letter H.)

Corresponding letters to sister Associations were then called for, when bro. Q. H. Trotman handed in one to the Va. Portsmouth, and bro. Wm. P. Bond, one to the Neuse Association. They were read and adopted.

On motion, Agreed that our Clerk prepare the minutes for the press; with instructions to make such alterations, not affecting the sense, as he may deem proper.

Resolved, That 1500 copies of the minutes be printed, and that bro. Maxey Sanderlin distribute those belonging to the Camden and Currituck U. Meeting; Elder Piland those to the Yoppim U. Meeting; bro. A. J. Spivey those to the Bertie U. Meeting; and bro. Jos. Halsey those to the Tyrrell U. Meeting.

The following resolutions were then introduced and adopted, viz. Whereas, the managers of the American Bible Society have thought proper to adopt a pricipal of appropriation to which, as Baptists, we can never accede, Therefore,

Resolved, That this Association cordially approve of the recent measures of the Board of the Bap. Gen. Convention touching the subject; and also of the Convention proposed to be held in Philadelphia, for the purpose of organizing an Amer. Bap. Bible Society.

Whereas a Convention of the Baptists of the U. States, has been recommended by a Convention of brethren in the State of Connecticut, to be held in the city of Philadelphia, for the purpose of forming a Baptist Bible Society, Therefore,

Resolved, That if this said Convention should be held, brethren Wm. P. Bond, Samuel J. Wheeler, and A. J. Spivey be authorized to represent us in that body.

The committee on the Itinerancy stated that they should not be able to comply with the requirement of the Association made yesterday in relation to their report: Whereupon the following resolutions were introduced and adopted, viz.

Whereas the Itinerancy of this Association has become almost entirely inefficient, we think it becomes us to make some effort to advance the interests of Home Missions within the bounds of our Association, Therefore,

Resolved, That, instead of having the Itinerancy connected with this body as hitherto it has been, it be recommended to have a Home Missionary Society formed, called the Chowan Baptist Home Missionary Society, which shall hold its sessions as it may deem proper; and whose sole object shall be to supply with preaching, destitute sections within the bounds of the Chowan Association.

Resolved also, That we recommend to the churches to form among themselves, Societies auxiliary to the Chowan Baptist Home Mission-

ary Society, to promote, so far as they can, our Home Missionary ef-fort.*

Resolved, That Friday before the 3rd Sabbath in August next be the time appointed for a ministers' and deacons' meeting to be held at Colerain, Bertie County, and that Friday be a day recommended to be observed by the churches as a day for fasting and prayer before Almighty God for a revival of religion throughout the bounds of this Association and throughout the world.

Elder Hawley, Agent for the N. C. Bap. State Convention, was then invited to offer such remarks to this body, as he may deem proper in behalf of the Institution for which he is acting.

Resolved, That we recommend to the churches composing our body increased effort in favour of the objects of the N. C. Baptist State Convention.

On motion, Agreed that a collection be made at the stage to-morrow in behalf of said Convention; and that brethren Wheeler, Spivey, Skinner, and J. Riddick be the collectors.

Elders Hawley, Finch, and Meredith were appointed to preach to-morrow.

The Presbytery, previously appointed for the purpose, then proceeded to the ordination of brethren Harvey and Henry White. The ordination was attended with much solemnity, and with deep feeling on the part of those present; and we hope that the occasion was blessed to the good of all.

Resolved, That we do unitedly return to God, our Heavenly Father, our most cordial and heartfelt thanks for the harmony of our meeting, and for that brotherly love which has so eminently prevailed during our session.

The minutes being read, the Association adjourned to the time and place already named.

Concluding prayer by Elder Trotman.

Sunday 15th.

According to previous appointment, Elders Hawley, Meredith, and Finch addressed, in a very impressive manner, a large, respectable, and attentive congregation. There was some feeling manifested, and we believe some good was done. May this day's labour be blessed to the good of all present.

*It may be proper to state here, that the Association gave way for the formation of such a Society, and that about $100 were subscribed for that purpose by persons then present.

APPENDIX.

(A)

Report on Finance.

The committee on Finance beg leave to offer the following as their report, viz.

Amount in the hands of the Treasurer,	$90 89	
do. of present contributions,	52 92	
Making the whole amount,	$143 81	$143 81
CONTRA.		
Printing the minutes,	$35 00	
Transcribing do.	15 00	
Paid to the Itinerant committee according to order of Association,	50 00	
	$100 00	$100 00
Balance due in the hands of Treasurer,		$43 81

All of which is respectfully submitted, &c.

JOS. HALSEY, Chair.

(B)

Report of the Committee on Sunday Schools.

The committee on Sabbath schools report, that they have had the subject submitted to them under consideration, and such is the value they attach to these excellent means of religious instruction, that no report can convey to your body, nor to the churches you represent, an idea of the immense amount of good they are capable of effecting when properly conducted.

It is a well known fact, that earliest impressions are most permanent. We are the creatures of habits, and habits are formed from the opinions and sentiments we entertain. How necessary is it then that the mind, when young and unused to the world, be impressed with correct sentiments, and entertain right views on the all-important subjects of religion.

Repeated instances have occurred, where the recollection of precepts taught in the Sabbath school have deterred persons advanced in life from the commission of sin. And again, where the recurrence of a passage of the holy scriptures to memory, which had been commented on, and impressed on the mind by a faithful teacher, had been the means of reclaiming the wanderer long after he had left the walls of the Sabbath school, and of bringing him to Christ.

Nor are the advantages of the Sabbath school confined to children alone. The instruction which children receive in the Sabbath school has been instrumental, in some instances, not only of the conversion of the scholars, but also of their parents—of those parents too, who, perhaps, for years, had not attended the public worship of God, and who thus were debarred the means of religious instruction, through any other medium than their children. The collection of children in schools for religious instruction on the Sabbath day exerts a considerable influence on the public morals. Those who live in our villages well know

how the noise of a parcel of unrestrained children turned loose on the holy Sabbath, tends to confuse the serious and thoughtful; while their boisterous play tends to encourage the vicious and the idle in their profanation of the day set apart for rest and the worship of God. Children exert a greater influence on public morals than most persons suppose at first thought. We well know how potent is that influence which a child exerts over an affectionate mother; and again how easily that influence is transferred from the mother to the father. Hence in many movements, even of large communities, we can trace the first springs to a beloved child. It was in this way that the child of a celebrated governor of one of the cities of ancient Greece, was said, by his father, to govern the city. John Wesley said that he would be gratified with the progress that Methodism would make, if the young children of the influential classes could have methodist nurses. Let us avail ourselves then of the influence of these instructions in disseminating the truths of the gospel, and impressing on the minds of the rising generation a sense of the inestimable value of the Christian religion. If our brethren shall live at a distance from the church or from any place where children might conveniently be gathered together, we would advise them to commence the religious instruction of children nearest to them, without forming them into classes; and instead of spending the holy Sabbath in profitless visiting—in vain and idle conversation—to call on the families of their nearest neighbours, especially those in indigent circumstances, on the Sabbath, and endeavour to instruct them in the truths of the word of God.

Brethren, let us awake to the importance of these matters. Let each one of us, here assembled, return to our homes with the determination that we will endeavour to do something in this way. Let us encourage Sabbath schools, which have been correctly called the nurseries of the church. And when we are fading away—when we are leaving our places in the church—if faithful, we shall see those young plants which we have cultivated, growing up to take our vacant places in the church, to contend for the truth when we shall be slumbering in the silent tomb.

REUBEN LAWRENCE, Chair.

(C)

Report on Temperance.

The committee on the subject of Temperance beg leave to report, That they deem the subject submitted to them of considerable importance, as intimately connected with the interests of our churches and the welfare of our fellow-men generally; and as demanding the attention and immediate action of all the churches—and especially of all the ministers connected with this Association. We think it impossible for the cause of religion to prosper where intemperance prevails. We think it impossible for the holy influences of the blessed Spirit to be felt or enjoyed where ardent spirit has influence. And we believe it weakens the influence and operates against the usefulness of Christians wherever it is made, drunk, or sold by them. Your committee have learned with pleasure that some of the churches have attended to the instructions of the Association, and have formed among them Temperance Societies: While they have heard too, with deep regret, that many of the churches have failed to comply; and some, who have heretofore had flourishing Societies, have for the want of energy and perseverance, suffered them to decline.

Your committee would therefore again recommend the subject to the prayerful consideration of the churches—and that they form among themselves immediately Temperance Societies upon the principles of entire abstinence,—

And we would further recommend to our ministers to preach sermons and deliver addresses on the subject occasionally, for the purpose of enlightening the public mind, of removing improper prejudices, and groundless objections—and of creating a deeper interest and a more hearty concurrence within the bounds of this Association, in sustaining and promoting the cause of Temperance.

All of which is respectfully submitted, &c.

JOSIAH J. FINCH, Chair.

(D)

Report of the Committee on Missions.

The committee, to whose consideration was submitted the subject of Missions, beg leave to report,

That having long seen the good effects of the Gospel in our own as well as in foreign lands, we regret that so many are opposed to Missionary efforts; especially since all God's ministers are in truth Missionaries. The Apostles, we are told, went every where preaching the word, and their successors are sent for the same purpose; for it is by this means that God accomplishes his purposes in the salvation of sinners. Many great and glorious things have been effected in heathen lands through the instrumentality of the preaching of the gospel. In our own country too it sheds its happy influence. The christian is here fed with the bread of life—the mourner is comforted—the sinner is alarmed—and the hypocrite surprised.

These are a few of the many things resulting from Missionary efforts. Let us resolve then, to make every effort for Missionary purposes in Foreign lands; but especially let us endeavour to advance our home or Domestic Missions. There is great need for Itinerant preaching. Many of our churches are destitute of the word of life. By promoting these laudable efforts, many dark places of the earth would be enlightened—the dry and parched lands become pools of water—and the desert would be made to blossom as the rose.

To effect these things requires pecuniary aid, and much fervent prayer to Almighty God for his blessing on our efforts.

All of which is respectfully submitted, &c.

JOHN HARRELL, Chair.

(E)

Report of the Committee on Periodicals.

The committee to whom the subject of Periodicals was submitted beg leave to report,

That we fear that too many of our beloved brethren are yet ignorant of the operations of our denomination; and we believe that the spirit of opposition and unkind feeling, manifested by some, arises more from ignorance than from any other cause. We would therefore recommend to our brethren the "Biblical Recorder," and we think if that paper were more generally patronized and read, many of the difficulties now existing among us would be entirely done away.

All of which is respectfully submitted, &c.

GEORGE WILLIAMS, Chair.

(F)

Report of the Committee on the "Wake Forest Institute."

The committee on the "Wake Forest Institute," in submitting their report, are happy to say that this Institution is now in a growing and prosperous condition. The number of students is now one hundred and twenty, and many other applications have been rejected for the want of room.

The college building is now progressing rapidly, and it is expected that by September or October next, a considerable part will be ready for use. Your committee believe that the prosperity of our denomination depends upon the

success and prosperity of the "Institute," and as such that their attention should be drawn particularly towards it--their prayers offered in its behalf,—and that they should feel it a privilege and duty to contribute to its support both with their means and efforts.

Your committee believe it to be important and highly necessary that the churches in this Association, with others, should encourage education particularly in the ministry; and that whenever they have young men who intend entering the ministry, and who are deficient in education, that they encourage them to go to "Wake Forest," or some other seminary for the purpose of receiving a competent education.

All of which is respectfully submitted, &c.

JOSIAH J. FINCH, Chair.

(G)

Report of the Committee on Tracts.

Your committee to whom was referred the subject of Tracts respectfully report,

That in their opinion such publications are desirable, and that important good has resulted and will continue to result from them.

Your committee believe that much good has been done by the distribution of Tracts, in awakening sinners to flee from the wrath to come. The Tract Society at this time is in a very flourishing condition, and has been for the last year, being under the superintendance of our beloved bro. Ira M. Allen.

Your committee would therefore beg leave to submit the following resolution, viz.

Resolved, That we recommend to the different churches the propriety of forming Tract Societies, for the purpose of facilitating their distribution within the bounds of this Association.

All of which is respectfully submitted, &c.

JAS. L. GRIMES, Chair.

(H)

Report of the Committee on the State of Religion.

It is the opinion of your committee, judging from the letters from the churches, that there exists a great degree of coldness and languor among a large majority of the churches composing this body; which we regard as proceeding from the following causes, viz.

First, from a great want of christian union and zeal; and secondly, from a want of more ministerial labour within the bounds of our Association. For these evils we would recommend the following remedies: For the first evil complained of, we would recommend secret and social prayer meetings—strict attention to the ordinary means of Grace—and a Ministers' and Deacons' meeting to be held in September next.

As a remedy for the second evil, we would recommend to the churches to provide means for the Association to continue the Itinerant system more effectually than heretofore.

All of which is respectfully submitted, &c.

GEO. M. THOMPSON, Chair.

(I)

Biographical sketch of the late John Blount of Edenton.

The subject of the present sketch was the son of Charles Worth Blount, of Durant's Neck, Perquimans County, N. C., and was born in the year 1764. His mother, before her marriage, was a Miss Clayton, of the same place. His first marriage was in or about the year 1788, to Miss Catharine Hoskins, of Chowan County, who died in 1826. His second wife was Miss Ann Rombough, of Norfolk, Va., who died in the year 1829. About two years afterwards, he was married to Miss Rebecca Bateman, of Perquimans County, who still survives. His wives were all discreet, pious women, members of the Baptist church, with whom he lived on terms of great kindness, and in whose society he found that domestic happiness, which the conjugal relation is calculated to afford. On his first marriage, he fixed his residence in Chowan County, in which county he spent the remainder of his life, and in which, in his family burial ground, his remains now lie interred.

Our deceased brother embraced the gospel, and became connected with the Baptist church, when about 41 years of age. We regret that we have it not in our power to give at least some of the particulars of this interesting event. The want of specific information, however, forbids. All that we know touching this point is, that he was baptized by the late Elder Martin Ross, in connexion with the church at Yeopim, in the year 1805; and that he continued to the end of his life a firm adherent to the cause in which he then engaged. When a part of the members of the aforesaid church were dismissed, a few years afterwards, for the purpose of forming the church at Bethel, the deceased was among them. And when a part of the last mentioned church, were dismissed with a view to the constitution of the church at Edenton, about the year 1816, our brother Blount was included in the number. Of the Edenton church the deceased was a member and deacon, much beloved and highly respected, when he died, May 13th, 1836—in the 72nd year of his age.

The deceased possessed by nature an uncommonly firm constitution. Some two years before his death, however, his physical system was much impaired by severe disease, from the effects of which he never fully recovered. For several months prior to his decease, his friends perceived that he was failing, and that his stay on earth must be comparatively short. They had no idea, however, that the period of his pilgrimage was so near at hand, until the morning of the day on which he expired. Then it was apparent to all that his hour had come. He continued to live some two or three hours, and then calmly closed his eyes in death. He retained his reason until the last—he knew that his Lord had come—and obeyed the summons without regret and without a groan. His death was evidently the death of the righteous; his last moments were those of peace; and his confidence in Christ was unimpaired to the last. His funeral discourse was pronounced the following day; his remains were attended to the grave by a large concourse of relatives and friends; and were consigned to the dust in hope of a glorious resurrection and a blessed immortality. "Blessed are the dead that die in the Lord; yea saith the Spirit; for they rest from their labours, and their works do follow them."

In all the different relations of life, brother Blount was a worthy man,

and an exemplary christian. True, like other men, he had his frailties and his faults. Naturally of an ardent disposition, the fire of his constitution sometimes betrayed him into abruptness; and, a perfect stranger to all subtlety and deceit, his native integrity often led him into great plainness of speech. These traits of his character sometimes gave an aspect of asperity to his manners, which all who knew him knew how to estimate, and which was vastly more than compensated by the excellent properties out of which it grew. In truth he was, in the fullest sense of the expression, *an honest man*. Guile was never found in his lips, and deceit had no place in his heart. Added to this, he was remarkable for precision and punctuality in all his engagements. As an illustration of this—If he engaged to pay money, it was certain to be ready on or before the time appointed. In attending worship, and all the meetings of the church, he was certain to be at the place at the moment—generally he was among the first on the ground. If he was commissioned by the church to execute any business in her behalf, he was certain to have it done, if practicable, and his report ready, by the time specified. If he undertook to relate a transaction, it was always done with the most punctilious precision. Although his pastor for 10 years, and of course on terms with him of the freest intercourse and intimacy, I have no recollection of a single exception to the above remarks. I have enlarged somewhat on this trait in the character of my deceased friend, on account of its great value, and its exceeding rareness in these times of apathy and degeneracy.

There is one other circumstance which, in a narrative like this, ought by no means to be omitted. The property of our deceased brother, is estimated at about $8,000 or $10,000. This sum, he has ordered in his will to be invested for the benefit of his widow, during her life, and then to be paid over to the Trustees of the Wake Forest Institute, to constitute a permanent fund for the education of young men in the ministry. During his life our brother was a warm advocate for an enlightened ministry; many of his thoughts were expended on that subject; and now that he is dead, he has left an example worthy of all imitation. In this he has not only demonstrated his sincerity, and evinced his consistency; but he has taught his surviving brethren a lesson which, it is sincerely hoped, they will not fail to consider and to practise.

Such has been the mortal course of our beloved brother Blount.—More than three score and ten years has he lived amid the conflicting scenes of human life. He has died in a good old age, full of years and full of hope. May his ashes rest in peace. And while we honor his memory by the tear of affectionate regret, may we be careful to imitate his virtues, and to seek a habitation with him—a mansion in the skies, whose builder and maker is God.

CHURCHES AND COUNTIES.	DELEGATES.	Baptized.	Received.	Restored.	Dismiss'd	Excluded.	Died.	Total.	Funds.
									$.C.
Ahosky, Hertford.	G. Williams,* S. Mitchell,†‡ Jas. Pruden.	12	4		18	3	1	187	2 00
Bal. Bridge, Chowan.	E. Simpson,‡ T. Satterfield, Geo. White.	5			28	3		285	2 00
Bethel, Perquimans.	C. Felton, J. Wood, C. W. Skinner.	29			2		1	92	3 00
Bethlehem, Pasquotank.	G. M. Thompson,* G. W. Pendleton, A. C. Satterfield.							14	1 00
Bethlehem, Hertford.	W. Hill,† Abner Thomas, Jas. L. Grimes.							15	50
Buckhorn, Hertford.	T. D. Vann, H. Britt, and J. W. Barnes.							30	1 00
Capeheart's, Bertie.		3	2		4		1	86	1 50
Cashie, Bertie.	R. Lawrence,* A. J. Spivey, Wm. P. Bond.	1	5		5		10	302	2 50
Colerain, Bertie.	John Nowell,* John Downing, Sol. White.	31	1	1	5		5	319	1 50
Conecanary, Halifax.								25	1 00
Connaritsey, Bertie.	Stephen Bazemore,*‡ H. White, R. Williford,‡		1		3	2	5	230	1 50
Cool Spring, Gates.	Thos. Hoggard,* J. Piland, Mills Piland.	11			2	4		116	1 00
Edenton, Chowan.	Jos. J. Finch,* E. Hoskins, S. T. Bond.	2		1	2	1	1	85	2 50
Eliz. City, Pasquotank.	Jas. Nash,* A. Williams,‡ S. Stafford.	1	1	2	3		6	76	2 00
Free Chapel, Washington.	James Hartmus and David Goodman.†‡				2		3	18	1 00
Great Fork, Nans'm'd Va.	O. Harrell,‡ O. Savage, and Abner Raby.‡	6	1			1		55	1 50
Holly Grove, Bertie.	Isaac P. Freeman.				1	1		45	1 00
Lit. Alligator Tyrrell.	S. Patrick,*‡, Jno. Combs,‡ James Swain.‡	1			4	2	1	25	1 00
Meherren, Hertford.	S. Parker, D. Vincent,† William Darden.	37		2	26	3	6	248	2 00
Mid. Swamp, Gates.	John Harrell,* W. Riddick, H. Speight.*	2	2	1				122	1 00
Piney Grove, Gates.	E. Howell,*‡ Wm. Lee, R. W. Riddick.‡	6			4	2	1	67	2 00
Poticasey, Northam'ton.	Lazarus Cook, N. Blanchard, Jno. Peele.	17	1			1	1	137	1 50
Powell'sPoi't Currituck.									
Providence, Currituck.	I. Baxter, S. Ferebee,‡ J. Brocket.‡	4						32	1 50
Ram. Gilead, Pasquotank.	Jno. Cohen,‡ M. W. Jones,*‡ Ed. Williams.	4				3	1	30	1 50
Republican, Bertie.	J. W. Pender,* A. Cherry.‡		1		2	2		55	1 00
Roanoke Is.,									
Rockyhock,	R. Lassiter, S. N. Parker, and C. Bass.							31	75

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Ross' M. H., Bertie.	Jas. Ross,*‡ H. White,* Jonathan Mizell.		1	9	2	1	159	2 00
Sandy Run, Bertie,	A. M. Craig,*‡ Wm. Brown,‡ W. H. Lee.‡		2	5	3		126	1 50
Sound Side, Tyrrell.	Jos. Halsey, Alex. Dillon,‡ John Rhodes.‡						25	1 00
Sandy Cross, Gates.	N. Ward, J. H. Riddick, Q. H. Trotman.*	4		4		2	152	1 50
ShadyGrove, Currituck.	W. Bright, M. Lee, J. Etheridge.	2				3	33	1 00
Salem, Pasquotank.	Thomas Jordan, Ed. E. Wilson, T. L. Brosher.‡	1	1	14	2	3	55	2 00
Sawy'r'sCr'k Camden.	R. Jarvis, M. Sanderlin, Geo. Kellinger.	18		4	5	2	97	1 50
Shiloh, Camden.	E. Forbes,* A. Berry, William Merry.	16		6	4	5	246	2 00
Smith's ch., Northam'ton.	W. H. Hardie,*‡ C. R. Kee,‡ J. Barkeley.‡	5	1	4	2	1	151	2 60
Yeopim, Chowan.	Joseph C. Benbury, Richard H. Whidbee.						23	75

NOTE.—Those persons whose names are marked thus * are ordained ministers; those marked thus † are licentiates; those marked thus ‡ were absentees.

(K)

CIRCULAR.

Dear Brethren:

By the permission of Heaven, it is our privilege to meet again at another anniversary of our Association. Since our last, death has entered our ranks and carried off some of our brethren from the scenes of their labors and their earthly associations into eternity, while we are preserved and favoured with another opportunity of meeting together, to unite our councils and our efforts to promote the glory of God and the welfare of our fellow men. In reviewing the past, and particularly the past year, we see much that calls for our gratitude, much to confirm and strengthen our confidence in the promises of God's word, and much to stimulate to future exertion and perseverance in his service.

The reports of our churches this year, like all preceeding, bring us much to cheer, and much to sadden our hearts. Some have prospered, others have declined; some have experienced refreshing seasons, have been greatly revived and strengthened with an increase of piety and of numbers; while others have passed through a cold and wintry season. Much has been done, and much more yet remains to be done; many souls have been saved, many are still in a state of condemnation. Let us still labor for the prosperity of Zion; let us not be satisfied until the church shall embrace not a part, but the whole of the human race, and until righteousness shall cover the earth as the waters cover the great deep.

The subject selected for our present address, is the *importance of christian union.* In presenting you a few thoughts on this subject, we deem it important to direct your attention particularly to the nature and grounds of Christian union, believing this to be the best way to discover its importance.

3. *Christians should be united in sentiment.* Men have ever been divided in their sentiments upon all subjects, and especially upon the subject of religion; and so fruitless have been their efforts to produce unity of belief, that many have yielded to the conviction that it is neither possible nor practicable. And it is to be feared that many under the influence of a false charity, are in danger of attaching too little importance to principles and sentiments, and of adopting the popular but erroneous maxim, that it makes no difference what a man believes so he is right in other respects. But those who think they can promote christian union to the neglect, or rather at the expense of *principle*, will find themselves greatly mistaken by the fruitlessness of their efforts. The judgement has great influence upon the affections, and a dissimilarity of sentiments most generally alienates the affections.—It is possible there may exist attachment where there is great diversity of sentiment. Men may admire certain traits in each other's characters—their christian deportment, their kindness and liberality may call forth and unite their affections, while their sentiments on many of the doctrines and principles of christianity are greatly at variance.—But the degree and strength of their union in all their associations will be in proportion as they are united in sentiment. The celebrated Andrew Fuller, who is seldom wrong on any subject, in giving his thoughts on this subject, says, "I have heard a great deal of union without sentiment; but I can neither feel nor perceive any such thing either in myself or others. All the union that I can feel or perceive, arises from a similarity of views and pursuits. No two persons may think exactly alike; but so far as they are unlike, so far there is a want of union. Men may be united in their sentiments on the subject of religion, and divided in their opinions about every thing else; or they may be united in almost any thing else and divided in religion. But union in either case will be in proportion as they are united in sentiment."

It is therefore important that christians in general, and especially those of the same denomination, be as nearly as possible of the same sentiments, both as it respects the doctrines and duties of christianity. There may be shades of difference in their sentiments on the less important points of christianity, and they still act harmoniously together. It is not to be expected that there will be a universal concurrence in opinion in every little particular, nor would we be understood as saying that this is essentially necessary to christian union or fellowship. So far from this, we would recommend to our brethren, and the churches generally, to exercise much charity and forbearance towards those who differ from them, and not to suffer a little difference of opinion to alienate their affections, or prevent them from acting in concert together. We would urge you to consider that men have different methods of arriving at the same conclusion, and that the meaning of each, though the same, appears different, by being expressed in different terms. Some have greater facilities for understanding the truth than others; and some have the advantage of long and varied experience, while others have but very little. It cannot be expected that he who is but a babe in Christ, can be as correct, as mature, and as well established in his sentiments, as one of more knowledge and experience. Besides, we should be careful not to mistake an imaginary for a real difference, or think there is difference of sentiment about principles when it is only about ways and means, or something of but little importance.

Great allowance should be made for these things, and much patience

and forbearance should be exercised. But, whatever may be the shades of difference in their opinions in minor matters, and however willing we may be to excuse this difference for the reasons assigned, as it respects the fundamental doctrines of christianity we should be *one in sentiment.*

It is exceedingly unpleasant to hear ministers of the same denomination advancing conflicting doctrines and opposing each other's movements; and it requires neither the knowledge nor gift of a prophet to tell what will be the result of such a course. Principles and sentiments are active and influential. As a man believes, so he acts and speaks; and hence, when there is a want of union in sentiment, there is but little union any where else. For, opposing sentiments lead to opposing expressions and efforts, opposing efforts to conflicting interests, and when this is the case there is an end to all union. As a denomination therefore, if we would prosper, we must utter one voice, hold the same system of doctrines, and speak the same sentiments. But,

2. *There must be union of feeling.*—Where there is union in sentiment, in theory and principle, there is pretty generally union of feeling. By union of feeling, we mean a union of purpose and intention, an attachment for each other, and a united interest for the cause of Christianity. Christians should be moved by the same impulse, actuated by the same motive, and cemented together in the bonds of christian love. There should be no selfishness, no sectional feeling, no party spirit, no envy nor jealousy among the followers of Christ. They should feel as one family, all having one common interest, and all walking together to one eternal home. They should love as brethren, and feel that they are united together in a social compact by the most enduring ties, and that the happiness of each individual member, depends upon the happiness and prosperity of the whole. The Lord from Glory and the angels in heaven, behold with unspeakable delight the assemblies of the saints, while they enjoy the unity of the Spirit in the bond of peace. And how often can Christians by happy experience bear testimony to the sentiments of that beautiful Psalm—"Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the beard, that ran down upon Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and the dew that descended upon the mountains of Zion." No happiness or enjoyment on earth, can equal that arising from the union of kindred minds, all breathing the same desire, drawn by the same holy influence, seeking to promote the same objects, and expecting the same reward. While on the other hand, nothing can be a greater hindrance to the happiness and usefulness of Christians, than for them to become alienated in their feelings, and divided in their sentiments—indulging in jealousy, animosity, and revenge. Wherever such feelings are indulged the life of religion is not enjoyed, and the cause of religion cannot prosper.

3. *There should be union of effort.*—Each individual christian should not only act his part in applying and improving his talents and his means, but he should feel that it is important that he should do this in concert with others. Our union in sentiment and feeling will accomplish but little without united efforts. To stand still and do nothing is bad, and truly criminal in the sight of God; but for our efforts to be disunited—for them to conflict and oppose, is worse. Measures wisely arranged, and efforts well directed are often defeated, by being opposed by those whose duty it should be to add to their strength and

efficacy. For one professor, or one church, or one body of christians as the case may be, to be all the time opposing what an other recommends; for one to be laboring with all his might to destroy what it is the object of the other to build up and sustain, cannot fail to lead to anarchy and confusion. and if persisted in, to a final defeat. In all our churches, in all our Associations, we should have one general system of operation; to this system all should conform, in sentiment, in feeling, and in effort.

Until this is the case, until there is this general understanding among us, that all must act in concert, be governed by the same laws, conform to the same arrangements, and direct our efforts to the same object, we shall continue to labour under those disadvantages, that have long depressed our churches, and have to encounter opposition and obstacles the more dangerous and distressing, because directed by those who profess to be our brethren.

It is time for Baptists to awake and consider their true interest; it is time for them to drop their little controversies, and to cease to oppose each other, and to unite in one general effort in defending the precious truths and doctrines of Christianity, and in sustaining the bleeding cause of our Master. This is an important crisis; we live in an age remarkable for effort and invention. Every system of doctrines, every form of government, are striving for the ascendency. At such a period, it little becomes us to be alienated and divided; seeking and making opposing parties among ourselves, when we have the opposition of so many parties to encounter out of our ranks. Above all the people in the world, the Baptists have the greatest reason to be united among themselves, and yet they seem to be the most divided. Besides the opposition they have to encounter from the world, on some important points in Christianity, they are opposed by the whole christian world besides; and in the general, they have less to expect from other societies than any other denomination in the world. Under these circumstances, how important it is that we should be united! Our cause tho' good, cannot prosper without attention and assistance, and it has nothing to expect beyond our own resources. Let us see to it then, that these resources are employed to the best advantage, (unitedly) for its support; unless we do, it must suffer and decline. The strongest army does not always conquer, nor does the best cause always succeed; much depends upon *management*, and especially upon being *united:* It has long since passed into a proverb that union is strength. The efforts in the influence of an individual are often rendered doubly strong and successful by being united with others. We all know "that an hundred individuals acting seperately, can each one accomplish no one object beyond the strength of a single man, while a hundred men, acting together, can perform what to an individual would appear a miracle."

Where there is union, there the Spirit of the Lord will delight to dwell, and there will he bestow his blessings; but where there is discord and disunion he will not abide:

> The Spirit like a peaceful dove
> Flies from the realms of noise and strife.

And what can we do towards building up the church, or leading sinners to repentance, or stoping the progress of iniquity, without the assistance of God, the presence and blessing of the Holy Spirit? We shall ask and receive not, seek and find not, and labour and accomplish

nothing without the influence of the blessed Spirit. It is necessary that we have the presence and aid of the Spirit if we would be successful. and as this is alone enjoyed where there is union and harmony, it is important that we be united.

Finally, brethren, consider how often, and with what earnestness unanimity is urged upon Christians in the Scriptures. Examine carefully the twelvth chapter of the Romans. We are there told that "as we have many members in one body, and all members have not the same office, so we, *being many, are one body in Christ*, and every one members one of another." Again we are exhorted to be of the same mind towards one another—to be of *one mind*, and to keep the unity of the Spirit in the bonds of peace.

The church is said to be the temple of God, or the temple of the Holy Ghost. It has its several members like our natural bodies, and the service and co-operation of each member, is necessary to the happiness and prosperity of the whole. The head cannot say to the feet I have no need of thee, nor the feet of the hands, nor the hands of the eyes, &c. Nor can one member of our bodies be exerted against another, without both being injured. So in the church, there are different officers and many members but *one body;* and one member cannot say that he has not need of the assistance of the other, nor can one oppose the other without both suffering. Whatever apparent variety there may be among us, there is at least but *one body.* It is the interest of the body for its several members to act in harmony, and it is the interest of the several members for the body to be kept sound and vigorous. Then it is the interest not of one but of all to be united. We have seen that it is necessary in order to our strength, our happiness, respectability and success. Our attitude as a denomination, particularly at the present time when so many are up in arms against us, calls loudly upon us to be united—the relation existing between us being members of *one body* in Christ, and the frequent exhortations to unity we find in the scriptures require it.

Let us then with united hearts, united counsels, and united efforts stand up in defence of our cause. Then, and not till then, shall we see our dejected Zion raise her head and shine forth in all her beauty and strength, as fair as the moon, as clear as the sun, and as terrible as an army with banners. Then, and not till then, shall we witness the destruction of the kingdom of Antichrist, and realize the approach of millenial glory. "Finally brethren farewell; Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

1.50
75
1.12½
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2.00

5.00
2.62½
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87½
3.25

MINUTES

OF THE

Thirty-second annual meeting

OF THE

CHOWAN BAPTIST ASSOCIATION

HELD AT

COLE-RAIN MEETING HOUSE,

Bertie County, N. C.

May 18th, 19th, 20th, and 21st,

1837.

ELIZABETH CITY:

PRINTED AT THE OFFICE OF THE HERALD OF THE TIMES.

1837.

MINUTES, &c.

Thursday, May 18th, 1837.

At the usual hour for worship, the Delegates from the Churches having assembled, Elder George M. Thompson, according to previous appointment, preached the introductory sermon from Paul XIII chap. and 1st verse, to the Hebrews, "Let brotherly love continue."

At the close of divine service, the Association came together and the session was opened with prayer by Elder Lawrence.—Brother Isaac Baxter was then chosen Moderator, and the former clerk having removed to the west, Bro. James L. Grimes was chosen Clerk, and Bro. Robert B. Cobb was called to his assistance.

On motion to that effect, an invitation was given to ministering brethren present to take seats with us, and aid us in our deliberations, which was accepted by Elders Culpepper, Murfee, Rayner, Sherwood, and Hendren.

The Letters from the Churches composing the Association, were then called for and read; a synopsis of whose contents will be found on a following page.

The door was opened for the reception of new Churches, when one from Pleasant Grove, Hertford County, petitioned by letters and delegates, which, on motion to that effect, was received as a member of this Association.

Corresponding letters from sister Associations being called for, Elder Hendren presented one from the Virginia Portsmouth Association, with a number of their minutes.

The letter was then read, and Elder Hendren was recognized as a Delegate from that body.

On motion, the rules for the government of the Association were read.

Brethren Piland, Trotman, Harrell and Thompson were appointed a Committee of Arrangements.

The Pastor and Deacons of the Church were appointed a committee to engage the services of ministers to supply the stage with preaching on Friday and Saturday.

Agreed to adjourn till 9 o'clock to-morrow morning. Prayer by Bro. Hendren.

MINUTES, &c.

Thursday, May 17, 1838.

Elder A. M. CRAIG preached the Introductory Sermon, according to appointment, from John X chapter and 24th verse: "If thou be the Christ tell us plainly."

After which the Association met. Brother Isaac Baxter was chosen Moderator. Prayer by Elder Harrell.

On motion, an invitation was given to visiting brethren to take seats with us, when Elder H. Wilcox took a seat with us.

The rules of the last Association were read and adopted by this body.

It was agreed that the Pastors and Deacons of the Church be a Committee to supply the Congregation with preaching until Lord's day.

On motion, letters from the Churches were called. The following is a list of the Churches and their situation:

STATE OF THE CHURCHES.

CHURCHES AND COUNTIES.	DELEGATES.	Baptized.	Rec. by letter.	Restored.	Dismissed.	Excluded.	Died.	Total.	Funds.
Ahoskey, Hertford county.	R. [illegible] Gold, Jesse Barnes,* J. Holleman,	8	2	2	6	3	2	136	2 00
Ballard's Bridg Chowan co	E. Simpson,* Jos. Small, T. Satterfield,	1			4	4	2	225	2 00
Bethel, Perquiman's co.	C. W. Skinner, W. N. Fleetwood,	14	1		7		4	85	3 00
Bethlehem, Hertford co.	A. Thomas, J. Harrell, W. Dunning,	16	4	1	4			45	75
Buckhorn, Hertford co.	T. D. Vann, W. Beal,* J. W. Barnes,	6						25	1 00
Cashie, Bertie county.	A. Morris,* Benj. Cofield,	2	3		1			81	1 00
Colerain, Bertie county.	R. LAWRENCE, L. Bond, J. Taylor,	4			10		4	285	1 00
Comaritsa, Bertie county.	J. NOWELL, I. Downing, J. Ward,*	3	2		4	4	4	203	1 50
Conecanary, Halifax co.	W. W. Mitchell, W. Milliford, W. Sharesch,*		2			10	2	200	2 00
Cool Spring, Gates co.	T. HOGGARD, A. Prudon, W. Carter,	2			1		2	30	1 00
		15	1			1	5	119	1 0

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Edenton, Chowan county.	S. E. Gardiner, Samuel T. Bond,	5			7		2	84	2	00
Elizabeth City.	J. Nash, S. Stafford, I. Pritchard,	68	1	1	1	3	4	1 30	5	00
Pasquotank co.										
Free Chapel, Washington co.	D. Goodman,	2	4			1	2	67	1	00
Great Fork, Nansmd co. Va	J. Harrell, A. Raby, O. P. Savage,*	5	4				1	64	1	00
Holly Grove, Bertie co.	H. White,* J. P. Freeman,* J. Mitchell,*	3	3	1		3	1	41		50
Little Alligator, Tyrrell co.										
Meherrin, Hertford co.	S. Parker, H. D. Jinkins, S. J. Wheeler,	38			2	1	5	2 85	2	00
Middle Swamp, Gates co.	W. Babb, S. Rountree, W. Riddick,	4	2		5			1 37	1	50
Piney Grove, Gates co.	E. Howell,* D. S. Goodman,* F. Rogers,*	4	1				1	69	2	00
Pleasant Grove, Hertford co.	H. J. White,* G. C. Moore, J. L. Grimes,	4	11					26	1	25
Poticasey, N. Hampton co.	G. M. Thompson, I. Peele,* M. Baum,	55	3		2	1	3	1 86	2	00
Powell's Point, Currituck co.	M. Corbell, Benj. Taylor,*	2			3		2	19	1	00
Providence, Currituck co.	F. Feribee, J. Brockett, I. Baxter,	5	1		1		2	32	1	50
Ramouth Gilead	M. Jones, J. Evans, Daniel									
Pasquotank co.	Evans,	30				2	1	60	1	00
Republican, Bertie co.										
Roanoke Island Currituck co.	A. Etheridge,*						2	46	1	00
Rockyhock, Chowan co.	R. Lastiter, J. Webb,* J. H. Jones,	1	1			1		30		75
Ross' M. House Bertie co.	J. Ross, M. L. Mizzell,* A. S. Mizzell,	1				3	3	1 40	1	50
Sandy Run, Bertie co.	A. M. Craig, W. P. Britton,* Wm. S. Brown,*	4			3	2	1	1 14	1	50
Sound Side, Tyrrell county										
Sandy Cross, Gates county.	Q. H. Trotman, J. H. Riddick, W. Stallings,	35		1	6	1	2	1 86	3	00
Shady Grove, Currituck co.	W. Bright, M. Lee,			1		2		29	1	00
Salem, Pasquotank county.	T. Jordan, E. E. Wilson, T. L. Brozier,		1			1	1	44	2	00
Sawyer's Creek. Camden co.	A. P. Pepiton, M. Sanderlin, B. Thalten,	11	1			1	4	82	3	00
Shiloh, Camden county.	E. Folden, A. Berry, Merry,	19		2	3	1	3	2 51	3	00
Smith Church, N. Hampton	J. Barkley, W. Stancil, A. Hays,	3		1	3	1	3	1 41	2	50
Yeopim, Chowan county.	S. A. Facker, B. H. Webb, R. D. Simpson,				1	1	1	41	1	50

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Note.—Those persons whose names are printed in SMALL CAPITALS are ordained ministers; those that are in italicks are licentiates, those marked thus* were absent.

Friday, May 19th, 1837.

The Association met agreeable to adjournment, prayer being offered by Bro. Gardner.

On motion, agreed that a committee be appointed to enquire into the propriety of ordaining Bro. Segar Mitchell, who was sent from the Church at Ahosky, and that they report to the Association; said committee consists of brethren Wilson, Thompson, Trotman, Peele, Craig and Jordan.

The names of the Delegates were then called, and the absentees noticed.

The Committee of Arrangements reported: report received.

On motion, agreed that Elder James Delk be affectionately invited to a seat with us.

Agreed, that Elder Trotman write the corresponding letter to the Virginia Portsmouth Association, and bro. Wheeler to the Neuse.

Agreed, that brethren Wiley Riddick, Lewis Bond and Malachi Jones, be a Financial Committee, to settle the accounts of the Association, and report.

The following committees were then regularly appointed, and ordered to report to-morrow, viz:—Committee on the state of Religion, consisting of Elders Harry J. White, Reuben Lawrence and Mills Piland; committee on Temperance, consisting of Elder Evan Forbes and brethren Abner Berry and William C. Moore; committee on Sabbath Schools, consisting of Elders Gardner, Hardee and bro. Peele; committee on Missions, consisting of Elders Culpepper, Delk and bro. Wheeler; committee on Tracts, Elders Hendren, Rayner and bro. Bond; committee on Periodicals, consisting of Elder Sherwood, brethren Thomas and Thomas Barnes; committee to give direction to our Churches respecting licensed Ministers, consisting of Elders Piland, Craig and Harrell.

The following queries were then presented and disposed of:—1st, Is it consistent with the spirit of the gospel for a member of a christian Church to keep a grog-shop, for the purpose of retailing spirits by the small quantity? Answer—no.

2d, Is it consistent with the spirit of the gospel for a member of a christian Church to fish on the Sabbath day, or in any other wise to break the Sabbath? Answer—no.

3rd, What shall a Church do that has black members who have been sold by their owners to any foreign country, and who have petitioned for no letter of dismission? Answer—Let the Churches act at their own discretion.

On motion, agreed that the Association hold its next meeting at Sawyer's Creek Meeting-house, Camden County, commencing on Thursday before the third Lord's day in May 1838. Elder A. M. Craig was appointed to preach the introductory sermon on that occasion, and Elder Lawrence his alternate.

The Committee appointed to enquire into the propriety of ordaining Bro. Segar Mitchell, made their report, which was read and received.

On motion, agreed that bro. Grimes be appointed Treasurer of the Association, in the place of bro. Spivey, removed.

Elder Meredith having arrived, he was affectionately invited to a seat in this body.

Agreed that Elder Adiel Sherwood, agent for the Columbian College, be invited to lay before this body such information as he may deem expedient, relative to said College; and on motion to that effect, there was a committee appointed, consisting of brethren Meredith, Culpepper and Trotman.

On motion, agreed that this Association correspond with the Tar River Association; that there be Delegates appointed to attend their next meeting, and that Bro. Trotman write the corresponding letter. Also, that brethren Trotman, Thompson, Powell, Speight and H. J. White, be the bearers.

On motion, agreed that the minutes belonging to the Chowan Association, be forwarded to Gatesville to bro. Trotman, for distribution.

Brethren Forbes, Thompson, Harrell, Trotman, Jordan and Moore, were appointed Delegates to the Va. Portsmouth Association; and brethren H. J. White, Piland, Thompson, Trotman and Speight, to the Neuse.

On motion, agreed that 1500 copies of the minutes of this Association be printed; and that we send 30 copies to the Va. Portsmouth Association, and 20 to the Neuse and Tar River Associations.

Agreed to adjourn till to-morrow morning 9 o'clock. Prayer by bro. Meredith.

Saturday, May 20th.

The Association met agreeable to adjournment—prayer by bro. Thompson. The following committees then reported, viz:

Committee on Finance—report received and ordered to be appended to the minutes. (See appendix, letter A.)

Committee on Sabbath Schools—report received and ordered to be appended to the minutes. (See appendix, letter B.)

Committee on Temperance—report received and ordered to be appended to the minutes. (See appendix, letter C.)

Committee on Missions—report received and ordered to be appended to the minutes. (See appendix, letter D.)

Committee on Tracts—report received and ordered to be appended to the minutes. (See appendix, letter E.)

Committee on Periodicals—report received and ordered to be appended to the minutes. (See appendix, letter F.)

Committee to give directions to the Churches respecting Licensed Ministers—report received and ordered to be appended to the minutes. (See appendix, letter G.)

Committee on the Columbian College—report received and ordered to be appended to the minutes. (See appendix, letter H.)

Committee on Ordination—report received and ordered to be appended to the minutes. (See appendix, letter I.)

Agreed that the sum of fifteen dollars which was allowed to bro. Spivey for transcribing the minutes, be paid over to bro. Bond.

The following resolution was then presented:

Resolved,—That we have unabated confidence in the persons who manage the Wake Forest Institute, and we cordially recommend it to the contributions and prayers of our brethren.

Elders Trotman, Meredith and Sherwood were appointed to preach to-morrow.

The minutes being read, the Association adjourned to the time and place already named. Concluding prayer by bro. Delk.

Sunday May 21st.

According to appointment Elders Trotman, Meredith and Sherwood, addressed a large concourse of people. May the fruit of their labors be seen and felt in days that may yet come.

ISAAC BAXTER, *Moderator.*

James L. Grimes *Clerk.*

CHURCHES AND COUNTIES.	DELEGATES.	Baptized.	Received.	Restored.	Dismissed.	Excluded.	Died.	Total.	Funds.
Ahoskey, Hertford county.	*Segar Mitchell*, Jesse Barnes, Jas Holloman.	4	2		15	3	2	68	1 75
Ballard's Bridge, Chowan county.	WILLIAM WHITE, Uriah Hudson, Calder Pearce.	2			4	4		27	2 00
Bethel, Perquimans county.	C. W. Skinner,* C. Hall, W. C. Moore.	4	2		4	2		7	3 00
Bethlehem, Hertford county.	Abraham Thomas, William Dunnin, James L. Grimes.	1	16		2	1		30	75
Bethlehem, Pasquotank county.	GEORGE M. THOMPSON, G. W. Pendleton,* P Jordan.*	1	5			2		16	1 00
Buckhorn, Hertford county.	Tilman D. Vann, Henry Brett,* J. W. Barnes.	1			3		4	38	1 00
Capemart's Bertie county.	A Morriss, *W. W. earce*, B. Coffield.		1		2			83	50
Cashie, Bertie county.	R. LAWRENCE, T. Gilliam, Lewis Bond.	2	2		13			274	2 50
Colerain, Bertie county.	J. NOWELL, F. Evans, L. Evans.	5	1		4	3		270	1 50
Conecanary, Halifax county	Jesse Powell.	9			1	1		31	1 00
Connaritsey, Bertie county.	S. BAZEMORE, W. Mitchell, W. W. Mitchell	2			10	3	5	214	1 50
Cool Spring, Gates county.	T. HOGGARD, J Piland, M. Sparkman	7	1	2	1	5	7	11	1 00
Edenton, Chowan county.	S. D. GORDAN, *E. Hoskins, S. T. Bond.*	1	3	2	1		2	86	2 00
Elizabeth City, Pasquotank co.									
Free Chapel, Washington co.									
Great Fork, Nansmond co. Va.	JOHN HARRELL, O. Savage, A. Raby.	4	3			3	2	57	1 00
Holly Grove, Bertie county.	W. Spivey, H. WHITE, J. P. Freeman.		1		1	1	5	30	1 00
Little Alligator, Tyrrell county.									
Meherrin, Hertford county.	J. Parker, T. Barnes, S. J Wheeler.					1		267	2 00
Middle Swamp, Gates county.	S. Rountree, *H. Speight*, W. Riddick.	18	2				1	136	1 50
Piney Grove, Gates county.	E. HOWELL,* J. D. Goodman,* W. Gatling.		1		1	1	1	65	2 00
Pleasant Grove, Hertford county.	H. J. WHITE, A Joyner*							11	1 25
Potecasey, Northampton county.	J. Peele, L. Cook, M. Baum.				6	3	9	116	1 50

Powell's Point, Currituck county										
Providence, Currituck county	J. Brockett,* J. Baxter.						2	30	1	50
Ramouth Gilead, Pasquotank co.	M. W. Jones, E. Williams,* M. Spence.	3			3			36		50
Republican, Bertie county.	W. W. Stone, E. Watson.*	3					1	59	1	00
Roankoke Isl., Currituck co.	*Elijah Wicker*,* A. Burgess*	4				7	8	48	1	00
Rockyhock,	R. Lassiter, J Webb, J. H. Jones.	1	2			1		29	1	00
Ross' M. House, Bertie county.	J. Ross, M. L. Mizzell, C. Cail.	7		1	3	1	6	157	2	00
Sandy Run, Bertie county.	W. H. Lee, L. W. Thompson,* A. M. Craig.	3	1		5	2	7	116	1	50
Sound Side, Tyrrell county.										
Sandy Cross, Gates county.	Q. H. Trotman, N. Riddick, T. Riddick.	6				5	2	147	2	00
Shady Grove, Currituck co.	M. W. Lee,* J. Etheredge, W. M. Bright.*					1	2	30	1	00
Salem, Pasquotank county.	T. Jordan, E. E. Wilson,		3	1		3	4	45	2	00
Sawyer's Creek, Camden county.	M. Sanderlin, P. B. Grandy, W. Wilson.	7	1			3	4	98	1	50
Shiloh, Camden county.	E. Forbes, A. Berry.	6			2	3	14	233	2	00
Smith's Church, Northampton co.	W. H. Hardie, J. Barkley, Q. W. Love.*	10			1		3	157	2	00
Yeopim, Chowan county.	W. H. Whidbee,* B. H. Webb.*		1		1		3	20		75

Note.—Those persons whose names are printed in SMALL CAPITALS are ordained ministers; those that are in *italicks* are licentiates; those marked thus * were absent.

APPENDIX.

(A)

Report on Finance.

The committee on Finance beg leave to make the following as their Report, viz:—

Amount in the hands of the Treasurer, -	$44 00
Present contributions, - - -	50 50
whole amount, - - - -	$94 50
For printing minutes, - - -	45 00
Balance due the Association, - -	49 50

All of which is respectfully, &c.

W. RIDDICK, *Chair.*

(B)

Report of the Committee on Sabbath Schools.

The committee on Sabbath schools report, that they are apprehensive there is far two little feeling among our brethren upon this subject; which lack of interest is owing in part to a belief which is prevalent among us, that it is a thing almost impossible to support Sabbath schools in the country Churches, on account of the scattered state of the population. But your committee are of opinion that notwithstanding this inconvenience, the establishment of Sunday schools in the various Churches which compose this body, is an object both desirable and practicable.

It is desirable:—none can doubt this who consider that hundreds of children are growing up within the reach of the Churches in almost total ignorance of evangelical truth, and are spending the holy Sabbath of the Lord in acquiring habits which are ruinous both to their present peace and everlasting welfare. Now that these precious youths, the hope and pride of their parents, should be gathered from the highways and hedges of error and sin and taught the right paths of usefulness and salvation, is an object which certainly claims the ardent prayers and persevering efforts of all the friends of Zion and their country; and in the opinion of your committee, there is no way in which this can more readily or effectually be done, than by the establishment of Sabbath schools.

Again, your committee are of the opinion that this object is practicable;—1st, because (as far as they have information) there is no Church within our limits, in the vicinity of which a suffi-

cient number of children may not be collected. 2dly, because there is no Church in which, or the neighborhood of which, a sufficient number of teachers may not be obtained. This will appear, if we consider that not much learning is not absolutely necessary; for if the children are taught no farther than to read the scriptures for themselves, the most desirable part of the object will be accomplished. It is readily acknowledged that in some instances the excuse offered by many, when pressed to enter into this service, that they do not feel themselves to be competent, may be valid; but the morality of those who render it, ought rather to blush at their own words; that after having been members of the Church for many years, they are not qualified to teach little children the simplest truths of the Gospel. There is no good cause then, why the members of the churches should refuse on this ground; for if at the present time they are not qualified, it is their duty, for more reasons than one, immediately to commence the work of preparation.

Your committee would therefore recommend to the different Churches composing this Association, to consider carefully the great importance of Sabbath Schools, and in the strength of the Lord God to make the attempt to establish one within the limits of each Church, with the determination not to relinquish the pursuit of an object, the accomplishment of which will doubtless promote the beauty of Zion, the salvation of souls and redound to the glory of God.

All of which we respectfully submit.

S. D. GARDNER, *Chair.*

(C)

Report on Temperance.

Your Committee on Temperance beg leave to report:

As it respects the subject of Temperance your committee feel at a loss to point out the best method in order to advance the interest of this good cause, so much having been said that we have almost come to the conclusion to wait and see what will be the result of what has already been done; but as there has been a different view taken of the subject from those we entertain in some respects, your committee will therefore express their opinion, which is this:—We wish it to be distinctly understood, that we are decidedly temperance men; but we feel that we can only go so far and no farther. As to making ardent spirits we have no more right to say that a man shall not make it, than we have to say he shall not make any weapon, the improper use of which

would be dangerous. Consequently, it is out of our power to prevent brethen from making it. All that we can do is to make an effort, by mild means to prevent the improper use of this fiend. We think that if we proceed any further, instead of promoting and facilitating, we shall retard the progress of this good cause. We know that our brethren's feelings are two sacred to be trifled with; we must get the Churches to take hold of this thing, in as much as the power of government belongs to them; and until this is done, all our efforts will be in vain, and in order to accomplish this, your committee beg leave to offer the following resolutions:

Resolved.—That each Church in this Association regard the sin of drunkenness as being a curse both to Church and State, and diametrically opposite to the will and word of God; and that each Church be requested to adopt resolutions to prevent it, which shall read something like this:—

Resolved.—That if it shall be known that any member of the Baptist Church shall have been known to be drunk, they shall for the first offence of this kind be expelled from the Church; and that such members shall not be restored to the fellowship of the Church again, unless they make a positive promise to abstain from the use of ardent spirits of every kind entirely.

Resolved furthermore, That we consider a person drunk, when they will say or do that under the influence of ardent spirits they would not otherwise,

Resolved furthermore, That each Church report to the next Association whether they have adopted the above resolutions.

All of which is respectfully submitted.

E. FORBES, *Chair.*

(E)

Committee on Missions.

The Committee on Missions report, that since the organization of the General Convention in 1814, the Board of Foreign Missions have been extending their operations and increasing their Missionaries in our own country; and they have, ever since their commencement, experienced the favor of Heaven, and have increased beyond their sanguine expectations, and have reason to thank God and take courage and extend their operations co-extensive with their resources; for much, very much, yet remains to be done; but we believe the Home Mission department constitutes a very important branch of the operations in which the Boards of Foreign and Domestic Missions and their friends

are engaged, and it is that on which the support and success of all the other operations in a great measure depends. We, therefore, recommend to the Churches composing the Association and the friends of the Redeemer, to unite and support the Home Missions by their contributions and prayers.

All of which is respectfully submitted.

J. CULPEPPER, *Chair.*

(E)

Committee on Tracts.

Believing that great good has been effected by the instrumentality of Tracts, we the Committee, beg leave to make the following report. viz: 1st, that it is expedient for Churches to form Tract Societies. 2d, That they appoint Committees to distribute Tracts gratuitously among their respective congregations. 3rd, We would recommend to this Association the formation of a Tract Depository, as soon as it may be practicable, from whence the Churches may procure their supplies at prime cost.

J. HENDREN, *Chair.*

(F)

Committee on Periodicals.

Your Committee are gratified to witness the increase of religious periodicals in our country. They furnish information of the most interesting character. They correct the errors and remove the prejudices to which in our ignorance we are subject—explain difficult portions of the Bible and bring to our ears the news of God's gracious work in reviving his people and converting sinners. Like the Acts of the Apostles, they may be regarded as the history of the Church, of its plans, its contributions and its sacrifices, and of its mighty efforts to pull down the kingdom of darkness. Who that has any interest in the Redeemer's cause —any solicitude for the salvation of a world that lieth in wickedness, can be indifferent to the use of such a mighty engine?

Your Committee regret to ascertain, notwithstanding the value of religious papers, that they are so badly patronized. It was supposed that the plans devised last fall by our State Convention to give permanency to the Biblical Recorder and enlarge its sphere of circulation, would prove successful; but the agent from whom so much was anticipated in procuring subscribers, has resigned! We would recommend that every friend to this cause feel himself so far an agent as to obtain at least one new subscriber speedily; by this means the paper will be sustained:

otherwise, after all the toils and expenditures of the proprietor, its existence will be precarious.

Your Committee are glad to see issued proposals for the publication of monthly sermons, composed by our ministers. They regard this enterprise as worthy of attention and patronage, and conclude their report by recommending the Recorder and Southern Preacher to our brethren and friends.

A. SHERWOOD.

(G)

Report of the Committee on Licentiates.

The Committee to whom was referred the subject of instructing Licentiates, respectfully report:

That they have had the subject under consideration, and as the power of granting licences to young men to preach the gospel, belongs to the Churches and not to the Association, they would recommend to the Churches composing this Association, to be careful in the exercise of this privilege, as well as every other in which the honor of the christain name is immediately concerned, by which the Redeemer's cause is subjected to reproach. We deem it unnecessary to say the Church should be satisfied of the candidates promise for usefulness, before they license him at all; but we think from instances which have occured of licentiates exercising a power which by no means belongs to them, (we mean the power of solemnizing the rights of matrimony,) they would do well to apprize their licentiates that they are clothed with no power by virtue of their license, except that of exercising their talent in trying to preach the gospel of the blessed God.

All of which is respectfully submitted.

MILLS PILAND, *Chair.*

(H)

Report of the Committee on Columbian College.

The Committee on the Columbian College respectfully report the following:—

Whatever may be said of former indiscretions connected with the management of this College, it is now the deliberate conviction of your committee, that the said institution has high and peculiar claims on the Baptist denomination. Its central and eligible location at the seat of the National Government, the amount of money which has been expended upon it, the measure of pious solicitude which has been exercised in its behalf, and the small amount of funds now needed to rescue it from danger, added

to the reproach which must be incurred by the denomination, should the College be sold for its debts—must give it peculiar claims to the attention of our brethren in every part of the Union. And although our institutions in this State have a constant and increasing demand on the liberality of our people, still we cannot doubt that there are many among us who possess both the ability and inclination to afford present aid to this unfortunate but interesting seminary. To this it may be added that the condition and prospects of the aforesaid College, have, within a short time, become much improved. The faculty have proved themselves worthy of all praise, the number of students has been greatly increased, public confidence has been generally restored, and the debt has been much reduced—so that a small effort, if promptly and efficiently made, will be sufficient to place it beyond the reach of peril or distress. The general agent reports about $11,000 of the 15,000 immediately needed, as already promised and secured. Of this sum, our friends in our sister State, Virginia, have agreed to raise $3,000. Will it be thought too much for us in North Carolina to attempt to raise $2,000? It is the decided opinion of your committee that it will not. They would respectfully recommend their brethren and friends to give the subject their immediate and candid attention, and enter such subscriptions as they may find themselves able to afford, payable next March, with interest from date, on condition that the requisite sum shall be secured; otherwise their obligations to stand void.

T. MEREDITH, *Chair.*

(I)

Report on Ordination.

We, your Committee, to whom was referred the examination of the candidate sent from the Church at Ahosky for ordination, beg leave to report:

That we deem it inexpedient to ordain the candidate at this time, and think it would be better for the brother to wait until the next Association; and we further recommend the following resolution:

Resolved, That the brother be requested to travel through the bounds of our Association, that the brethren may be better acquainted with his views on the scriptures.

All of which is respectfully submitted.

EDWARD E. WILSON, *Chair.*

MINUTES

OF THE

Thirty-Third Annual Meeting

OF THE

CHOWAN BAPTIST ASSOCIATION

HELD AT

SAWYER'S CREEK,

Camden County, N. C.

May 17th, 18th, 19th and 20th,

1838.

ELIZABETH CITY:

PRINTED AT THE OFFICE OF THE PHŒNIX.

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1838.

On motion, Elders Repiton, Harrell and Trotman were appointed a Committee of Arrangements.

Elder Gardiner was appointed to write a letter of correspondence to the Va. Portsmouth Association. Elders Trotman and Brother M. Sanderlin were appointed Delegates to said Association.

Brother Darden was appointed to write a letter to the Neuse Association. Elders Samuel Thompson and Bazemore were appointed Delegates.

Bro. S. Wheeler was appointed to write to the Tar River Association. Elder Craig, and brethren Peele and Barkley were appointed Delegates.

Elder Harrell was appointed to examine Bro. M. W. Jones sent from the Church at Ramoth Gilead for examination and ordination.

Willie Riddick, Lewis Bond, and M. W. Jones were appointed a Committee of Finance.

On motion, adjourned until 9 o'clock to-morrow morning. Prayer by Elder Gardiner.

Friday, May 18th.

Association met according to adjournment—prayer by Elder Lawrence. After calling the roll, bro. James L. Grimes resigned the Clerkship: bro. J. Wheeler was appointed Clerk. Elder Harrell examined bro. Jones, sent up for examination preparatory to ordination. It was agreed that bro. M. W. Jones should be received, and that the choice of presbytery, time and place be left to himself.

Committee of Arrangements reported. Report received and committee discharged.

Elder Gardiner presented a letter of correspondence to the Va. Portsmouth Association.

Bro. William Darden presented one to the Neuse Association and bro. Wheeler one to the Tar River Association, which were severally received.

Agreed, that the next meeting of the Association be held at Potecasi, Northampton Co. N. C., on Thursday before 3d Lord's day in May, 1839; and that Elder Forbes preach the introductory sermon, and Elder Trotman in case of failure.

Elders Harrell, Trotman and Wilcox were elected to preach on Lord's day.

On motion, then the Association had a recess of 30 minutes.

Committee on Finance reported as follows:

Amount in hands of the Treasurer, - -	$49
Present contributions, - - - -	54
Whole amount, - - - - -	$104

Paid Lewis Bond for I. Spivey, the former Clerk, for services in 1836,	15 00
Paid B. Albertson for printing,	42 00
Paid Clerk for services in 1837,	15 00
Balance in hand,	$32 25

W. RIDDICK, *Chairman.*

Information having been received of the recent decease of ofessor Knowles, it was unanimously

Resolved, That we have learned with deep regret and unfeign- sorrow, that our highly esteemed brother, Rev. James D. nowles, late editor of the Christian Review, and Professor in Newton Theological Institution, has departed this life.

Resolved, That we submit, with christian resignation, to this eply afflictive stroke of our Heavenly Father, believing that e determines all things for the promotion of His cause and our rn best interests.

Resolved, That we sympathise deeply with the afflicted widow d children of our deceased brother, and with our brethren in ner sections of the United States, in the deep and irreparable ss we have sustained.

Resolved, That a copy of the Minutes of this Association be nt to the Rev. Professor Chase. to be presented to the be- aved widow, as an evidence of our condolence with her in her ep affliction.

On motion, S. J. Wheeler was appointed Treasurer of the. ssociation.

Leave was now given for the introduction of queries when e following was presented :—

"Would a Baptist Church be justified in offering or giving up eir house of worship to the use of any Pædabaptist church, cept on special occasions?" On motion, the rule was sus- nded, so as to allow the question to be discussed at this time. ie following was agreed on as the Answer: "That the urches be advised never to give up the entire control of their eeting houses for any length of time, except for a protracted eeting, or any similar meeting, or for an ordinary preaching casion."

Brethren Skinner, Moore and Elder Wilcox were appointed a mmittee on the Wake Forest Institute.

Agreed that 30 copies of the Minutes be sent to each of the ssociations with which we correspond.

Elders Repiton, Thompson and bro. Wheeler were appointed the claims of the N. C. Baptist State Convention on this ssociation.

Elder Trotman and brethren Sanderlin and Jones were ap-

poinied a committee on the State of religion: Elder Gardi and brethren Downing and Parker were appointed a committ on Sabbath Schools: Elder Thompson and brethren Jordan a Fleetwood were appointed a committee on Foreign Missio Elders Repiton, Trotman and Hoggard were appointed a co mittee on Tracts: Elder Gardiner and brethren J. Riddick a Bond were appointed a committee on Periodicals:

Agreed that the Circular Letter of the Neuse associati be appended to these Minutes.

Elder Craig was appointed to write a Circular Letter on B therly Love for the next Association.

Committee on Itineracy reported. On motion, report w received and committee discharged.

Adjourned until 9 o'clock to-morrow morning. Prayer Elder Trotman.

Saturday, May 19th.

Association met according to adjournment. Prayer by El Repiton.

The Association resolved itself into a Committee of the Wh to examine into the charges that have been or may be alleg against J. P. Brice.

Agreed that Elders Gardiner and Trotman, together with t officers of the Association, be a committee to examine J. P. Bri on the part of this Association.

It was decided that J. P. Brice is not guilty of the charg alleged against him.

Committee on Foreign Missions reported—report receive (See Appendix, letter A.)

Committee on Wake Forest Institute reported—report r ceived. (See appendix, letter B.)

Committee on Tracts reported—report received. (See appe dix, letter C.)

Committee on the claims of the N. C. Baptist State Conve tion reported—report received. (See appendix, letter D.)

Committee on the State of Religion reported—report receive (See appendix, letter E.)

Committee on Sabbath Schools reported—report receive (See appendix, letter F.)

Committee on Periodicals reported—report received. (S appendix, letter G.)

It was Resolved, That we view the success that has attend the efforts of the American and Foreign Bible Society wi feelings of gratitude to God; that this Society be recommend to the affection and alms of our brethren and the churches co stituting this Association, and that persons having contributio for the Society be now called on.

Agreed that $15 be allowed brother Grimes for transcribi

Minutes for 1837, and that $42 be allowed B. Albertson for printing the same.

The Clerk was ordered to transcribe the Minutes, and have 1500 copies of the same printed. Bro. M. Sanderlin was requested to distribute the Minutes in Camden and Currituck Union Meeting: Bro. W. Stallings in the Yoppim U. M., and the Clerk those in the Bertie U. M.

Lord's Day, May 20th.

Elders Harrell, Trotman and Wilcox occupied the stand to-day according to appointment, and we pray that the influence of the Holy Spirit may follow the words spoken.

ISAAC BAXTER, *Moderator.*

S. WHEELER, *Clerk.*

APEENDIX.

(A)

Report on Foreign Missions.

After our Saviour had arisen from the dead and before ascending to his Father, he commissioned his Apostles to go into all the world and preach the gospel to every creature. He did not specify their fields of labor, but left it to their discretion to select such as afforded the prospects of accomplishing the greatest amount of good. This commission, in all its bearings, is addressed to the ministers of Jesus, and will continue to be a long as multitudes, urged on by the great destroyer, rush to the prisons of eternal death. Some dear brethren, receiving the subject in this light, and having reason to believe that they could most effectually subserve the interest of the Redeemer's cause, by going to heathen lands, have consecrated their lives to the work of pointing benighted idolators to the way, the truth and the life. The perils they have encountered, the privations they have endured, the sacrifices they have made in abandoning the endearments of home, and the society of kindred, demonstrate the purity of their motives, and the rectitude of their intentions, and though they have been continually encompassed by difficulties, and have had to labor under the most serious disadvantages; they have, notwithstanding, turned many from darkness to light, and from the power of Satan unto God—and to judge from present indications, we may cherish the hope, that their subsequent efforts will be still more successful—but to have this hope realized, we must afford to our brethren the facilities necessary to enable them to prosecute their labours, dependant, as they are, upon the churches in this country for the necessaries of life. If we leave them to grapple single-handed and alone, with these embarrassments, the cause which we profess to love, and which they have so faithfully advocated, cannot make that progress we desire. The resources of the Board of Foreign Missions are exhausted, and it now remains with Baptists, in this country, to raise the supplies needed, or shamefully abandon our beloved Missionaries in the hour of need:—Your committee would, therefore, recommend the following resolution:

Resolved, That it be recommended to the Pastors of the Churches composing this Association, to bring the subject of Foreign Missions before

their Churches, and that on proper occasions, a collection be taken up by them for the benefit of the mission. All which is respectfully submitted.

G. M. THOMPSON, *Chairman.*

(B)

Report on Wake Forest Institute.

The Committee beg leave to report, that after taking the subject into as full consideration as time and circumstances would admit, they can but deem it one of vast importance, strongly claiming the most serious consideration, and the deepest interest of this body, and of all the friends of information throughout the State. It is very desirable that correct information, in regard to this Institution, should be generally diffused; but we can now refer only to a few considerations, to shew its claims upon us.

The Wake Forest Institute has now been in successful operation more than four years. It was established, and has been thus far sustained, (a fact which should not be forgotten,) *almost exclusively by Baptists.* It is properly the child of the North Carolina Baptist State Convention. As such, the reputation and honour of the denomination, is intimately connected with its prosperity and success. Besides, is not the parent under strong obligation, on account of the relationship which exists between them, to foster and support the child? And in the success of the Wake Forest Institute, depends very much the prosperity of the Baptist cause, and of the cause of knowledge, improvement, and of correct principles among us. Indeed, it may be said to be the hope of these causes in this State. Let the Institute fall, and they will languish, droop and die. How important, then, that it should be sustained?

The present condition of the Institute is not so flourishing as it has been, though it is by no means disheartening. The present number of students is not so large as it once was; for which fact, several satisfactory causes, such as the change of times, in regard to business, &c., might be assigned. Indeed, all this might have naturally been expected from the circumstances of the case. Every other institution has suffered similar reverses, and why should this be expected to be exempt?

It is proper to say here, that some groundless prejudices have been excited against the Institute, by false reports. Such, however, an acquaintance with it would destroy. We hope, therefore, that all will take measures to ascertain the real facts before they suffer themselves to admit any prejudice against the institution. We should be cautious how we give credence or publicity to any thing we may hear against it, until we know the facts. It is the determination of the Trustees and Faculty of the Institute, to remove every real cause of dissatisfaction, as soon as it is discovered; and in this work, they candidly ask their brethren and friends to lend them their counsels and aid.

Some important improvements have recently been made in the plan of operations, and others will doubtless soon be effected. Indeed, they are determined, if their brethren will give them the necessary *support*, that as great advantages for education shall be afforded here, as at any institution in our country; and it should not be forgotten that the expenses of a student here, are *much less than at any other similar institution*, in our land. The pecuniary affairs of the Institute were, at the beginning of the year, nearly as follows: Subscriptions taken some years ago, for the erection of buildings, amounted to about $21,000; of this sum, about $13,000 have been collected, leaving about $8,000 unpaid. Of the money collected, a part had been paid out for improvements before the College building was erected. This building cost about $15,000, of which about $8,000 is paid, leaving unpaid about $7,000. It will be seen, therefore, that the amount of subscriptions yet unpaid, exceeds the debt now due for the building, by about $1,000. But it is probable there will be a loss on the subscriptions of at least $3,000. It will then fall short of paying the debt, by about $2,000. Be-

sides this, there is a debt on the Institute, separate from the building department, of about $1,806; making the whole debt of the Institute, which it has not the probable available funds of paying, about $3,800. Besides this, $6,000 or $7,000 are to be advanced by brethren C. W. Skinner and A. J. Battle, for the erection of two dwellidg houses, which are nearly completed, and for which they are to receive interest until the Trustees are able to refund the principal. Such is the importance and present conditton of this institution, so far as it can now be stated.

Permit your committee to suggest some things which we think must be done in order that the Institute may be sustained: It must be relieved from pecuniary embarrassment. This money is now due to the creditors—it must be paid, and that soon, or the credit of the Institute, and of the denomination to which it belongs, will materially suffer;—and surely the small sum required can easily be raised by the Baptists of North-Carolina.

Again: the Baptists of this State must manifest their confidence and interest in the Institute, by discountenancing false reports in regard to it, and by sending their own sons to it for education. Like all other institutions, that at Wake Forest cannot be sustained without students. It has no funds with which to pay it teachers, and defray its other annual expenses. It is thought that with 80 students, it would sustain itself: and surely, more than this number of the sons of Baptists living in this State are at school somewhere. Why are they not at Wake Forest Institute? The Institute now possesses good accommodations for more than the above-named number of students: and should the Institute be well sustained, there can be no doubt but that it would speedily meet all the wishes and expectations of its patrons, and rise to distinction and great usefulness. That this may be the case, your committee would recommend the adoption of the following resolutions:

Resolved, That the Wake Forest Institute is the hope of sound learning in the Baptist denomination and community of North-Carolina.

Resolved, That as such, every possible exertion should be made by the friends of knowledge and improvement, to sustain this institution.

Resolved, That since the Wake Forest Institute is the child of the Baptist Convention and denomination in this State, the reputation and honor of Baptists, as individuals, and as a people, are intimately connected with its success.

Resolved, That this institution requires for its advancement, the friendly cooperation, and prompt and general patronage of the Baptist denomination, and the friends of improvement, learning and liberality in the State, to destroy the ungrounded prejudices which may exist against it, and to furnish it with students to yield a support.

Resolved, That the Wake Forest Institute, with its present accommodations, and board of instructors, presents superior advantages for education, and is highly worthy of the patronage of an enlightened public.

Resolved, That as the Wake Forest Institute does not possess, at present, the available means of cancelling all its debts, and since these debts must soon be paid, or the character of the Institute must suffer, a few thousand dollars ought immediately to be raised for the purpose, and this object is earnestly recommended to the consideration of the liberal, as one well worthy of their generous contributions.

Resolved, That in order that the character and condition of the Institute may be more fully known, the churches comprising this body, are respectfully requested to send a delegation, to be present at the next meeting of the Board of Trustees, which will occur about the last week in June next, where investigations will be made, and important measures must be adopted for its support and advancement.

Resolved, That it is expedient to open a subscription at this meeting, for the relief of the Wake Forest Institute, and that the Agent be requested to do it immediately. All which is respectfully submitted

CHAS. W. SKINNER, *Chairman.*

After the reception of the report, the Agent, brother Wixcox, was requested take up a collection, and nearly $2,000 was subscribed.

(C)

Report on Tracts.

The committee have adopted as their Report, the Circular Letter of the Baptist Tract Society, to the Baptist Churches in the United States:

DEAR BRETHREN:— The Managers of the Baptist General Tract Society, deeply sensible of their responsible relation to you, and to a perishing world, and placed in a post of observation, where the destitution of religious instruction, such as it is the design of the Society to furnish, continually meet their view, beg leave to address to you their imploring plea for help. They believe that the one hundred and sixty publications which they have prayerfully selected and sent forth, will not suffer in comparison, so far as their adaptedness for usefulness is concerned, with any similar publications, or perhaps any other uninspired writings. These also present a superior claim to the confidence of the Baptist churches, from the fact that they are intended to utter the unmutilated language and sentiments of the BIBLE, on all its doctrines and ordinances. The plea of our denomination has always been for the whole light and truth of God's holy word.

When you consider the immense field which is opened for the circulation of our tracts in this country, and wherever the English language is understood, and the special claims of the more destitute regions, we cannot doubt your desire to co-operate with us, promptly and efficiently, in this labour of love, by furnishing the means, as God has enabled you, for sending abroad these messengers of truth. We would gladly send to all of you a living messenger to plead this cause, and excite you to think upon and relieve our necessities; but, as this is attended with much expense and delay, we venture, in this epistle, to solicit your early attention to this important subject.

Will you be pleased, prayerfully to consider your obligations to our glorious Redeemer, and the promotion of His cause, by the use of approved instrumentalities? And while Birmese, China, France, Germany and Greece, as well as our own destitute churches and unevangelized population, are calling on us for religious tracts, may we not hope that you will seriously reflect, and unite with us, by your contributions, in sending these messengers of mercy into every family throughout the *wide world*. Permit us, in conclusion, to offer the following resolution:

Resolved, That this Association highly approves of the *publications* and *object* of the *Baptist General Tract Society*, located in Philadelphia, and recommend to the churches within her bounds, the circulation and perusal of the Baptist Manual, one of the publications of said Society, containing four hundred pages—price, 50 cents. All of which is respectfully submitted.

A. P. REPITON, *Chairman.*

(D)

Report on the Claims of the Convention.

Your committee would report:

Those claims are paramount to every other. The fact that our Association is the largest and most influential in the State, should impel us to be foremost in the support of the Convention. The fact also, that hitherto but little has been done in aid of the Convention, should stimulate us to greater exertion to atone for past neglect. The wants of the Convention are, now, greater than they have been, and if ever we intend to do any thing, *now* is the time. The Convention has in view these primary objects, viz: Home Mission, Foreign Mission, and Education; the claims of the last will be discussed in another report? Hence, nothing need be said on the subject here. With regard to the Home Mission cause, your committee would respectfully present a few ideas of their immense utility, we are convinced; and we all, no doubt, wish their continuance, and desire that they may be effectually prosecuted. Your committee would suggest a doubt as to the loyal, limited societies being able to effect as

much good even on the same ground as a more extensive body. In smaller bodies, petty prejudices arise which are unknown in large societies; the field being greater, the mind becomes enlarged, and those little harassing difficulties are rarely met with. In order, however, that a system of Home Missionary operations may be prosecuted throughout the State without involving any of the missionaries or employers in a pecuniary loss—a distinct body should be sent into the field, whose province it should be to attend mainly to the fiscal affairs of the mission. No people suffer more than the Baptists for the lack of proper organization. No ministry receive a greater amount of compensation than ours: and there is scarcely any, where less real good is done, proportionable to the number, talents and means employed. Why is it? is a question asked, that a Methodist Missionary, or circuit rider, can travel and preach for $100 per annum, is comfortable, goes genteelly, and is well received, while a Baptist Missionary requires $30 per month, or $360 per annum. The reason is obvious. Assure a Baptist minister of a support, it matters not how small, if it be sufficient, and so long as he lives, and he will gladly toil and spend his latest breath in the delightful services. It is a foul calumny that they are actuated by mere pecuniary motives. The reason why they require more for a short time is, that compelled to provide for themselves, or families, a support from their own labour, it requires a great sacrafice on their parts to cut off all the sources of former support, and engage in an employment which may continue but for a limited time. We are all too well acquainted with the disadvantages of such changes in a man's domestic arrangements. The man who has a family of a half dozen children, and lives in comfort, is poorly compensated at $500, when engaged as a missionary. Let a settled policy be adopted. Let ministers know and feel assured that a certain competency will be received, so long as he lives, and our brethren will enter the field as cordially as any other ministry. But this is far from being the case. The committee think, that if the Convention would apportion the State off into a certain number of missionary districts, and assign a missionary to each district; then add together several missionary districts to form an agency, and place an agent, a man of age, experience, and some education, in each agency, the whole State will be supplied with missionary labour. The missionary might attend to the care of souls entirely, while the agent can attend especially to the pecuniary concerns of the mission, acting, if need be, as missionary also. The state of our Foreign Missions is such as requires our warmest sympathies and speedy aid: something must be done on the spot, or we shall be compelled to retire with considerable force, from the field of labour. This subject having been assigned to another committee, will not be dwelt on here. Whether we regard an educated ministry a desirable object, or if we wish the gospel and its ordinances preached and administered among the destitute of our own land, or the glad tidings of a Saviour's love, carried to the perishing heathen in distant countries, our prayers should ascend to Jehovah for His blessing on the Convention, and our alms should freely be given in its aid. In the conclusion, the committee would recommend the adoption of the following preambles and resolutions:

Whereas, The exigencies of the Convention, and the objects it contemplates, are such as requires the immediate attention of the churches:—*Resolved*, That our brethren of the Board of Managers of the Convention, be requested to call on the churches through the columns of the Recorder and Watchman, to represent themselves in a called Convention, at the next meeting of the Board at Wake Forest.

Whereas, We believe it would greatly conduce to the interest of the Convention, were it to hold its sessions near the Wake Forest Institute, from the fact that the place of meeting would induce many to attend, from the common interest all feel in the institution, and from its being a central position, and other causes: and whereas, we believe it would promote the interests of the Wake Forest Institute, by the greater sympathy friends would feel, who were present

on the spot, and could fully appreciate the great value of such a seminary, and could feel for its wants.

Resolved, That this Association would respectfully request the Convention to hold their meetings in future, at or near the Institute, and that the time of the meeting of the Convention be so altered as that it shall meet; when the examination and other interesting exercises of the Institute, shall be taking place: provided, the examination and other exercises, cannot be so altered as to take place at the ordinary time of the meeting of the Convention, consistently with the interests of the Institute.

Resolved, That this Association become auxiliary to the North-Carolina Baptist State Convention, and that brethren Baxter, Skinner, and G. C. Moore, represent us in the next meeting of that body, and that the Treasurer be directed to pay into their hands any surplus funds in the treasury. All of which is respectfully submitted.

(E)

Report on Sabbath Schools.

The committee on Sabbath Schools, report that they have been unable to gain much information with respect to the number and condition of the Sabbath Schools in this Association, owing to the circumstance that very little has been communicated concerning them, in the letters from the churches. As far as we have been able to extend our knowledge on this subject, the prospect has not been very animating. Very few of the churches in the Association, we are apprehensive, have flourishing Sunday Schools attached to them. That there is more difficulty in maintaining good Sabbath Schools in country churches, than in churches in town, your committee are fully aware; but we cannot believe that the difficulties which even country churches are called to encounter, are too great to be overcome by zealous and persevering christians. We would, therefore, recommend the adoption of the following resolutions by the Association:

Resolved, That this Association considers it highly desirable that the churches should become more interested in the establishment and prosperity of Sabbath Schools among them, and that they should, during the present year, make strenuous and persevering efforts to collect the children of their neighborhoods together, and teach them the word of God, and thus by making the experiment satisfy themselves of the practicability of the plan.

Resolved, That the churches be requested to mention, in their letters to the Association, at its next meeting in May, 1839, whether they have Sabbath Schools under their care, and in which their members are laboring; how many teachers, and how many scholars, belong to these schools, and any other facts that may be deemed interesting. All which is respectfully submitted.

S. E. GARDINER, *Chairman.*

(F)

Report on Periodicals.

The committee on Religious Periodicals report, that they consider the circulation of Religious Periodicals, of vital importance to the welfare of the churches. Through their means, information, with respect to the state of religion in distant churches and remote places, is brought directly to our dwellings, and in the cheapest method possible. We have reason for believing, that it is more from want of information than any other

cause, that the brethren are not more forward and united in laboring for the advancement of the kingdom of God. Did the Baptists of the Chowan Association possess a more thorough acquaintance with the efforts that are now making for the publishing of the gospel at home and abroad, and the success attending these efforts, there can be little doubt, that all would be much more interested, and become much zealous in the service of the Lord. Your committee are of opinion, that our brethren can bestow two or three dollars a year to no better purpose than by becoming subscribers to some religious paper, and that in failing to do so, they rob their own souls of good. But we would by no means be understood to recommend to our brethren, all papers that are called religious, for we are fearful that there are many professing to be such, whose columns are filled with any thing but the gospel of Jesus Christ. Your committee would, therefore, advise the adoption of the following resolutions by the Association:

Resolved, That the Biblical Recorder and Southern Watchman, being published in our own State, and conducted in an able manner, possessing special claims on the patronage of the members of this Association, and that we recommend to our brethren, who are not taking it at the present time, that they forthwith become its subscribers.

Resolved, That this Association has heard, with deep regret, that the Millenial Harbinger, a paper published by Alexander Campbell, has been circulated in some parts of this Association, and that we do most earnestly request all our dear brethren, composing this body, as they value the peace and prosperity of the churches, and that unity of the Spirit, and oneness of effort, so highly desirable in the followers of the Saviour, that they set their faces sternly against the circulation of this paper, or the promulgation of the doctrines of Campbellism among us, in any other way. Respectfully submitted.

S. E. GARDINER, *Chairman.*

CIRCULAR LETTER.

Beloved Brethren: In proceeding to address, by means of a Circular Letter, the most appropriate subject, which at this time presents itself to our minds, is *the duty of family religion.* By this, we mean that pious exercise which it becomes the heads of families to observe in themselves, and to recommend to their children, their domestics, and all that abide in their house. It consists in an incessant care for the morality of their lives, and unwearied effort to communicate to their minds, the instruction of the Bible, a strict inculcation of vital piety, and a uniform attention to family prayer; stated and occasional reading of the word of God, and the regular holding up of an example of true Godliness. That such a course of pious observance and domestic religion, is the indispensable duty of all the professing heads of families, must be plain, from a very few observations on the subject. It is well known, that such a mode of family procedure is virtually and forcibly recommended in a large portion of the Bible. But it is expressly and emphatically enjoined in Deut. vi. 6th, 7th, 8th and 9th—"And these words which I recommend thee this day, shall be in thy heart: thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes; and thou shalt write them upon the posts

of thine house, and upon thy gates." And another not less striking and decided, is found in Ephesians: "And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." It is eloquently and feelingly urged by the practice of some of the most distinguished servants of God. It was the pious and resolute language of good old Joshua, when he saw his abandoned brethren giving way to their seducers, falling down before Baal, and worshipping in the house of Rimmon: "As for me and my house, we will serve the Lord." The importance of this duty is seen with equal clearness in the wretchedness and ruin which attends its neglect. A melancholy and affecting confirmation of this truth, is found in the case of the unfortunate Eli. Though a priest of the Lord, he ended his days in sorrow, and his sons fell victims to the sword. God was offended and discovered his anger, when to youthful Samuel he said—"In that day I will perform against Eli all the things which I have spoken against his house; for I have told him, that I will judge his house forever, for the iniquity which he knoweth, because his sons made themselves vile, and he restrained them not." (I Samuel, 12th, 13th.) These evils fell upon the unhappy Eli and his family, not because he omitted the duties of the sanctuary, not because he had neglected the piety of his own heart, but because he "had not restrained his sons," or to adopt another phraseology, beca use he had neglected the observance of family religion. In addition to w hat has been adduced, it must be evident to every christian, that it is an imperious duty devolving on him, to pursue that cause which will most promote the religious welfare of his family, give an ornament to the christian character, and recommend the religion of Jesus in the midst of a dreary and unbelieving world. What can effect these ends more directly, than the discharge of the duty in question? That man whose conduct is seasoned by the graces of the Spirit acting upon his heart, who regulates his family by the pure rules of the New Testament, and who sheds the lustre of the gospel upon the dark path of his ungodly neighbours, contri utes more to the advancement of the cause of the meek and orderly Jesus, than the accurate and lucid argumentation of a Paul, or the flowing eloquence of an Apollos. But it is not only *inflexible duty*, which demands the exercise of family religion, but interest also should incline and constrain the heads of families to practice it. That man who is faithful in counselling, reproving and exhorting his household; who makes it his business to read, explain, and enforce a suitable portion of Divine truth daily; and who as often with his heart lifted to Heaven, implores the blessing of his Redeemer upon his kneeling family, will not go unprofited. His knowledge of Divine things will necessarily be encreased, his spiritual strength will be augmented, and his soul will be animated and rejoiced with the presence of his Saviour. The fruits of the Spirit will mature in his bosom, the oil of peace descend upon his head. His adversaries will attack him without effect, and the world will present its allurements in vain. The voice of unbelief will be silenced at his approach, and the finger of the scorner will fall withered to the ground. His divine Redeemer will delight to bless him; the wicked must admire him, and the righteous will love him. The members of his family also, will share in his advantage. Their morals will be improved, and their habits regulated. Their minds will be instructed and impressed; and if the Lord should grant them his quickening grace, their hearts may be changed, their souls may be washed in the blood of the Lamb, and their

persons fitted for the enjoyment of Heaven. Upon such a family, peace will scatter her constant blessings, and religion bestow her sweetest enjoyments. Such a house will furnish a religious refreshment to the sojourning friend, and an acceptable residence for the adorable Jesus.

But the benefit connected with such proceedings as these, will not be limited to his own family. His neighbors, also, will be profited. As they pass by his mansion, their attention may be arrested by the voice of his supplication, or the praises that proceed from the lips of his family. When occasionally they enter, they may see his household bending on their suppliant knees, and paying their homage at the feet of the Saviour. Circumstances like these cannot fail to have their effect. These observers will be compelled to admire that religion which is so uniform, and peaceful in its operations, and so blessed in its consequences: and, perhaps, with the blessing of God, they may seek an interest in that Saviour, who alone can bestow and sustain it. The advantages arising from such a mode of procedure to his family and neighborhood, will extend themselves to the church with which he is connected; and were every member of that church, who stands at the head of a family, to adopt the same plan, what order, zeal and piety, would pervade the whole body! Were this to become a general practice among our churches, what a happy result would follow! Our desolated meeting-houses would be replenished, sinners would enquire the way for Zion, and the saints of God would shout aloud for joy; the hands of our ministers would be strengthened, and their hearts encouraged; their bosoms would burn with new fire, and they would preach the word with new power. With the divine blessing, "Zion would arise and shake herself from the dust," and "all the trees of the valley would clap their hands."

In order that these benefits may appear in a more striking attitude, contrast with them the consequences which follow the neglect of the object in question. Let a man disregard family religion; let him omit reading the Bible and praying in his family; let his children and domestics go without religious correction and instruction, and mark what will follow. His own heart will become choked with the cares of the world; his children giddily indulged in all the fashions, pleasures and vanities of life, and his domestics become turbulent and vicious. We will extend our view further. Perhaps, for a season, he is overcome by the tempter, and left to weep over his follies in shame and darkness, and his children fall a sacrafice to vice and intemperance. His neighbours emboldened by his profession, and misguided by his example, deliver themselves from every restraint of conscience, regret the counsels of God, and complete their own ruin. Let him be irritated by the rest of the members in the church to which he belongs, and how long will discipline be put under foot, and disorder invade the body. How soon will the walls of the sanctuary be deserted, and the ministers stand up in vain. The Saviour will be wounded in the house of his friends, and religion left to weep over the ruins of her temple. May not the present desolation which has spread itself through our sister churches, be traced to this cause? Is it not possible, that the ungodly are going to perdition, that our churches are tumbling to ruins, and that our ministers are lifting their voices in vain, because professors of religion neglect their family duties? Because they do not pray for their families, their ministers and themselves? It is too evident to need an argument, that these interesting and important duties are in many instances, either neglected altogether, or dis-

charged in a careless, lifeless manner. Look at the heads of families. Their general deportment differs not from the professed unbeliever; their children are often times foremost in the pursuit of the follies and amusements of the world, and their servants run at large, adding iniquity to ignorance. Frivolous gestings, or worldly observations, are practised, instead of that religious and sober conversation, which enriches and refreshes the soul. A newspaper or a novel, supplies the place of the Bible, and perhaps a song or a dance, usurps the place of prayer and praise.

Permit us, then, dear brethren, to entreat you to awake from your slumbers, call the members of your families together, lay your hands upon your altar, and cry mightily to God. Bring into exercise all the energies of your souls, and with a firm reliance on the blessed Saviour, commence a course of duty, so conducive to the glory of God, and so profitable to yourselves, your families and your neighbours. In order to excite you, we would refer you to that solemn hour, when your earthly course must terminate, and when this duty, is neglected longer, like an arrow dipped in gall, will pierce your soul. We would point you to that tremendous day, when you must stand before the tribunal of the Great Judge—when you shall be weighed in the balances, and when your neglected families will preponderate against you. We would say to you, in the language of affection and dismay, mark the distressing scene that lies before you. The cause of our blessed Jesus lies injured and neglected. Our ministers are few in number, and many of them sinking under the infirmities of age! Our churches are weak, and in many instances, destitute. Coldness, pride, covetousness and remissness in duty, are reverberated from church to church. The powers of darkness are gathering strength, and the spirit of unbelief is spreading. Our neighbours are to be carried away in the storm of God's wrath, which is ready to burst upon them: and our children and servants are tottering on the brink of ruin. If there be any thing which can find its way to a christian's heart, melt him with tenderness, and arouse him to duty, it is a view like this! If the venerable Apostle of the Gentiles were here, how would he rend his garments at the sight! With what earnestness and faithfulness would he rebuke, with what vehemence would he preach, and with what ardour would he pray!!! We presume not, however, to dictate to our brethren, we only address them in that language of christian frankness and brotherly exhortation, which our attachment to them, to our fellow men, and to our Redeemer, so feelingly prompt. We feel that all which has been advanced in this circular, applies with force to ourselves. We freely acknowledge and deplore our remissness. We ask the forgiveness of our injured Master, and invoke the assistance of his spirit: and we beseech our brethren to arise and unite with us, and in the strength of our common Saviour, to abandon the service of the world. To consecrate themselves anew to the cause of God, and engage with increased ardour for His glory. To extend a careful watch over their beloved families and daily implore upon them the blessing of Heaven.

Trusting that the above remarks may prove acceptable and serviceable to all who may read them, we still remain, dear brethren,

Most sincerely and affectionately, yours.

MINUTES

Of the CHOWAN BAPTIST ASSOCIATION, *held at* POTECASI MEETING HOUSE, *Northampton County, N. C., May 16th—19th,* 1839.

Thursday, May 16th, 1839.

The Introductory sermon was delivered by Elder Henry Speight from Malachi III. 16, 17.

The delegates then came together. Bro. Isaac Baxter was chosen Moderator. Prayer by Elder Simon Murfee. Visiting ministers and brethren were then invited to a seat among us; which invitation was accepted by Elder Murfee.

Elders Murfee and Craig, and Bro. G. C. Moore, were appointed a committee, before whom the difficulty between Elders Trotman and Thompson was to be laid for adjustment, and the report to be final and binding on the parties.

The rules of the Association in 1835 were adopted for the government of this body.

Association agreed to dispense with preaching to-day.

Letters from the churches were then called: following is the

STATE OF THE CHURCHES.

Churches.	Delegates.	Baptized.	Rec'd. by let.	Restored.	Dismissed.	Excluded.	Died.	Total.	Funds.
Ahosky,	J.Holliman,J.Barns,* W. Slaughter.*	59		1	2	4	1	221	2 00
Ballards Bridge,	E. Simpson,* W. White,* C.Pearce.		2		5	3	13	199	2 00
Bethel,	E. Johnson, R. H. Whidbee, W. N. Fleetwood.	3	2			1	2	87	2 00
Bethlehem,	A.Thomas, J.Harrell, W. Hoggard.	7	4					54	75
Buckhorn,	W. Beal, H. Britt, J. W. Barnes.							25	1 00
Capeharts,	A. Morriss,* T. Harden.*	9	2			1		95	1 00
Cashie,	R. Lawrence, I. Bunch, L. Bond.	2			2		5	286	2 50
Colerain,	J. Nowell, S. White, J. Downing.	42	4	1	4	2	9	291	1 50
Connaritsa,	S. Bazemore, W. Mitchell. W.Mitchell	12			3	6	2	201	1 50
Conneconary,	*J. Powell.*	7						35	1 00
Cool Spring,	T. Hoggard, Wm. Cross, J.Brinkley.	12		4	4	4	5	114	1 00
Edenton,								86	
Elizabeth City,	J. Nash, S. Stafford, R. Simpson.	19	1	8	1	4	4	138	2 00
Free Chapel,	*D. L. Goodman*, A. Newberry.*							18	1 00
Great Fork,	J. Harrell, A.Raby,* O. Harrell.		1				3	56	1 00
Holly Grove,	Henry White. J. P. Freeman,J.S.Mitchell.	7				2		46	50
Little Alligator,	S.Patrick, J.Combe* J. Bassnet.*	2			2	1	3	20	1 00
Meherrin,	S. Parker, L. Parker, W. Darden.	13	2				3	294	2 00
Middle Swamp,	H. Speight, W. Riddick,* W. Babb.*	2						129	1 00
Piney Grove,	E. Howell, W. Gatlin, J. Goodman.	2	2		1	1	1	68	1 00

Churches.	Delegates.	Baptized.	Rec'd by let.	Restored.	Dismissed.	Excluded.	Died.	Total.	Funds.
Pleasant Grove,	H. White, G. C. Moore, J.L.Grimes.	3	1		3			27	1 00
Potecasi,	G. M. Thompson, J. Peele, T. Joyner.	29	1		1	3	4	188	2 00
Powells Point,								56	
Providence,	I. Baxter, J. Brocket, S. Ferebee.*				1		1	29	1 50
Ramoth Gilead,	M. W. Jones, E. Williams, J. Williams.	12			1		4	68	75
Republican,	O. Cherry,* W. Bridger.		3		4			59	1 00
Roanoke Island,								48	
Rockahock,	*R. Lassiter*,* J. B. Webb,* C. Bass.	1	2			2	1	30	1 00
Ross' M. H.	M. L. Mizells, A. Mizells, A. Castellow.	5	1	1	5	1	1	143	1 00
Sandy Run,	A. M. Craig, W. Lee, W. S. Brown.	12	21		2	1	2	123	1 50
Sound Side,	J. Halsey,*J. Rhodes*							20	1 00
Sandy Cross,	Q. H. Trotman, W. Stallings, J. H. Riddick,	5	2	1	1	2		153	1 50
Shady Grove,	W. Bright, M. Lee,* J. Etheridge.*					2		27	1 00
Salem,	T. Jordan, E. Wilson, G. Pendleton.	1				3	2	55	2 00
Sawyers Creek,	M. Sanderlin, W. Wilson, F.B. Grandy.		1		2	2	1	87	1 50
Shiloh,	A. Berry, E. Daly,* T. Merry.	5			1	2	1	252	2 00
Smith's Ch.	W. H. Hardee, *J. G. Barkley*, J. Sikes.	47			1	1	1	285	2 50
Yeopim.	R. D. Simpson, D. Sanderlin, A. Meltier.	10			1	1	1	52	1 50

Those marked thus * were absent; those in small capitals are ordained ministers; those in Italics are licentiates.

Corresponding letters were then called for. Elder Murfee presented a letter from the Va. Portsmouth Association in their minutes: 30 copies of their minutes were laid on the table. Elder Murfee was recognized as their delegate.

A few copies of the minutes of the Neuse Association were presented and a corresponding letter therein contained was read.

Br. W. Darden was appointed to write to the Neuse Association: Elders Thompson, Bazemore, and Lawrence were elected delegates.

Br. J. L. Grimes was appointed to write to the Va. Portsmouth Association: Elders Trotman, Howell, and Harrell were chosen delegates.

Resolved, That the committee appointed to examine into the difficulty between Elders Thompson and Trotman, be instructed to settle, if possible, the difficulties existing between Elders Harrell, Hoggard, and Thompson.

On motion, the petition of the church at Elizabeth City for the ordination of Thos. Butler was deferred to the next association.

Brethren Silas Parker, John Peele, and J. W. Riddick were appointed a committee on Finance.

The pastor and deacons of the church were appointed a committee to supply the stand with preaching until Lord's day.

Resolved, That the next meeting of the Association be held with the church at Ballard's Bridge, in Chowan county.

Elder E. Forbes was appointed to preach the introductory sermon, and Elder Howell his alternate. On motion, adjourned; prayer by Elder Howell.

Friday, May 17th, 1839.

Association met at 9 o'clock, A. M. Prayer by Elder Lawrence.

Elders Lawrence, Trotman, Bazemore, Thompson, and Bro. Moore, were appointed a committee to investigate the claims of the American and Foreign Bible Society on this Association.

Elders Craig, Trotman, Brethren Moore and Riddick, were appointed a committee to suggest a plan for the improvement of the ministry. Elder Bazemore, and Brethren Downing and Jordan, to enquire into the expediency of continuing or discontinuing the ministers' and deacons' meeting.

Bro. G. C. Moore was appointed to write to the Tar River Association. Elder Thompson, Brethren Powell and Peele, were chosen

delegates. The Association then took a recess of 30 minutes to allow the committee on Finance to prepare their report.

Committee on Finance reported as follows:

Amount in the Treasury,	$32 25
Present Contributions,	49 50
	$81 75

CONTRA.

Printing Minutes,	$65 00
Transcribing Minutes,	15 00
	$80 00
Balance in Treasury,	$1 75

Clerk was ordered to have 1500 copies of the minutes printed.—Bro. M. Sanderlin was requested to distribute the minutes in the Camden and Currituck Union Meeting—Bro. W. Stallings in the Yeopim Union Meeting—Bro. Halsey in Washington and Tyrrell Union Meeting—the clerk in the Bertie Union Meeting. Clerk was ordered to send copies of our Minutes to those Associations with which we correspond. Elder Craig presented a circular letter which was read and received.

Committee on difficulties between Elders Trotman and Thompson reported—report received.

Elders Lawrence, Howell and Jones were appointed a committee on the ordination of Bro. D. S. Goodman.

Resolved, That the churches be recommended to take up collections on the return of the delegates home and during the month of September next, in aid of the Home and Foreign Missions to be sent up by their own delegates, if possible, to the next meeting of the Convention; and if their delegates should not be able to attend, to be sent up by delegates from neighboring churches: and that the pastors be requested to preach a sermon on the days of the collection, suitable to the occasion.

The committee reported that it is inexpedient to ordain Bro. Goodman—Report received and Committee discharged. Queries were called for, and the following was handed in:—Is it consistent with the gospel, that a brother go to law with a brother? Answered in the *negative.*

Resolved, That the 4th of July next be set apart as a day of fasting and prayer.

Adjourned—prayer by Elder Trotman.

Saturday, May 18th, 1839.

Association met at 10 o'clock, A. M. prayer by Elder Wait.

Elders Wait, Meredith and Battle were invited to seats with us: they accepted them—Elder Battle and Bro. Powell were recognized as delegates from the Tar River Association.

On motion to that effect—Elder Wait laid before the association the object of his visit among us. The association gave way to allow Elder W. an opportunity to receive subscriptions, &c.

Committee on difficulties between Elders Thompson, Hoggard, and Harrell, reported that the difficulties were all settled. Report received and committee discharged.

Bro. Grimes presented a letter to the Virginia Portsmouth Association which was read and received.

Bro. Darden presented a letter to the Neuse Association, which was read and received.

The committee on the claims of the American and Foreign Bible Society, on this Association reported—Report received and committee discharged.

Committee on the improvement of the ministry reported.

Committee on the expedieney of continuing or discontinuing the Ministers' and Deacon's meeting reported in favor of its discontinuance—Report received and committee discharged.

The association then took a recess to allow an opportunity for the formation of a Bible Society auxiliary to the N. C. Bible Society connected with the Convention—a society was formed and $—— were collected.

Elder Battle presented a few copies of the minutes of the Tar River Association.

Elders Battle, Meredith, and Wait were elected to preach on Sabbath.

Resolved, That 6 lay brethren, (2 from each union meeting) be a standing committee for the purpose of settling difficulties between ministers, and ministers and the churches.

Resolved, That after due notice has been given to all parties concerned in any difficulty, and a full and impartial investigation of all

the attendant circumstances has been had, if then *two thirds* of the committee shall decide against any parties—the committee shall notify the churches to which the ministers belong, and the ministers shall be suspended from the exercises of the ministry by their churches, until the next meeting of the association, under pain of the displeasure of this body.

Brethren Lewis Bond, G. C. Moore, Chas. W. Skinner, W. Stallings, Jno. W. Brocket, and Abner Berry, were appointed the standing committee.

Agreed, That the Moderator, ex officio, shall be the chairman of the standing committee—and he is hereby empowered to call the committee when and where he may deem it necessary, and it is enjoined on each member of the committee to inform the chairman of all difficulties between ministers coming to their knowledge, together with the names of all persons acquainted with the causes of the difficulties.

Elder Q. H. Trotman was appointed to preach a sermon on benevolent effort, on Saturday of the next association—his sermon to be the second—at which the association shall take a recess. After the sermon, a collection shall be taken up in aid of the Convention.

Resolved, That the churches be requested to state the number of pupils in the Sabbath schools in the bounds of their churches.

On motion adjourned—prayer by Elder Battle.

Lord's Day, May 19th, 1839.

Elders Battle, Meredith, and Wait addressed a large and serious congregation to day—and we hope that good may be the result.

S. WHEELER, *Clerk*.

J. BAXTER, *Mod.*

Report of Committee on difficulty between Elders Trotman and Thompson.

Your committee, appointed to enquire into the cause of the difficulty between Elders Q. H. Trotman and G. M. Thompson, beg leave to make the following report: We have dispassionately examined the subject, and are of the opinion, that both the brethren have erred in some particulars; but your committee are happy to say, that both of them were ready and willing to confess their faults to each, and to the committee, in the spirit of the gospel; and they did from their hearts forgive each other, and embrace each other in the spirit of love. Your committee is of opinion that very much of their difficulties was produced by other persons talking too freely on the subject. Your committee is of opinion that this Association should recommend the Yeopim, Camden and Currituck Union Meetings to rescind their resolutions, passed relative to Elder Thompson, and also recommend the church at Potecasi, to rescind their proceedings in Conference, Tuesday before the 5th Lord's day in April, 1839.

We also recommend both brethren as worthy the confidence of our brethren and the public, as worthy and useful ministers of the Gospel.

All which is respectfully submitted,

SIMON MURFEE, Ch'n.

Report on the claims of the American and Foreign Bible Society.

We are sincerely impressed with the importance of the subject referred to us for consideration. We view it as one fraught with the eternal weal or woe of immortal souls. The day of miracles having ceased for many ages, mankind must now be saved, if saved at all, by the kindly interposition of the Holy Spirit, attending the word. Our Heavenly Father hath bequeathed to our fallen race a revelation of His will, a chart to guide our erring footsteps whilst in this world of trial and tribulation. We profess to believe that this blessed chart, called the Bible, holds out the only plan by which our fallen race can escape the wrath of a justly offended God. It is herein declared that there is none other name under heaven, given among men, whereby we must be saved.—The dispensation then of this revelation of his will throughout earth's remotest bounds, if possible, presents itself at once as a matter of incalculable moment to perishing souls. How are they to become apprised of the rich provisions offered for their acceptance, in the free and ample atonement made by the blessed Saviour for sinners, unless they have access to the record? He has said, "search the Scriptures." We all feel and acknowledge the importance of strictly obeying the injunction; but, brethren, the fact that we are all in the possession of bibles, and blessed with the privilege of examining for ourselves, does not make it the less true that there are thousands still in free, enlightened, happy America, who have no Bible—no chart of their master's will—to illumine their paths through an earthly pilgrimage; and many, many are daily sinking into an awful tomb—ignorant of their duty to their God, but still apprehensive of woes unutterable in that world so little thought of in days that are passed, but just now breaking upon their agonized view. Brethren, we would address you in the beautiful and glowing language of the departed Heber—

"Shall we whose souls are lighted,
With wisdom from on high,
Shall we to man benighted,
The lamp of life deny?"

The subject is an important one, and we believe the above truths to be incontravertible, and are consequently anxious that our dear brethren should view it in its proper light, and become, if they are not already so, feelingly alive to its importance. The dissemination of the word of God is due from those who are living in the enjoyment of the inestimable blessings conferred by a practice of its precepts. We would consequently recommend the adoption of the following resolution by the Association:

Resolved, That we recommend to the members composing this body, the formation of a Bible Society within our bounds; which society, when formed, shall be auxiliary to the North Carolina State Society, held in connexion with the Convention.

All which is respectfully submitted,

R. LAWRENCE, *Ch'n.*

MINUTES

OF THE

THIRTY-FIFTH ANNUAL MEETING

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD AT

BALLARD'S BRIDGE MEETING HOUSE,

CHOWAN COUNTY, N. C.,

MAY 14, 15, & 16th, 1840.

EDENTON:
JOHN C. FLEETWOOD, PRINTER.
1840.

MINUTES, &c.

BALLARD'S BRIDGE, THURSDAY, MAY 14, 1840.

The Introductory sermon was delivered by Elder Forbes, from Matthew vii. 12—subject, the law of kindness.

The Delegates then came together Bro. G. C. Moore was chosen Moderator. Prayer by Elder Trotman.

Brethren A. W. Darden and Sam'l. T. Bond were appointed assistant Clerks. Rules of the Association in 1835 were adopted for the government of this body.

Letters from the Churches were then called for. The following is their state:

STATE OF THE CHURCHES.

CHURCHES.	DELEGATES.	MINISTERS AND DAYS OF MEETING.	Baptized.	Rec'd by let.	Restored.	Dismissed.	Excluded.	Died.	Total.	Funds.
										$ cts
Ahosky,	J. Hollemon,* J.C. Jinkins, Jesse Barns.	Jno. Nowell, 4th Sunday.	31	1	2	2	5		245	2 00
Ballard's Bridge	W. WHITE, W. Hudson, J. Boice.	W. White, 2nd Sunday.	47			8	1		225	2 00
Bethel,	E. Johnson, R. Felton, W. M. Fleetwood.	Q. H. Trotman, 3d Sunday.	3				1	1	86	3 00
Bethlehem,	Aug. Bass, A. Thomas. Wm. Dunning.	T. Hoggard, 2d Sunday.	6	1			3	1	58	75
Buckhorn,	T. D. Vann, H. Britt, J. W. Barnes.	E. Howell, 2d Sunday.							25	1 00
Capeheart's,	Jno. Miller.	R. Lawrence, 2d Sunday.	5	2			4	4	81	1 00
Cashie,	R. LAWRENCE, L. Bond, T. Gilliam.	R. Lawrence, 1st Sunday.	4			4	1	3	283	2 00
Colerain,	J. NOWELL, J. Downing, Sol. White.	J. Nowell, 3d Sunday.	30	1			2	6	310	2 00
Conneconary,		G.M Thompson, 4th Sunday.	16					1	51	2 00
Cool Spring,	T. HOGGARD, J. Piland Mills Sparkman.*	T. Hoggard, 1st Sunday.	27		1	4		1	137	1 00
Connaritsa,	S. BAZEMORE,* A. F. Early, W. Sharrock.	S. Bazemore, 3d Sunday.	4		1	1	6	1	208	1 50
Edenton,	Samuel T. Bond.							1	85	2 00
Elizabeth City,	J. NASH, S. Stafford, James Scott.	E. Forbes, 2d & 4th Sundays.		1	2	10	2	6	123	2 00
Free Chapel,									18	
Great Fork,	J. HARRELL, A. Raby,* O. P. Savage.*	J. Harrell, 1st Sunday.				1			55	1 00
Holly Grove,	H. WHITE, J. P Freeman,* C. A. Hoggard	H. White, 1st Sunday.	5	1	2	4		2	47	50

State of the Churches—Continued.

CHURCHES.	DELEGATES.	Ministers and days of Meeting	Bap.	Rec.	Res.	Dis.	Exc.	Died	total.	fund
Little Alligator,	S. Patrick, R. Spruil,* D. Swaim.*	S. Patrick, 2d & 4th Sundays.	18	1				4	35	1 00
Meherrin,	S. J. Wheeler, J. Carter, H. D. Jinkins.	G. M. Thompson 1st Sunday.	36	1			5	4	303	3 00
Middle Swamp,	W Riddick, W. Babb, H. Speight.*	Q. H. Trotman, 4th Sunday.	2			3	1	1	126	1 50
Mount Tabor,	R. Cobb, A. Darden, Thos. Barnes.*	S. Murfee, 3d Sunday.							21	1 00
Piney Grove,	E. Howell,* W. Gatlin, J. D. Goodman.	Jno. Harrell, 1st & 4th Sunday.						2	66	1 00
Pleasant Grove,	H. White,* G. C. Moore A. J. Perry.*	H. White, 1st & 4th Sundays.	2	2		1			30	1 00
Potecasi,	G. M. Thompson, W. R. Howell, Jno. Peele.	G. M. Thompson 2d Sunday.	45			2	8	4	228	2 00
Powell's Point.	M. Corbell,* C. T. Chaplin.*	M. Corbell, 4th Sunday.	2	2				1	58	1 00
Providence,	J. Baxter,* S. Ferebee, Jno. Brocket.	H. Speight, 4th Sunday.	2						29	1 00
Quanky,		J. G. Barkly, 1st Sunday.							35	50
Ramoth Gilead,	M. W. Jones, J. Carver,* E. Williams.	M. W. Jones, 3d Sunday.	3	3		1	3	4	66	1 00
Republican,	A. Pritchard,* T. Cherry.	S. Bazemore, 2d Sundy.	4			1			48	1 00
Roanoke Island,	*Elijah Wicker*,* Alfred Burgess.*	M. Corbell, 1st Sunday.	9		2			1	57	1 00
Rocky Hock,	B. Nixon, C. Bass, G. White.	B. Nixon, 1st Sunday.	1	6		1	2		32	50
Ross' M. H.,	Jno. Todd, C. Kale,* J. Mizzell.	T. Hoggard, 4th Sunday.	21		1		1	7	167	1 50
Sandy Run,	A. M. Craig, Wm. H. Lee, *D. Harrell.*	A. M. Craig, 4th Sunday.	12		1	2		4	124	1 50
Sandy Cross,	Q. H. Trotman, J. H. Riddick, N. Ward.	Q. H. Trotman, 1st Sunday.	5	4	1			2	167	2 00
Shiloh,	E. Forbes, A. Berry, Thos. Merry.	E. Forbes, 1st Sunday.	5		2		1	10	248	2 00
Sound Side,	J. Halsey,* A. Dillon,* John Rhodes.	S. Patrick, 3d Sunday.	2						22	1 00
Shady Grove,	Wm. Bright,* J. B. Lee, J. Etheridge.*	M. W. Jones, 2d, Sunday.	25					2	50	1 00
Salem,	T. Jordan, G. W. Pendleton,* Ed. Wilson.	E. Forbes, 1st & 3d Sundays.					2	4	50	2 00
Sawyer's Creek,	M. Sanderlin, W. Sanderlin, F. B. Grandy.*	Q. H. Trotman, 2d Sunday.	10	1		2	1	3	94	1 50
Smith's Church,	*Jos. G. Barkly*, G. Stancil,* W. E. Garriss.	G. M. Thompson 3d Sunday.	10	1		2	1	2	291	2 50
Yoppim,	J. Pratt, B. H. Webb, D. Sanderlin.	H. Speight, 1st Sunday.					1	1	50	1 00

☞Note.—Those marked thus*, were absent; those in SMALL CAPITALS are ordained ministers; and those in *Italics* are licentiates.

A new church at Mt. Tabor, in Hertford County, presented a letter and requested admission into this body by her delegates. On motion the usual examination &c. was dispensed with, and the church received, the delegates receiving the right hand of fellowship.

A letter was received from the church at Quanky, in Halifax County, asking for admission into the Association, presenting at the same time a letter of dismission from the Tar River Association. On motion, the church was received, with permission to represent herself once in two years by delegates. Clerk was directed to write to the church, informing her of her admission.

Corresponding Letters were called for, when one was read which was contained in the Minutes of the Va. Portsmouth Association. 25 copies of their last year's minutes were laid on the table, and then distributed. Elder Murfee and bro. H. Cross were recognised as their Delegates.

Bro. A. W. Darden was appointed to write a letter of Correspondence to the Neuse Association, bro. S. T. Bond to the Va. Portsmouth Association, and bro. Jno. Peele to the Tar River Association.

Brethren Jno. Peele, R. B. Cobb and J. H. Riddick were appointed a Committee on Finance.

The pastor and deacons of this Church were appointed a Committee to supply the stage with preaching until Lord's-day.

Agreed that our next meeting be held with the church at Connaritsa, to commence on Thursday before the 3d Lord's-day in May, 1841. Eld. R. Lawrence was appointed to preach the Introductory sermon, and bro. D. Harrell in case of failure.

Elders Lawrence, Trotman and Thompson were appointed a Committee to examine the candidates for ordination privately, and report on the expediency of ordaining them.

On motion, adjourned to 9 o'clock, A. M. tomorrow. Prayer by Elder Thompson.

THURSDAY, MAY 15th.

The Association met at 9 A. M.—prayer by Elder Lawrence. The roll was then called.

The petition from the church at Edenton was referred to Elders Trotman and Murfee, and brethren Skinner and Bond, to report on to-morrow.

Elders Trotman, Jones and Forbes were appointed a Committee to enquire into the expediency of ordaining bro. Elijah Wicker, to report to the next Association.

Committee on the expediency of ordaining brethren Harrell and Barkly reported—report received and the committee discharged.

Whereas, dissensions occasionally arise between brethren, and as difficulties appear always to increase in proportion to the time they are permitted to continue, before an attempt is made to reconcile them;

and whereas, we believe personal controversies and conflicts to be greatly prejudicial to the cause of Christ, more especially when they occur between brethren in the ministry, or between ministers and their churches, to the end, therefore, that we may escape this known evil, be it

1. *Resolved*, That this Association (God helping us) will annually appoint six brethren having the confidence of the Association, as an Executive Committee, with such power as may hereafter be specified: this committee to be constituted of two members from each of the Union Meetings composing this Association, and to be selected by the members representing the Union meetings respectively.

2. *Resolved*, That our Moderator ex officio, shall be Chairman of the Committee, but in case of his absence the committee shall have power to select some one of their number to preside pro tem.

3. *Resolved*, That whenever a difficulty is known to exist between any two or more ministerial brethren, or between a minister and his church, it shall be the bounden duty of the Moderator to issue his summons to each and every one of the committee, calling upon them to assemble at some place near the scene of difficulty, on a particular day, and then and there cite the parties and witnesses to attend.

4. *Resolved*, That it be the duty of the committee in the first place, to intercede with the parties as brethren, and to aid them with their counsel and advice if there be a possibility of reconciling them; but if the parties, or any one of them, should refuse to be at peace and in harmony with his or their brethren, it shall then be the duty of the committee to take the case in hand, and proceed to investigate and decide upon it in such manner as shall be best calculated to ensure peace and harmony to our Church, and the advancement of the Redeemer's kingdom.

5. *Resolved*, That should any flagrant departure from the standard of Holy Writ come under the supervision of the committee, it shall be in their power (provided two thirds shall concur in the propriety of the measure) to require of the church or churches to which the offending party or parties may belong, to suspend them from the exercise of ministerial duties, under the penalty of exclusion from this body, until the meeting of the next Association, when and where it shall be the duty of the committee to report the case or cases, with all the attendant facts, thereby offering a farther opportunity for investigation and final judgment.

6. *Resolved*, That it shall be the bounden duty of each member composing the committee to inform their chairman of such cases of difficulty as shall occur within the sphere of his observation, and upon such information the chairman shall promptly issue his summons as before directed.

The following members were appointed the Executive Committee:

LEWIS BOND, JNO. PEELE, } From the Bertie Union Meeting.
C. W. SKINNER, W. STALLINGS, } From the Yoppim Union Meeting.
ABNER BERRY, J. W. BROCKET, } From the Camden & Cur. U. Meeting.

Brethren J. W. Brocket and A. Berry were appointed a committee to proceed to Elizabeth City, and enquire into the expediency of ordaining bro. Butler, and report to the next Association.

The Association then took a recess, to allow an opportunity of collecting funds for the Bible Society.

Agreed that any of our brethren who may attend the next meeting of the Bible Society connected with the N. C. State Convention, be authorised to represent us.

Elder Thompson, and brethren D. Harrell and C. W. Skinner were appointed a committee to report on the claims of the Convention.

Bro. A. W. Darden presented a letter to the Neuse Association, which was read and received. Elders Trotman, Thompson and Lawrence were appointed Delegates to that Association; and it was agreed that they bear 25 copies of our minutes.

A recess of a few minutes was allowed to enable the committee on Finance to report. Committee reported as follows:

STATE OF THE FINANCES.

Amount in the Treasury,	$1 75
Present Contributions,	$112 25
	$114 00
CONTRA.	
Transcribing Minutes,	15 00
Balance in the Treasury,	$99 00

Report was received and the committee discharged.

Bro. Peele presented a letter to the Tar River Association, which was read and received. Elder Thompson and brethren Peele, Barkly and Powell, were appointed our Delegates. It was agreed to send by them 25 copies of our minutes.

Resolved, That our brethren be recommended to subscribe for the biography of the late lamented LUTHER RICE.

The Clerk was directed to have 1500 copies of the minutes printed. Bro. Halsey was requested to distribute them in the Washington and Tyrrell Union Meeting; Elder Trotman in the Camden & Currituk and Yoppim Union Meetings; and the Clerk in the Bertie U. Meeting.

It was agreed that the names of the Ministers attending the several Churches, and the time of their meeting be inserted in the minutes.

Elders Craig, Trotman and bro. L. Bond were appointed a committee to enquire into the merits of the Christian Review, and its claims for support on our brethren in this Association.

On motion, then adjourned to 9, A. M. to-morrow—Prayer by Eld. S. Murfee.

SATURDAY, MAY 16th.

The Association met at 9, A. M.—Prayer by Elder Trotman.

According to the arrangement of yesterday, brethren D. Harrell and J. G. Barkly were examined before the Association by Elder Lawrence, and afterwards were declared to be worthy of ordination.

The Committee on the petition from the Church at Edenton reported—report received and committee discharged. Elders Trotman, Howell and Murfee, and brethren G. C. Moore and Charles W. Skinner were appointed a Committee, as proposed in the report, to proceed to Edenton on Friday before the 5th Lord's-day inst., and aid the church in the settlement of the difficulties.

It appearing that there was not enough in the Treasury to pay for printing the Minutes of 1840, the Clerk was directed to call on the delegates from each Church for a contribution, which was accordingly done.

Committee on the Christian Review reported—report received, and commmittee discharged. V. Report, letter A.

As bro. Butler appeared among us to day, the Association reconsidered the resolution touching his ordination; and it was ordered that brethren C. W. Skinner and Wilson be added to the committee, and that the committee be instructed to report this day.

The Association then adjourned, and repaired to the stage to hear the Convention sermon, by Elder Trotman.

After re-assembling, bro. Cobb presented a letter to the Va. Portsmounth Association, which was adopted.

Committee on the Convention reported—report received, and committee discharged. V. Report, letter B.

Committee on the expediency of ordaining bro. Butler reported, that it was inexpedient to ordain him at this time, and recommend that he travel more in the bounds of the Association.

Elders Speight and Jones were chosen representatives to the next State Convention.

Elder George M. Thompson was chosen to preach the Convention Sermon before the next Association.

Inasmuch as brother Baxter, our late Moderator, was prevented by severe illness from being with us, it was

Resolved, That we have heard with deep regret of the illness of our esteemed bro. Isaac Baxter, and sympathize with him in his afflictions

and distress. We pray our Heavenly Father that his life may be longer spared, for the promotion of *his own* glory, and the cause of Christ on earth.

Resolved, That we return to God our Heavenly Father our most cordial and heartfelt thanks for the harmony of our meeting, and for that brotherly love which has so eminently prevailed during our session.

Resolved, That the thanks of this Association be presented to the inhabitants of this neighborhood, for their kindness and liberality towards us during our session.

On motion, adjourned—Prayer by Elder Lawrence.

LORD'S-DAY, MAY 17th.

Elders Craig, Trotman and Murfee held forth the word of life today, to a serious and attentive audience, and there is reason to believe that it will prove a blessing to many.

G. C. MOORE, MODERATOR.
S. J. WHEELER, CLERK.

A.

REPORT ON THE CLAIMS OF THE CHRISTIAN REVIEW.

The committee to whom were referred the claims of the Christian Review, beg leave to report:—The question to be decided is, whether the publication should receive the countenance of the denomination? We argue the affirmetive of this question, for the following reasons:—

1st. Such a work is needed for the defence and dissemination of our distinctive sentiments. A few years ago, one of the most learned Pædobaptists of the present age prepared an elaborate essay on the subject of baptism, and attempted to show that the position we occupied was unscriptural and untenable. The pædobaptists at this time had under their control a periodical that circulated extensively in this country and in Europe, and in this journal the essay alluded to was published. Professor Ripley of the Baptist church, requested the privilege of replying in the same journal, to the arguments advanced in opposition to our views. This request was denied, and the Baptists were told that if they wished to disseminate and defend their distinctive sentiments, they must do so through some channel of their own. It was under these circumstances that some of the best and warmest friends of the baptist cause commenced the Christian Review, to be employed as a medium through which we might proclaim to the world our sentiments and arguments. The work has been published for four years, but owing to the fewness of subscribers, the receipts of

no year have been equal to the expenditures; and consequently, at the close of each volume, it has been necessary to provide for a deficiency. This deficiency has to be supplied by a few individuals, who preferred to make these sacrifices rather than be deprived of the benefit of such a journal. Now it is respectfully asked, if we can stand by as idle spectators and see our brethren struggling and suffering in this sacred cause without sympathising and co-operating with them? Let it be observed, that in contributing our assistance, we receive an equivalent for our money in the amount of useful knowledge and information which we obtain. The articles are not of a fugitive character, springing from local and transient causes, but of a permanent and abiding interest, and prepared with an ability that does honor to the baptist denomination.

2d. This work ought to be supported, because it will have a tendency to harmonize conflicting views. We have no wish to dilate on the injury our denomination has sustained from the prevalence of discordant doctrines. Suffice it to say, that the Christian Review affords the best remedy for the removal of the evil, inasmuch as it is designed for circulation through the entire limits of the baptist denomination; and by being ably conducted, it will of course control in a great measure our views and measures, and in this way bring about that unanimity of thought and feeling which we all so much desire. Your committee conclude by urgently recommending the Christian Review to the reading portion of our community, and especially to ministers of the gospel in our Association.

All of which is respectfully submitted.

A. M. CRAIG, *Chairman.*

B

REPORT ON THE CLAIMS OF THE CONVENTION.

The Committee on the claims of the Baptist State Convention on the churches of this Association would respectfully report:

We believe this subject has received too little attention from our churches heretofore. It is only necessary to mention the objects sought to be attained by the Convention, to convince every unprejudiced individual of the truth of the remark. What are its objects and aims?—It proposes to aid in sending the gospel to the benighted heathen, and to render assistance in the way of pecuniary aid to those who have left home, country, friends and all the comforts of civilization, and are gone to proclaim the glad tidings of great joy in the cross of a crucified Saviour to beings who bow in adoration to stocks and stones; and it proposes to supply destitute portions of our own State with the preached

word. Can our brethren realize to themselves the fact that there are portions of our native State, where months, almost years, roll around without bringing with them the messsengers of peace in the persons of God's ministers? It is nevertheless true. Our brethren under the auspices of the Convention are exploring and preaching to neighborhoods and counties where hitherto Baptist preachers were almost unknown. The Convention proposes to enable young men (who feel that God has called them to the work of the ministry) to become instructed in all the branches calculated to enable them to speak understandingly to themselves, and acceptably to their fellow-man. Who will deny the importance of the three great objects just enumerated? and who among us will withhold from himself the satisfaction (when time and things are receeding from his view,) of testifying that he has contributed in part to the labour for the conversion of the heathen; that he has in part sent the gospel to the destitute regions of the State that gave him birth; and that he has devoted a part of that wherewith God has blessed him, to enable young ministers more effectually to proclaim the truth as it is in Jesus. These objects are proposed to be attained by individual contribution, and the formation of a society in every church, auxiliary to the Convention. We believe if a moiety of the money expended by professors of religion for tobacco and other unnecessary articles of the kind were devoted to these noble objects, we should see the Convention prospering, our course would be onward, and we should realize the anticipations of the most sanguine.

We call the attention of our brethren to the recommendation of the last Association, advising the Churches to take up a collection at least once every year for the Convention, and recommend its being carried into practice. All of which is respectfully submitted.

G. M. THOMPSON, *Chairman.*

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REPORT ON THE EDENTON CHURCH.

A part of the Committee to whom was referred the Edenton Church met at the Baptist Church in Edenton on Friday before the 5th Lord's day in May, 1840: all the committee not being present, operations were suspended until next day, (Saturday,) at which time more of them arrived. As all the committee were not present, brethren Exum Simpson, Abner Berry and Edmond Saunders, were invited to co-operate with us in their absence. Our invitation was accepted, and we then proceed to business, and succeeded in settling the difficulty to the satisfaction of both parties, which resulted in a delightful meeting. Much good feeling was manifested by the good people of Edenton, in consequence of the settlement having taken place, for which the Lord's name be praised. All of which is respectfully submitted.

CHAS. W. SKINNER, *Chairman.*

MINUTES

OF THE

THIRTY-SIXTH ANNUAL MEETING

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD AT

CONNARITSA MEETING HOUSE,

Bertie County, N. C.

MAY 13th, 14th, & 15th, 1841.

RALEIGH:

PRINTED AT THE RECORDER OFFICE.

1841.

MINUTES, &c.

The Introductory was delivered by Elder R. Lawrence, from 1 Cor. xv and 58th, "Wherefore dearly beloved brethren, be ye steadfast," &c.

The delegates then came together—bro. G. C. Moore was chosen Moderator—Prayer by Elder George M. Thompson.

Brethren Chapin Saltonstall and Wm. Darden, were oppointed assistant Clerks. Rules of the Association of 1835 were adopted for the Government of this body.

Letters were then called for, and the following is

THE STATE OF THE CHURCHES.

CHURCHES.	DELEGATES.	MINISTERS *and days of* MEETING.	Baptized	Rec. by let.	Restored.	Dismissed.	Excluded.	Died.	Total.	Funds.
Ahosky,	J. Holleman, G. Holleman, J. Barnes.	Jno. Nowell, 4th Sunday.	22	1		3	3	3	259	2 00
Ballad's Bridge	W. WHITE, T. Satterfield, A. Small.*	W. White, 2nd Sunday.	33	1		9	2	2	241	2 00
Bethel,	R. Felton, C. W. Skinner,* E. Johnson	Q. H. Trotman 3rd Sunday.	10	1	1			6	93	3 00
Bethlehem,	H. Thomas, W. Dunning, W. Atkins,	T. Hoggard, 2nd Sunday.	1	1			2	2	52	1 00
Buckhorn,	T. D. Vann, J. Barns* H. Britt.*	E. Howell, 2nd Sunday.							25	1 00
Capehearts,	Alfred Coffield, Wm. Francis.	R. Lawrence, 2nd Sunday.	19	4		1			120	1 00
Cashie,	R. LAWRENCE, T. Gilliam, J. Stewart.	R. Lawrence, 1st Sunday.	32	2		3		7	288	2 00
Colerain,	J. NOWELL, J. Smith, J. L. Morriss.	J. Nowell, 3rd Sunday.	32	1		3	1	4	335	2 00
Conneconary,	*J. Powell*, J. J. Biggs.	G. M. Thomson 4th Sunday.	15				1		66	2 00
Cool Spring,	T. HOGGARD, M. Sparkman, J. Brinkley.*	T. Hoggard, 1st Sunday.	3				2	1	137	1 00
Connaritsa,	S. BAZEMORE, W. Mitchell, J. Hollady.	S. Bazemore, 3rd Sunday.	4			4	1	2	195	2 00
Edenton,	*T. Waff*, S. T. Bond.*	Q. H. Trotman 4th Sunday.	7			3		1	102	2 00
Elizabeth City,	J. NASH, S. Stafford,	E. Forbes, 4th Sunday.	10	4	8	6	1	9	129	2 00
Free Chapel,	J. Scott.								18	
Great Fork,	J. HARRELL, O. Savage, T. Pierce.	J. Harrell, 1st Sunday.	14			1			67	1 00
Holly Grove,	H. WHITE, J. P. Freeman, C. Hoggard.	H. White, 1st Sunday.	3							
Little Alligator,	S. PATRICK, J. Basnight, D. Swain.	S. Patrick, 2nd & 4th Sunday	3		2	2		3	48	50
Meherrin,	S. Parker, H. D. Jinkins, S. J. Wheeler.	G. M. Thomson 1st Sunday.	3			5	2		35	1 00
Middle Swamp	H. SPEIGHT, J. Matthews, W. Riddick.	E. Howell, 3rd Sunday.	2		1	3	2		297	3 00
Mt. Tabor,	D. Gatlin, W. Darden, T. Barnes.	S. Murfee, 3rd Sunday.	10	2			1		122	2 00
									33	1 00

CHURCHES.	DELEGATES.	Ministers and days of Meeting	Bap.	Rec.	Res.	Diss	Exc.	Died.	Total.	Fund.
Piney Grove,	E. HOWELL,* J. Goodman, F. Rogers.*	J. Harrell, 4th Sunday.				1	1		63	1 00
PleasantGrove,	H. J. WHITE, G. C. Moore, A. J. Perry,	H. J. White, 1st Sunday.	3						33	2 00
Potecasi,	G. M. THOMPSON, J. Peele, M. Baum.	G. M. Thomson 2nd Sunday.	12	1		1	4	2	228	2 00
Powell's Point,		M. Corbell, 4th Sunday.							58	
Providence,	J. Humphries, J. W. Brocket, W. T. Cotter.	H. Speight, 4th Sunday.	19		1	2		2	44	1 50
Quanky,	J. G. BARKLY.	J. G. Barkley, 2nd Sunday,	8	1					40	1 00
RamothGilead,	M. W. JONES, J. Carver, E. Williams,	M. W. Jones, 1st & 3rd Sun.				1	2	1	56	1 50
Republican,	A. Cherry, T. Cherry.	S. Bazemore, 2nd Sunday.	10	1				1	59	1 00
Roanoke Island		M. Corbell, 1st Sunday.								
Rocky Hock,	J. B. Webb, T. Haggethy, G. White.*	B. Mixon, 1st Sunday,	36	8	2				76	1 00
Ross' M. H.,	M. L. Mizells, J. Ross,* J. Todd,	T. Hoggard, 4th Sunday.	68	1	3	6	3	1	229	1 50
Sandy Run,	A. M. CRAIG, D. HARRELL, L. W. Thompson.	A. M. Craig, 4th Sunday.	9	1		1	2	2	131	1 50
Sandy Cross,	Q. H. TROTMAN, W. Stallings, J. H. Riddick.	Q. H. Trotman 1st Sunday.	3	3			2	6	165	2 00
Shiloh,	E. FORBES, A. Berry, E. Saunders.	E. Forbes, 1st Sunday.	74		6	2	4	5	317	2 00
Sound Side,		S. Patrick, 3rd Sunday.							22	
Shady Grove,	H. W. Lee,* J. P. Etheridge,*	D. Sanderlin, 2nd Sunday.					2	1	47	1 00
Salem,	E. E. Wilson,* C. Saltenstall, E. H. Perkins.*	E. Forbes, 2nd Sunday.	3		1		1	2	57	2 00
Sawyer'sCreek	M. Sanderlin, J. D. Grandy, T. Jarvis.	Q. H. Trotman 2nd Sunday.	68	2	2	1	3	1	154	2 00
Smith's Ch ,	W. H. HARDY, E. Stevens, J. Barkly.	G. M. Thomson 1st & 3rd Sun.		2		2	3	1	287	2 00
Yoppin,	J. Pratt, B. H. Webb, C. Rea.	H. Speight, 1st Sunday.	5			1	3	1	50	1 00

Those marked thus* were absent; those in SMALL CAPITALS are ordained ministers; those in *italic* are licentiates.

Elders Trotman, Thompson and D. Harrell, were appointed a Committee of arrangements.

The first article of the rules of the Association was so amended as to constitute the Moderator of the Association, the presiding officer until the meeting of the next Association.

The Pastor and Deacons of this Church were appointed a Committee to supply the stage with preaching until Lord's day.

Visiting brethren were invited to a seat in our body, which invitation was accepted by Elder C. Gordon and bro. Connella.

Corresponding letters from Sister Associations were then called for; none were presented. When the Clerk laid before the body a correspondence between the Officers of this Association and the President of the United States, on the subject of the persecution of Rev. J. G. Oncken, of Hamburg, which, on motion to that effect was read. The Association then unanimously sanctioned the interference of their Officers, in behalf of bro. Oncken, and agreed to a vote of thanks to them for the same.

Brother Thomas Barnes was appointed to write a letter of correspondence to the Virginia Portsmouth Association. Bro. R. B. Cobb to the Neuse, and bro. A. J. Perry to the Tar River Association. Brethren Peele, Cobb and Wm. Darden were appointed a Committee on Finance. The Committee appointed by the last Association to enquire into the expediency of ordaining bro. E. Wicker, reported that they had performed the duty assigned to them, and came to the conclusion that it was inexpedient to ordain bro. Wicker, which report was received and the Committee discharged.

On motion, the Association then adjourned to 9 A. M. to-morrow.—Prayer by Elder Trotman.

FRIDAY, May 14th.

Association met—Prayer by Elder Lawrence; and after the reading the letters from some of the Churches which were not presented yesterday, the roll was called. Brethren Jno. L. Prichard, J. S. Purify and A. J. Spivy appeared in our midst to-day, and were invited to seats with us. Elder Henry Spivy was also invited to a seat with us, and was recognised as a delegate from the Neuse Association—also, bro. George Powell was recognized as a delegate from the Tar River Association, who laid on the table 15 copies of their minutes.

Committee of arrangements then reported; report was received and Committee discharged.

Corresponding letter to the Portsmouth Association was called for, which not being prepared, bro. Wilie Riddick was appointed to aid the writer, and they were instructed to hand in the letter to-morrow.

The letter to the Neuse Association was called for, but the person to whom that duty was assigned, declined writing it, on the ground that he was not a member of this body. Bro. Peele was then appointed to write it.

The letter to the Tar River Association was presented by bro. Perry,

and was accepted after certain additions were made, which were specified.

Elders Trotman, Thompson and Harrell, and any of our brethren who may be present at the next meeting of the Tar River Association, were requested to act as representatives from this Association.

Elders Craig, Nowell, Speight, and bro. Goodman were chosen as delegates to the Neuse Association.

Elders Howell, Trotman, Jno. Harrell, Speight, and bro. W. Riddick, and any other of our brethren who may attend the next meeting of the Portsmouth Association, were requested to represent us in said Association.

Resolved, That the next meeting of this Association, be held with the Church at Shiloh, to commence on Thursday before 3d Lord's Day in May, 1842—that Elder A. M. Craig, be appointed to preach the Introductory Sermon, and Elder G. M. Thompson to be the alternate.

On motion to that effect, the Chair then announced the following committee, viz: On the state of Religion in the Association: brethren R. Lawrence, H. J. White, J. Powell, and R. Felton.

On Tracts: brethren J. Peele, J. Nowell, S. Bazemore, and Abner Berry.

On N. C. Bap. State Convention: brethren Prichard, Thompson, Connella, and Gilliam.

On Temperance: brethren Connella, Perry, Saltonstall and Wm. H. Hardy.

On Periodicals: brethren Craig, Forbes, Brocket, and J. D. Grandy.

On Wake Forest College: brethren D. Harrell, J. Nash, J. L. Prichard, and M. Sanderlin.

On Missions: brethren G. M. Thompson, H. Speight, Wm. White, and A. M. Craig.

Elder R. Lawrence was appointed to preach the Missionary Sermon, before the next Association, and brother Jno. L. Prichard in case of failure.

The Association then took a recess of 30 minutes, to allow the Committee on Finance to prepare their Report.

On re-assembling, the Association agreed to allow the Committee on the Wake Forest College, to prepare their report and hand it to the officers of the Association, (after the adjournment of this body,) for their inspection and approbation.

Brethren Lewis Bond, G. C. Moore, Wm. Britton, Lewis Thompson, Thos. Gilliam, Jethro Riddick, and Jonathan Taylor, were appointed to take up a collection after the delivery of the Missionary Sermon tomorrow.

Some dissatisfaction having been manifested on account of certain expressions in the letter from Middleswamp, on motion made to that effect, the delegates from that church were called on for an explanation, which was readily rendered, and the allusions to the interference of

ministers in political matters were said to have a *general* and not a *particular* reference, at which explanation the party aggrieved expressed perfect satisfaction.

Committee on Finance made their Report on State of the Treasury:

Amount in the Treasury,		$99 00
Present Contri butions		57 50
		$156 80
CONTRA,		
Paid for printing Minutes of 1839,	$27 50	
Do. do. do. of 1840,	50 00	$92 50
Do. do. transcribing, &c.,	15 00	
Balance in Treasury,		$64 00

Resolved, That $50 be paid Jno. C. Fleetwood for printing the Minutes of 1840.

The Association expressed its approbation of the course pursued by the Clerk, in withholding payment for the printing of the Minutes of 1840. On motion, the Association then adjourned to 9 A. M., to-morrow. Prayer by Elder Jno. Harrell.

SATURDAY, May 15th.

Association met. Prayer by Elder Forbes—roll was called—corresponding letters were then called for. Bro. Jno. Peele presented a letter to the Neuse Association, which was read and received, and ordered that 12 copies of our Minutes be sent to that body.

Brother Barnes presented a letter to the Portsmouth Association, which was received, and 40 copies of our Minutes were ordered to be sent to them.

Brother Perry presented a letter to the Tar River Association, which was adopted, and 25 copies of our Minutes were ordered to be sent to them.

On motion, the report of the Committee on Finance was recommitted with instructions to report immediately.

The Committee on Itinerancy presented their report, which was received and ordered to be printed, and the Committee discharged. V. Letter A, in Appendix.

Committee on Tracts reported—report received, and Committee discharged. V. Appendix, letter B.

Committee on the N. C. Baptist State Convention reported—report received and ordered to be printed—Committee discharged. V. Letter C, in Appendix.

Committee on Temperance reported—report received, and Committee discharged—ordered to be printed. V. Letter D, in Appendix.

Committee on Periodicals reported—report received—Committee discharged, and the report ordered to be printed. V. Letter E, in Appendix.

Association then took a recess to attend to the Missionary Sermon, by

Elder Thompson—collection taken up to the amount of $53 95 cents, inclusive of $6 from Salem, and $9 from Elizabeth City; 25 cents were handed in by a Sister next day, making in all $54 20 cts.

On re-assembling, the Committee on Missions reported—report received—Committee discharged—report ordered to be printed. V. Letter F, in Appendix.

Committee on State of Religion reported—report received, and Committee discharged—report ordered to be printed. V. Appendix, letter G.

Elders Craig, Trotman, Barkly, and brethren Stallings and L. W. Thompson, were chosen delegates to the N. C. Baptist State Convention, to represent this Association; and that they be authorized to appoint any of our brethren who may attend the Convention, as Alternates, in case any of our delegates should be unable to attend.

Agreed that the Churches be recommended to take up collections in aid of the State Convention, and forward the amounts to the next Convention, and report the amount of the same to the next Association.

The Association then proceeded to the election of the Executive Committee:

LEWIS BOND, JOHN PEELE, } From the Bertie Union Meeting.
C. W. SKINNER, W. STALLINGS, } From the Yoppim Union Meeting.
ABNER BERRY, J. W. BROCKET, } From the Camden & Cur. Union Meeting.

Ordered, That the correspondence between the officers of this Association and the late President of the United States, be appended to the Minutes. V. Appendix, letter H.

Elders Craig, Trotman and Henry Spivy were elected to preach on Lord's Day—to which nomination Brother Purify was added.

On motion, 1500 copies of the Minutes were ordered to be printed.—Elder Trotman was requested to distribute the Minutes in the Yoppim, Camden and Currituck Union Meetings. Brother Halsey in the Washington and Tyrrell, and the Clerk in the Bertie Union Meeting.

Resolved, That our thanks are due to our Heavenly Father, for the harmony of our meeting and for the brotherly love manifested during the session.

Resolved, That the Saturday before 1st Lord's day in August next, be recommended to the Churches as a day of Fasting and Prayer to God, for an outpouring of the Holy Spirit.

Resolved, That the thanks of this Association be presented to the inhabitants of this neighborhood, for their kindness towards us, during this meeting.

On motion, adjourned—Prayer and praise by Elder Craig.

Lord's Day, May 16th, 1841.

According to the election made by the Association, Elders Craig, Trotman, and H. Spivey preached to a large and attentive audience.

G. C. MOORE, Moderator.

S. J. Wheeler, *Clerk.*

C.

REPORT ON BAPTIST STATE CONVENTION.

Your Committee, to whom was referred the subject of the Baptist State Convention of North Carolina, beg leave to report, that they have had the subject before them, and given it that attention which they think its importance demands. They feel deeply sensible, that there is no one object of benevolent effort which is entitled to more consideration, and which has greater claims upon the Baptists of North Carolina than this Convention. And they feel quite sure that none appeals so loudly and so pressingly to them as Baptists, for aid to enable her to carry forward the great work in which she is engaged, and which, aided by your counsel, your prayers, your contributions and the blessing of the Great Head of the Church, she intends to accomplish.

Your Committee feel confident, that in proportion as each Church and individual member of the Churches, take an interest in the objects of this Convention, will the future prosperity of our denomination and the cause of truth in general depend in our own State.

When your Committee take into consideration the large extent of country, embraced within the bounds of this Association, and particularly when they consider it with reference to its talent, its numbers and its ability, they can but *deeply regret* that it has done so little—that it is so far behind other Associations which are far inferior, both in number and ability. This is one of the largest, and might be one of the most efficient Associations in the State.

Why then, it may be asked, has she not done this? May we not fear this lack of duty is, in a great degree, owing to *this fact*, that the *pastors* of our Churches have been too remiss in urging the claims of the Convention upon their Churches and congregations? If the pastor of a Church, he to whom his flock looks for direction, in all that they do, remains careless and indifferent, is it to be expected that they will take hold and urge that upon him, which it is his indispensable duty to urge upon them? This is something we are not to expect. It is that which, probably, has never occurred. And if we wait for this, we may expect to see the cause of Education, Foreign and Domestic Missions languish and die. We shall place this responsibility then where it belongs—*upon the pastors of our several Churches.*

Your Committee feel confident that they need only mention the objects of the Convention, in order to secure the hearty co-operation, not only of the delegates now present, but also of the several Churches which they represent, in all the great and laudable enterprises in which the Convention is engaged.

The objects of the Convention are three. Education, Foreign and Domestic Missions. With regard to the importance of these objects, there can be but one opinion entertained by this intelligent body and their several Churches. It is no longer thought a virtue to be ignorant. No

man would run the risk of appearing ridiculous in this age by boasting of his ignorance, and thanking his God that he had never had an education. None have become so wise as not to deplore their ignorance.—And there are none, who have enjoyed the advantages of an education but wish others to enjoy the same advantages. To enable those who have been called of God to preach the Gospel, but who have not an education to get one, is what your Committee would recommend to your most serious consideration. Believing it to be a subject worthy the consideration, not only of the Statesman, but of the Philanthropist and the Christian.

With regard to the Foreign Mission, it cannot be necessary to tell any Christian that he ought to feel deeply interested in promoting it. He has only to imagine himself in the condition of the heathen, and them in his condition to enable him to see what is his duty towards them.

Shall we whose souls are lighted,
With wisdom from on high;
Shall we to man benighted,
The lamp of life deny?

If we have seen the sword coming, and have blown not the trumpet, their blood will a just God require at our hands. Where is the Christian who is willing to enjoy the consolations of religion *alone*, while millions are perishing without a knowledge of the Savior? This is not the Spirit of genuine religion. For religion, like its author, seeks the good of all men. It delights to transform the dreary desert into a fruitful garden.

Your Committee consider the Domestic Mission of paramount importance. Indeed, they believe it to be the point of all the rest. Foreign Missions are purely the result of Domestic Missions. If then, the fountain cease to flow, the *streams* will surely fail of their wanted supplies, and those, who once resorted thither to quench their raging thirst, will go; but not to drink, but to famish and die. Your Committee, therefore, considering the importance of the above mentioned objects, would respectfully submit the following recommendations:

1. That the pastors of each Church within the bounds of this Association, preach *sermons* to their Churches and congregations, urging upon them their *indispensable* duty to contribute to the objects of the North Carolina Baptist State Convention.

2. That the Deacons of each Church aid their pastor, in endeavoring to send *at least* one delegate from every Church to the Convention. And that they be sure not to send the money and remain at home, but that they go and see for themselves what is done.

3. That in case any Church should make up more than enough to entitle them to one, two, or three delegates, and also, if any Church failed to make up enough to send one delegate, that *this* money be sent to the Association, which shall appoint as many delegates as the amount contributed will justify.

If these recommendations be attended to, we may expect at our next Convention, to see a large delegation from our Association; and consequently a large increase in the treasury. Let each Church and individual member feel that there is something for them to do, and we have nothing to fear. All of which is respectfully submitted,

J. L. PRICHARD, Ch.

D.

REPORT ON TEMPERANCE.

The subject of Temperance presents many considerations of interesting importance. Every Christian heart must glow with rapture, in reflecting upon the happy results of the temperance reform within the past half century. How many times since the first effort, of the respected Dr. Rush, in behalf of the cause of Temperance, have been rescued from the jaws of death; how many have been saved from the first steps in vice; how many wives and children have been preserved from starvation, had their happiness *restored* and preserved by the influence of Temperance. Eternity must tell. The influence of temperance great on individuals and families, has not stopped here; but has been felt and seen in whole communities; in the Church, in our free institutions, and in society generally. It has tended to the promulgation of truth, to the diffusion of knowledge, to the promotion of happiness, and to the salvation of souls. Such a cause demands our warmest admiration, earnest prayers, and most zealous effort, for its advancement. We regret that there is so little done for this cause, within the bounds of our Association. Too many of our brethren are indifferent on this subject.

It becomes us to inquire into the cause of the indifference prevailing among us, and if possible, to remove the cause, and provide a remedy.—Your Committee is of opinion, that the lethargy prevailing among us is to be attributed to the want of systematic effort. How this is to be remedied may be difficult to determine. We beg leave to recommend the plan embraced in the following resolutions, as in our opinion, the best calculated to excite an interest on the subject, and to promote this cause of humanity, virtue and religion.

1st. Resolved, That we form a general Temperance Society, to be called the "*Chowan Temperance Union*," to be composed of members of the different temperance societies within the bounds of the Association, and to hold its annual meetings at the same time and place of the Association.

2nd. Resolved, That we recommend to all the Churches to form Societies auxiliary to this union, and to send their delegates to represent them annually.

3rd. Resolved, That a Committee be appointed to prepare a Constitution and bye-laws for the government of the Union.

4th. Resolved, That an individual be appointed to deliver an address to the Union at its meeting in May, 1842.

Respectfully submitted, A. A. CONNELLA, Ch'n.

G.

REPORT ON STATE OF RELIGION.

Your Committee are seriously impressed with the importance of the subject referred for consideration. From the reading of the letter sent up to your body by the churches, with few exceptions, we find complaints of small accession and coldness, which naturally leads us to enquire into the causes which brought on this State. We believe that inattention to means held out in the gospel by the unconverted; and the backwardness of christians in practising what the gospel enjoins upon the saints of the Most High, to be the main causes. God in his infinite mercy has done all that is necessary for man's salvation, and it is our duty strictly to attend to the means held forth in his blessed word. Your Committee would recommend the formation of prayer-meetings and Sunday-schools, with all the churches; also, the holding of camp meetings, at such times and places as may be found practicable, as a means of bringing about a revival of religion. We cannot speak too highly of the plan of assembling on every Lord's-day, in all the churches, and devoting the day to religious exercises. All of which is respectfully submitted,

J. POWELL, Ch'n.

H.

Correspondence between the officers of the Chowan Baptist Association and the President of the United States, on the subject of the persecution of Rev. J. G. Oncken, a Baptist Minister in Hamburg, Germany.

DECEMBER 17TH, 1840.

TO M. VAN BUREN, ESQ.,

Dear Sir: A duty devoles on the undersigned officers of the North Carolina Chowan Baptist Association, which we with pleasure discharge.

You have no doubt heard of the persecutions to which a minister of our Church, by the name of J. G. Oncken, of Hamburg, has been subjected, by the Clergy and Senate of that city, for no other cause than the conscientious discharge of his duty. Mr. Oncken has been imprisoned, and otherwise cruelly maltreated, his property taken from him, his family wontonly insulted, himself prevented the melancholy satisfaction of being with and sympathising with his family, under the most afflictive dispensation of Divine Providence, all for no other cause than preaching the Gospel of Jesus Christ. Against the moral character of Mr. Oncken, not even a charge has been made, so far from it his character as a citizen and a christian is represented as spotless. Yet from motives based on religious intolerance, this individual has undergone trials and difficulties, the record of which is a disgrace to the enlightened age in which we live. The undersigned are the officers of a body of churches, in whose communion are numbered about 5,000 persons, residing in ele-

ven counties in North Carolina. We feel called on to address your excellency officially on the subject of the persecutions of Mr. Oncken. We would respectfully request you, in the name of our brethren, to take such steps to relieve Mr. Oncken, as may be efficient, and at the same time consistent with the duties and obligations of your Office as Chief Magistrate of this republic. We believe, Sir, that every friend of humanity, every friend of religious liberty must sympathise with this unfortunate, yet meritorious subject of German bigotry, and doubtless in your own breast, a cord will be found in unison. As to the mode in which relief may be extended to Mr. Oncken, we cannot mark it out, and leave it to your own better judgment. We would, however, respectfully suggest that the consular agent for the United States, be instructed so to represent to the Senate of Hamburg, that they may be induced to remit in their course of cruelties towards Mr. Oncken.

As Baptists, it becomes our special duty thus to interfere for the rescue of one of our brethren; but we doubt not, that were we dilatory in the discharge of our duty, that the liberal and enlightened of our land from Canada to Mexico, would readily espouse the cause of oppressed innocence, and thus chide our unnatural neglect.

In conclusion, allow us to say that we should be gratified to know if any steps can be taken by your excellency in aid of Mr. Oncken, and further to assure you that if any effort be made in behalf of Mr. Oncken's religious freedom, it will be gratefully remembered by those whom we represent, and by

Very respectfully,
Your obedient servants,
G. C. MOORE, Moderator.
S. J. WHEELER, Clerk.

Reply to the above from the Secretary of State, to Messrs. G. C. Moore, Chairman, and S. J. Wheeler, Clerk, of the Chowan Baptist Association.

Department of State,
Washington City, 29th January, 1841.

Gentlemen: It gives me pleasure to state in reply to your letter, referred to this Department, by the President, that intelligence has just been received from our Consul at Hamburg, of the liberation of the Rev. Mr. Oncken.

I am, very respectfully,
Your obedient servant,
JOHN FORSYTH.

A number of Reports were kept by the writers for the purpose of being more carefully written, but not being handed to the Clerk in time, are consequently left out of the Minutes. The following was handed to the Officers after the adjournment of the Association, by special permission, and is therefore not lettered.

REPORT ON WAKE FOREST COLLEGE.

The immense benefits resulting from properly sustained literary institutions, cannot now be denied—none but the most unenlightened or most prejudiced can deny their vast utility. That body of Christians that hopes to be useful at this enlightened age of the world, with an illiterate ministry, is doomed to meet with a sad disappointment. Baptists of North Carolina might once have hesitated as to the expediency of erecting a collegiate institution, under the auspices of the denomination in the State, but that individual is to be pitied who now can hesitate. From personal knowledge, the Committee are prepared to say that so great have been the benefits already arising from the Wake Forest College to the denomination, that were it now to suspend operations, and never again to resume them under Baptist control, the denomination in the State have been repaid tenfold for all their labors and expense in building up and sustaining the institution. But Wake Forest College is yet in its infancy, and if the tiny fruits of its early years have been thus promising, what may we not expect from the products of maturer age? Let every one feel then the interests of Wake Forest College, to be his own interests. Let every one of us who have taken upon us the baptismal vow and dedicated ourselves and our substance to Him who gave Himself for us, remember the interests of this institution, which is so wisely calculated to promote the interests of Christ's Kingdom upon earth. Let every member of every Church in the Chowan Association feel and act as an agent, in supporting and recommending to others the support of Wake Forest College, and let our aged brethren, sisters and friends, whom God has blessed with the goods of this world, remember this offspring of our prayers in the distribution of worldly effects among their survivors. Oh, to what purpose, more noble can we devote a portion of those means with which God has blessed us in this life, than to the use of those who are preparing to be more useful in building up the cause of righteousness, and in pulling down the strong holds of the evil one. How blessed to reflect that our liberty may cause a stream to flow which shall cheer the heart of the pious youth, panting to preach the Gospel in distant heathen lands, which may be a blessing to the Church and to the world, even when our poor bodies may be mouldering into their original dust. Fathers and mothers in Israel, let us recommend to your liberality the interests of the Wake Forest College; soon you will be passing away, and mayhap the treasure you may leave behind, instead of being a blessing, may prove a woful curse to its unfortunate inheritor. The Committee cannot recommend too highly the interests of this rising institution; it is already reflecting great credit on our denomination, and removing rapidly a great cause of obliquy against our brethren, viz: The charge of being opposed to literary improvement. At present, the College is prosperous and bids fair to continue so. But to become as useful as it should, it requires all our aid; let every one of us come up to its assistance, let not one delay. Its continued success depends on our continu-

ed exertions to aid it. Let us do all in our power to promote its advancement; let every one use his influence in sending students there, this is no small means of aiding the institution, and above all, let us not forget to remember its interests at a throne of Grace, for without the blessing of God, increase of wealth, or a multitude of students can avail but little in attaining the great end which we desire. All of which is respectfully submitted.

D. HARRELL, *Chairman.*

REPORT ON PERIODICALS.

The Committee on Religious Periodicals report, that the Association held at Sawyer's Creek, in 1838, adopted the following resolution, viz:, Resolved, That the Biblical Recorder and Southern Watchman, being published in our own State, and conducted in an able manner, possesses special claims on the patronage of the members of this Association, and that we recommend to our brethren, who are not taking it at the present time, that they forthwith become its subscribers.

Three years have now elapsed since the foregoing resolution was passed, and during this time the Periodical referred to, has, in the estimation of competent judges sustained the character of an able and well conducted Journal. Thus conducted, issued every week, and embracing the various subjects coming within the circle of Biblical Literature, it affords a fund of information that will always repay the diligent reader for the cost of subscription. But what especially commends this paper to the patronage of Baptists, is, that it is devoted to the defence of their distinctive sentiments, and when these have been assailed, the Editor has vindicated their truth with a force of argument that defies refutation.

Your Committee conclude by saying, that in their judgment, the Biblical Recorder and Southern Watchman is better adapted to general circulation among our Churches, than any other work of the kind; but they intimate no wish that our brethren should be debarred the privilege of patronizing and reading any other Periodical they choose, that is engaged in the laudable effort of rescuing the truth as it is in Christ, from the rubbish with which it has been encumbered by the traditions of men. All of which is respectfully submmitted by the

COMMITTEE.

The Committee on Domestic and Foreign Missions beg leave to submit the following Report:

It is a fact admitted by all, that in many portions of our country, the Gospel of the Son of God is seldom or never proclaimed. The consequence is that in these regions, vice and immorality prevail; Sabbath breaking and profanity abound, and multitudes led captive by Satan, at

his will, pursue their heedless course to the chambers of eternal death.—Your Committee simply state this melancholy, but incontestable fact, and appealing to the sympathies and fellow-feeling of every Christian brethren in this Association, ask if we ought not to embody our resources in one mighty effort to arrest the flowings of this tide of evil before another generation of men shall be carried beyond the reach of mercy and the hope of rescue. We know that Missionary Societies constituted for this purpose, have been held up to the scorn of the world, and stigmatized as unlawful and mercenary schemes. To this we reply, that the Savior himself, and the Apostle Peter, have taught that we have a right to do with our own as we please. If therefore any number of persons think proper to unite and appropriate their contributions to the support of a Minister, who is willing to labor in their destitute regions, no individual is warranted by any law, human or divine, to interdict the exercise of this right, or to impugn the rectitude of their intentions. Neither is it true as has been sometimes alleged, that the plan we recommend is visionary and useless. It has been tried. The Baptist Home Mission Society which has been in operation in this country for some years, has been instrumental in greatly extending the knowledge of a redeeming Savior, and in rescuing many from the grasp of the great destroyer. But the Society is now destitute of means, and embarrassed with a debt of more than $4,000. This sum may appear large, but when the aggregate number of the members of our Churches is considered, a pittance from each would both enable the Society to liquidate the debt and to enlarge the circle of its operations. With these facts before us, we respectfully ask if every friend of the redeemer's cause will not come forth in this emergency, and do what he can to promote the cause of salvation and humanity. Let this be done, and the dark and desert places of our land, will begin to bud and blossom as the rose.

Your Committee have also been instructed to present the Foreign Missionary Department to your consideration. In relation to this enterprize, we beg leave to say, that in our judgment, it exhibits a spectacle of moral grandeur that can find no parallel in all the annals of human benevolence. Its object is to send the knowledge of eternal life, not to a few individuals, but to the many nations who are now living without God and without hope in the world. The people composing the nations, like ourselves, have been made capable of knowing and serving the true God, but enslaved by ignorance, and bewildered with the absurdities of heathenism, they are debaring themselves by rendering a senseless homage to worse than senseless idols. We repeat that the object of the society, whose claims we now plead, is to enable men to visit these distant lands, and proclaim to our fellow-creatures thus situated, the unsearchable riches of Christ. In accordance with the above views, we recommend the adoption of the following resolutions:

1. Resolved, That a day at each subsequent association be appointed to the business of considering the claims of missions of this body.

2. Resolved, That it would be proper for our brethren in the ministry to present the subject of missions to their several churches and take up a collection in furtherance of the objects above specified, and to transmit annually to this body, the said funds to be disposed of accordingly.

All of which is respectfully submitted.

GEO. M. THOMPSON, *Chairman.*

MINUTES

OF THE

THIRTY-SEVENTH ANNUAL MEETING

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

SHILOH, CAMDEN COUNTY, NORTH CAROLINA,

MAY 12—14, 1842.

RICHMOND:
PRINTED BY WILLIAM SANDS, AT THE HERALD OFFICE.
1842.

MINUTES, &c.

THURSDAY, May 12, 1842.

The Introductory was delivered by Elder G. M. Thompson, from Acts iv. and part of 13th verse, "And they took knowledge of them that they had been with Jesus."

After the sermon, the delegates came together. Elder Trotman and Dr. Lillybridge were elected assistant Clerks. Letters from the churches were then read, from which the list of members was prepared; the roll was called, and the Association was organized.

Brother G. C. Moore was chosen Moderator for the ensuing year by private ballot. The following rules were then adopted for the government of the Association, viz:

Art. 1. At every annual meeting of the Association a moderator shall be chosen, who shall continue in office during the session and until the organization of the next Association following.

Art. 2. The Moderator shall preside over the deliberations of the Association, preserve order, state clearly and fairly every question which may be presented for consideration, ascertain and announce the decision. He shall open and close every meeting of the Association with prayer, or call on some other person to perform that service; he shall always rise from his seat to take the voice of the Association; he shall take no part in debate without first calling some other person to fill the moderator's chair; he shall not vote except the Association be equally divided, and in that event he shall give the casting vote; he shall decide all questions of order, and his decision shall be silently submitted to, unless a regular appeal be taken. and his decision be reversed by a majority of the Association; he shall enforce strictly all the rules adopted for the government of the Association.

Art. 3. A Clerk shall be elected, whose office shall continue with the pleasure of the Association; he shall have the privilege of choosing his assistants, shall be responsible for all the papers and documents committed to his care; he shall keep a fair and faithful

record of all the proceedings of the Association, and at the close of each session the record shall be read, and if necessary corrected, in the presence of the Association.

ART. 4. Any member wishing to speak, shall rise from his seat and respectfully address the Moderator, and shall confine himself closely to the subject under discussion, and avoid all indecorous and unkind personal reflections.

ART. 5. No person shall speak more than once on the subject, until all the members who may indicate a wish to speak shall have spoken; nor shall any member speak more than three times on the same subject without leave from the Moderator.

ART. 6. To prevent unnecessary delay in the decision of important questions, it shall be the privilege of any member to call for the previous question, and if the call be sustained by a majority of the Association, the question shall be taken on the original proposition to the exclusion of all amendments and all debate.

ART. 7. No subject which shall have been decided, shall be again considered, during the same session, unless a member who voted in the majority shall move a reconsideration.

ART. 8. No member of the Association shall, during the progress of business, be permitted to read any book or paper, except to obtain or impart information upon the subject under discussion—nor shall there be any whispering or conversation within the room where the Association is sitting.

ART. 9. Every original proposition made to the Association, and every amendment affixed shall be in writing, and being thus submitted and seconded, it shall be received.

ART. 10. No member, after having taken his seat, shall absent himself; nor shall any committee be in session during the session of the Association without leave.

ART. 11. A majority of the delegates appointed to the Association shall constitute a quorum for business, and all questions shall be decided by a vote of the majority of members present.

ART. 12. Any paper handed to the Association for consideration, shall bear the name of the person handing it in.

ART. 13. At the opening of every meeting of the Association these rules shall be read.

CHURCHES.	COUNTIES.	When constituted.	DELEGATES.	BISHOPS and Days of meeting.	Baptised.	R'd by letter	Restored.	Dismissed.	Excluded.	Deceased.	White.	Colored.	Funds.	CLERK and POST OFFICE.
Ahoskie,	Hertford.	1802	J. S. Godwin, J. Barnes,* J. Holleman.	Jno. Nowell, 4th Sunday.	71	3	1	1	3	4	241	52	2 00	Jas. Holleman, St. John.
Antioch,	Halifax.	1841	L. Daniel.*		25	1					25	1	1 50	L. Daniel, Halifax.
Ballard's Bridge,	Chowan.	1781	W. White, U. Hudson, C. Pierce.	W. White, 2nd Sunday.	6	4		4	6	4	236	12	2 00	Thos. Satterfield, Ballard's Bridge.
Bethel,	Perquimons.	1806	E. Johnson, C. W. Skinner, R. Felton.	Q. N. Trotman, 2nd Sunday.	7	1		5			92	6	3 00	W. N. Fleetwood, Edenton.
Bethlehem,	Hertford.	1836	T. Hoggard.* A. Thomas, Wm. Dunning.	T. Hoggard, 2nd Sunday.	34	6		3	1	1	72	17	1 50	A. Thomas, Pitch Landing.
Buckhorn,	Hertford.	1836	T. Vann,* J. W. Barnes, H. Brett.*	E. Howell, 2nd Sunday.	3	1					29		1 00	J. W. Barnes, Murfreesboro.
Capehearts,	Bertie.	1823	A. Morriss,* M. Cullifer,* A. Coffield.	R. Lawrence, 2nd Sunday.	16				1	3	133		1 00	Chas. Capeheart, Merry Hill.
Cashie,	Bertie.	1789	R. Lawrence.* T. Gilliam,* J. L. Taylor.*	R. Lawrence, 1st Sunday.	26	2		3	1	6	250	21	2 00	Wm. Folk, Windsor.
Coleraine,	Bertie.	1789	J. Nowell, J. Downing, S. Smith.	Jno. Nowell, 3d Sunday.	44		2	4	4	2	321	50	2 00	Jas. S. Morris, Coleraine.
Conneconara,	Halifax.	1833	Elijah Pope.	G. M. Thompson, 4th Sunday.	8						6	14	2 00	Jesse Powell, Crowell's ⋈ Roads.
Coolspring,	Gates.	1829		T. Hoggard, 1st Sunday.				7	5		115	10	1 00	Willis Cross, Gatesville.
Connaritsa,	Bertie.	1790	S. Bazemore,* L. W. Jenkins,* H. S. Mitchell	S. Bazemore, 3d Sunday.	50	2		2	2	1	190	12	2 50	Wilie Dunning, St. John.
Edenton,	Chowan.	1816	T. Wafp, S. T. Bond, M. Gregory.	Q. H. Trotman. 4th Sunday.	33	6		2		5	100	34	2 00	S. T. Bond, Edenton.
Elizabeth City,	Pasquotank.	1786	I. Nash, S. Stafford, Wm. D. Prichard.	Evan Forbes, 4th Sunday.	2	2		2	1	3	119	9	2 50	Wm. D. Prichard, Elizabeth City.
Free Chapel,	Washington.	1833									18			Columbia.

CHURCHES.	COUNTIES.	When constituted	DELEGATES.	BISHOPS and Days of meeting.	Baptised.	Rec'd by letter	Restored.	Dismissed.	Excluded.	Deceased.	White.	Colored.	Funds.	CLERK and POST OFFICE.
Great Fork,	Nansemond, Va.	1832	J. Harrell,* O. P. Savage, Jas. Rogers.	J. Harrell, 1st Sunday.	2						59	11	1 00	Abel R. Collins, Middle Swamp.
Holly Grove,	Bertie.	1801	Henry White.*	Henry White, 1st Sunday.	4			1			46	10	50	Jas. S. Mitchell, Windsor.
Little Alligator,	Tyrrell.	1837	S. Patrick.	S Patrick, 2d and 4th Sunday.	1					3	33		1 00	S. Patrick, Columbia.
Meherrin,	Hertford.	1773	H. D. Jenkins,* D. Parker,* S. J. Wheeler.	J. M. Thompsor, 1st Sunday.	7		2	4	5	2	107	188	2 00	S. J. Wheeler, Murfreesboro.
Middle Swamp,	Gates.	1805	S. Rountree,* W. Riddick, H. Speight.	Q. H. Trotman, 2nd Sunday.	6			2		1	110	15	2 00	Willie Riddick, Middle Swamp.
Mount Tabor,	Hertford.	1839	T. Barnes, R. B. Cobb Wm. Darden.*	S Murfee, 3 l Sunday.	2			3		1	31	2	1 00	A. W. Darden, Murfreesboro.
Piney Grove,	Gates.	1827	E Howell.* D. Goodman,* F. Rogers *	J Harrell, 4th Sunday.		4	1	6		1	42	17	2 00	Ed. Howell, South Quay, Va.
Pleasant Grove,	Hertford.	1837	H. J. White * G. C. Moore, J. L. Grimes.	J. Nowell, 1st Sunday.	29	3			1		58	5	2 00	A. J. Perry, St John.
Potecasi,	Northampton.	1808	G M. Thompson, Jno. Peele, J. Baum.	G M. Thompson, 2nd Sunday.	3			1	4	1	184	40	1 25	Wm. K. Howell, Murfreesboro.
Powell's Point,	Currituck.	1804	Benj. Taylor, C.T. Chapin.	M. Corbell, 4th Sunday.			1				55	3	2 00	C. T. Chaplin, Poplar Branch.
Providence.	Currituck.	1826	S. Fercbee, J. Baxter, J Humphries.	E. Forbes, 3d Sunday.	12	2					57		2 00	Jno. Humphries, Indiantown.
Quanky.	Halifax.	1839		J. G. Barkly, 2nd Sunday.	10	2		2	1		49		1 00	Cullom, Halifax.
Ramoth Gilead.	Pasquotank.	1809	M. W. Jones. E. Williams, M. M. Williams.	M. W. Jones, 1st and 3d Sunday.	9		2		4		41	21	1 00	M. W. Jones, New Lebanon.
Republican.	Bertie.	1834		S. Bazemore, 2nd Sunday.	13			1			60	8	1 00	Aaron Cherry, Windsor.
Roanoke Island.	Currituck.	1807		M. Corbell, 1st Sunday.										Adam Etheridge, Powell's Point.

Rocky Heck,	Chowan.	1835	B. NIXON,* R. Mansfield, Wm. L. Smith.	B. Nixon, 1st Sunday.	17	4			4		94		1 00	Fred'k Bunch, Edenton.
Ross, M. H,	Bertie.	1804	J. Ross,* J. A. Mizell, M. T. Mizell.	T. Hoggard, 4th Sunday.	11		2		4	4	210	24	1 50	M. L. Mizell, Winds r.
Sandy Run,	Bertie.	1750	L. W. Thompson,* W. H. Lee, D. HARRELL.	A. M. Craig, 4th Sunday.	30		1	3	3	3	123	30	1 50	T. Horn, Britton's ✕ Roads.
Sandy Cross,	Gates.	1828	Q. H. TROTMAN, W. Stallings, J. White	Q. H. Trotman, 1st Sunday.	2	2	2	6	8	3	140	7	3 00	J. F. Riddick, Mintonsville.
Shiloh,	Camden.	1757	E. FORBES, A. Berry, E. P. Daly.	E. Forbes, 1st Sunday.	77		2	5	4	3	262	25	2 50	Richard Berry, Shiloh.
Sound Side,	Tyrrell.	1831	Jno. Rhodes, A. Dillon.*	S. Patrick, 3 l Sunday.							21	1	1 00	Jos. Halsey, Columbia.
Shady Grove,	Currituck.	1829	J. P. Etheridge, J.B. Lee, J. Matthias.	M. W. Jones, 2nd Sunday.				6	2		45	1	50	J. P. Etheridge, Currituck, C. H.
Salem,	Pasquotank.	1790	E. H. Perkins. G. W. Pendleton, *P. Jordan.*	E. Forbes, 3d Sunday.	8				2	4	54	7	2 00	E. H. Pe kins, Elizabeth City.
Sawyer's Creek,	Camden.	1790	R. Jarvis, M. Sanderlin, J. B. Morgan.	E. Forbes, 2nd Sunday.	18	3	2	2	2	5	151	30	2 00	Richard Jarvis, Jonesboro.
Smith's Church,	Northampton.	1823	C. R. Key,* G. Stancil,* J. Edwards.	G. M. Thompson, 3d Sunday.	2			2		3	272	15	2 00	Wm. E. Stancil, Jackson.
Spence's M. H.,	Camden.	1829	C. Spence L. D. Broughton, G. Jones.*		8	1	2			1	12		1 00	Jos. C. Jones, South Mills.
Yoppim,	Chowan.	1775	E. M. Moore, B. H. Webb, C. C. Rea.	H. Speight, 1st Sunday.	2			2		1	46	3	1 00	Benj H. Webb, Edenton.
					609	50	20	77	68	65	4359	781	65 25	

Those marked thus * were absent—those in small capitals are ordained ministers, and those in italics are licentiates.
There are 8 Sabbath Schools, 52 Teachers, 323 Scholars among our churches.

The Church at Spence's M. H. once a member of this body but seceded on account of their opposition to missions, petitioned by letter and delegates for admission; the Church was received, and their delegates received the right hand of fellowship and took seats.

A Church, gathered since the last association, in Halifax county called Antioch, petitioned for admission by letter; she was received and her name registered on our list.

A letter contained in a copy of their last minutes, was handed in from the Va. Portsmouth Association, and Elder Norris recognized as their delegate.

A letter from the Tar River Association was handed, together with 40 copies of their minutes.

Three copies of the minutes of the Maryland Union Association were laid on the table by the Clerk.

A letter was received from the President of Wake Forest College which was read to the Association.

Visiting brethren in the ministry were invited to take seats with us and aid in our deliberations; which invitation was accepted by Elders J. Delk of the Concord, James S. Purify of the Raleigh, and Robert McNabb of the Flat River Associations.

Elder McNabb was requested to preach the missionary sermon on Sunday, in case the brethren appointed for the purpose should not be present.

The pastor and deacons of this Church were selected to nominate preachers for Friday and Saturday.

Brethren Brocket, Thomas, Downing, Johnson, Skinner, Baxter and Peele were appointed a committee to enquire into the expediency of ordaining brethren Waff, Twine, and Sanderlin, who were sent up by the churches for ordination.

Elders Trotman, Forbes, and brother Humphries, were appointed a Committee of Arrangements.

The Association agreed to adjourn on the morrow and next day at the time the candidates for ordination should preach.

Brother Lillybridge was appointed to write a Letter of Correspondence to the Virginia Portsmouth Association—brother Cobb to the Neuse, and brother Grimes to the Tar River Association. On motion, adjourned. Prayer by Elder McNabb.

FRIDAY, May 13, 1842.

Association met at 9, A. M.—Prayer by Elder Delk. Roll was called—Committee of Arrangements reported—report received and Committee discharged.

Elders Thompson, Speight, and Barclay, and brother Lillybridge, were appointed delegates to the Virginia Portsmouth Association.

Elders Thompson, Speight, and Barclay were appointed delegates to the Neuse Association.

Elder D. Harrell, brethren Jesse Powell and L. Daniel, were appointed delegates to the Tar River Association.

Resolved, That the next meeting of this Association be held with the Church at Buckhorn Chapel, to commence on Wednesday before the 3d Lord's day in May 1843. Elder Q. H. Trot-

man preach the introductory, and Elder Forbes his alternate. The Association adjourned to hear brother Twine (a candidate for ordination).

On re-assembling the Committee on Ordination reported favorably on the cases of brethren Twine and Waff, but recommended that the ordination of brother Sanderlin be deferred, as he is, to some extent, a stranger among us.

Ordered, That the examination of the candidates for ordination take place after sermon by brother Waff, and that Elder Delk conduct the examination; immediately after the examination the ordination of brother Twine shall take place, if the examination be satisfactory.

Elder Trotman, brethren Skinner and Wheeler were appointed a Committee on Wake Forest College.

Elder Thompson, brethren Peele and Johnson, were appointed a Committee on the getting up a religious periodical.

Brethren Lillybridge and Waff and Elder Nowell were appointed a Committee on the establishment of a depository for the publications of the American Baptist Publication and Sunday School Society.

Elders Trotman, McNabb, and Harrell were appointed a Committee on Home Missions.

Elders Thompson, Delk, and Speight were appointed a Committee on Sabbath Schools.

Elders Jones, Forbes, and brother M. Sanderlin were appointed a Committee on Temperance.

Elder Craig was appointed to deliver the Missionary Sermon before next Association, and Elder Lawrence in case of failure.

Elder McNabb, brethren Barnes and Berry were appointed a Committee on N. C. Baptist State Convention.

Brethren Peele, Riddick and Felton were appointed a Committee on Finance.

Elders Delk and Trotman were appointed to preach on Lord's day.

Brother S. T. Bond was appointed to open a correspondence with the Concord Association.

The association then took a recess to allow the Committee on Finance to prepare their report, and to hear brother Sanderlin, who is a candidate for ordination. On re-assembling the Committee on Finance reported, as follows:

Amount in the Treasury, - - - -		$64 00
Present contributions, - - - -		63 25
		$127 25
Contra.		
Paid for printing Minutes of 1841,	$50 00	
" " transcribing, &c.	15 00	
		65 00
		$62 25

The Treasurer afterwards received $1 from Ramoth Gilead, and $1 from Cool Spring Church, making in all - - - - - - $64 25

Elders Trotman, Delk and Forbes were appointed the Presbytery to ordain Brother Twine.

Resolved, That this Association approbate the design of forming a Baptist State Historical Society of N. Carolina, at the next session of the N. C. Baptist State Convention, and that for the purpose of preserving the materials of a future History of our Churches and ministry, that sister Associations in N. C. be recommended to collect and present to the next convention a copy of each of their Minutes from the time of their organization to the present year, together with other historical data; and that efforts be made to procure one copy of each of our minutes for the use of the same body.

Brother G. C. Moore, Elders Forbes and Speight were chosen delegates to the Concord Association.

The Letter to the Portsmouth Association was read and adopted.

On motion, then adjourned. Prayer by Elder Thompson.

SATURDAY, May 14, 1842.

The Association met at 9, A. M., prayer by Elder Norris.

Roll was called.

The Letter to the Tar River Association was read and adopted.

The Letter to the Neuse Association was read and adopted.

Took a recess of one hour to hear brother Waff, a candidate for ordination.

On coming together again, the Letter to the Concord Association was read and adopted. Brethren Waff and Twine were then examined by Elder Delk in behalf of the Association preparatory to ordination. Their examination proving satisfactory, the presbytery proceeded to ordain brother Twine forthwith, and the ordination of brother Waff was postponed at request of his church.

Elders Trotman, Thompson and Forbes were appointed a presbytery to ordain brother Waff, at Edenton, on 1st Sabbath in July next.

Whereas difficulty and disagreement are known to exist between the Chowan and Kehukee Associations, and that they entertain any other than a feeling of fellowship and christian regard for each other; and whereas, we believe that this has been the result, not of actual difference of belief in any fundamental doctrine peculiar to the apostolic church, but is confined to mere matters of expediency, and whereas we believe it becomes us brethren "to fall not out by the way," but to present an undivided front in the defence and propagation of the "doctrines once delivered to the saints:" Therefore

Resolved 1st, That we are willing to meet our Kehukee brethren on terms of compromise and reconciliation.

Resolved 2nd, That in this spirit we will appoint a Committee of six to meet a like number from the Kehukee Association, at Sandy Run M. H., whose duty it shall be to enquire into the subjects of

disagreement existing between the two Associations; adjust a plan of reconciliation, if such a desirable object can be attained on scriptural grounds, and report to their respective Associations at their next annual sessions thereafter.

Resolved 3d, That as an Association, we will do our duty, and trust the consequences to God.

Resolved 4th, That our Clerk transmit a copy of these resolutions to the Clerk of the Kehukee Association, with the request that he lay them before that body.

Committee on Depository of American Baptist Publication and Sunday School Society reported. Report received and Committee discharged. See letter A appendix.

A collection of $8 50 was taken up, after reading the Report, to which $2 50 was afterwards added to constitute the fund.

Committee on Wake Forest College were allowed time to prepare their report and hand to officers of the Association. See letter B appendix.

Committee on the Religious Periodical were allowed time to write out their report and hand it to the officers; but it has not been received.

Brethren Berry, Grandy, Lillybridge, Kellenger and M. Sanderlin were appointed to take up a collection after sermon by Elder McNabb on Lord's day.

Committee on Home Missions reported. Report received and Committee discharged. See letter D in appendix.

Elders Trotman, Speight and brother Waff were appointed a Committee to secure the services of some ministering brother to travel and preach in the counties of Washington and Tyrrell.

Committee on Sabbath Schools reported. Report received and Committee discharged. See letter C in appendix.

Committee on Temperance reported. Report received and Committee discharged. See letter E in appendix.

Elders Trotman, Craig, Howell, Lawrence, Thompson and brother Stallings were appointed a Committee to meet the Committee on the part of the Kehukee Association; to which the Moderator and Clerk were added.

Committee on N. C. Baptist State Convention reported. Report received and Committee discharged. See letter F in appendix.

Elder McNabb was requested to visit each church in our Association, and urge them to send delegates to the next Convention to be held at Murfreesboro next October.

The following query was handed in and decided, viz:

What shall be done with members of anti-missionary Baptist Churches who may *present themselves as candidates for membership in our churches?*

ANSWER—If the Church to which such members apply be satisfied of their standing and character, they shall be received without a relation of experience or re-baptism.

Ordered, That the Clerk have 1600 copies of these Minutes

printed, and that Elder Trotman distribute in the Yoppim Union meeting—brother M. Sanderlin in the Camden and Currituck—brother Halsey in the Washington and Tyrrell, and the Clerk in the Bertie Union meeting.

The Association chose the following brethren as the Executive Committee:—Lewis Bond and John Peele from the Bertie Union meeting; C. W. Skinner and W. Stallings from the Yoppim Union meeting; Abner Berry and J. W. Brocket from the Camden and Currituck Union meeting.

The ministers were requested to preach a sermon on temperance to their churches, during the month of July next.

Our brethren are affectionately advised to abstain from the use of tobacco, and apply monies formerly expended for that useless weed to purposes of christian benevolence.

Agreed to recommend the Churches to send up contributions to the next Association, for the purpose of creating a fund for the relief of superannuated ministers and their families.

Resolved, That 40 copies of our Minutes be sent to the Portsmouth Association; 20 to the Neuse; 20 to the Tar River, and 20 to the Concord Association.

Elders Trotman, Jones and Forbes were appointed a Committee to visit the Church on Roanoke Island and cite them to appear at our next Association, to render a reason for their absence from our sessions, and that the brethren be requested to remain and labor one week with the church.

An opportunity was offered for persons to hand in contributions for the American and Foreign Bible Society—$1 50 were paid in.

On motion the Association then adjourned; prayer by Elder Delk.

G. C. MOORE, *Moderator.*

S. J. WHEELER, *Clerk.*

LORD'S DAY, MAY 15, 1842.

Elders Delk and McNabb preached to the congregation to-day, which was a very large one, considering the great inclemency of the weather, and we hope good was done.

APPENDIX.

(A.)

The Committee regard the Baptist Publication and Sunday School Society as well calculated to exert great influence in promoting the cause of truth and righteousness. It was formed in April, 1840, by brethren from almost every State in our Union, and has been exerting a most salutary influence ever since its organization. It must be apparent to all, that without such an institution we shall never have a Baptist literature; while other denominations are sending their publications throughout the land, thousands rarely see a Baptist book. Shall this state of things continue? our brethren have said no! and we now say no. Let us arouse to the work,

nor let us lag behind. Your Committee, therefore, recommend the adoption of the following resolution, viz: That a Depository of the books, &c. of the Baptist Publication Society* be established in Elizabeth City, for the benefit and convenience of members of this Association, to be called the Chowan Baptist Book Depository, and that Dr. C. Lillybridge be the agent.

2nd. That the agent be requested to solicit funds for the purchase of books issued from the Publication Society and to dispose of them.

3d. That the Churches be requested to send up contributions to this object according to their ability.

4th. That a collection be forthwith made in this body, to carry into immediate effect this measure, and thus form a nucleus around which future contributions may be collected.

Respectfully submitted.

C. LILLYBRIDGE, *Chairman.*

(B.)

Report on Wake Forest College.

This Institution was established under the patronage of the N. C. Baptist State Convention, and has now been for several years in successful operation. Although it has had its difficulties, yet the success that has attended the exertions of its friends is truly flattering. Buildings for the ample accommodation of 100 or more students have been erected, and the faculty have given perfect satisfaction to a discerning public, of their abilities as teachers. The Institution is divided into two departments, the collegiate and the academical. The studies pursued in the first department are the same as those pursued in other colleges. The academical department has a twofold object in view, the attainment of an English and a Classical education. In the last annual Catalogue it is remarked, "That the Classical course is arranged with special reference to preparing students for College." The English course is somewhat varied to meet, as far as possible, the circumstances of the student, his age, capacity, and the time he will probably remain at college, and his anticipated occupation in after life. Students in this department are allowed (when practicable) to pursue their English studies with the college classes. By this arrangement, an opportunity is afforded of prosecuting a most liberal and thorough course of English education. This course has been adopted to meet the wants of our denomination in this and the adjoining States.

An Institution so eminently calculated to benefit, well deserves our support. Let us all lend our aid, not only by contributing funds for the endowment of professorships, but also by inducing our friends to send their sons to Wake Forest for education. Let our wealthy brethren and sisters think of the obligation imposed on them "to honor *Him* with their substance," nor forget in partitioning their

*The Society is located at No. 21 South 4th street, Philadelphia. Rev. B. R. Loxley, agent.

earthly goods among those they leave behind, that a share should be devoted to the aid of this Institution, which is destined yet to prove a blessing to the Church and to the world.

The commencement is held on the 3d Thursday in June.

The first session commences on the 2d Monday in August, and closes on the 3d Thursday in December.

Second session commences 2nd Monday in January, and closes 3d Thursday in June.

The vacations are from the 3d Thursday in December to the 2nd Monday in January, and from the 3d Thursday in June to the 1st Monday in August. All of which is respectfully submitted.

Q. H. TROTMAN, *Chairman.*

(C.)

The Committee on Sunday Schools report: This Institution is one of great importance and of vital interest. It was established on the best principles; having for its object the mental and moral improvement of the human family. Many of the youth of our country have received in Sunday Schools the rudiments of education and have been enabled to read the Scriptures of Truth. But the great advantage is, the religious influence which these "nurseries of the church," have exerted on the communities among which they have been located. Thousands can bless the Lord for the privileges they have enjoyed in this Institution; numbers have been brought to a k wledge of the truth through its means, and many into the ministry of the gospel. While we rejoice and praise the Lord for the good which has been effected in this channel of mercy, we regret that so many who profess to support and patronise Sabbath Schools, are careless and neglectful in sustaining so useful an institution. We regret that there should be any person at this day and at this time of light and information, who should refuse to send their children to these schools, and argue that teaching in them is a violation of the Sabbath day. We hope that the day is not far distant when these mists will be driven away, and all our churches report themselves as having large and flourishing Sunday Schools under their care. In conclusion, we would recommend all the Churches to use exertions to get up a Sunday School in each of their limits.

JAMES DELK, *Chairman.*

(D.)

Home Missions.

The Committee having availed themselves of all the information in their reach, have come to the conclusion that good has been effected in pursuing the course marked out by the Association last year. The fact that our ministers have not treated the decision of the last Association with the respect to which it was entitled, has in a measure paralyzed the effort. Believing that the effort will be the same, from the continued existence of the same cause, we feel at a loss what course to recommend. Some of our brethren have

travelled through the Association, but most of those who have travelled, have neglected the destitute regions, where their labors were mostly needed; and many from whom we had a right to expect better things have not travelled at all. Our object should be to supply the destitute, those places which our brethren in the ministry seldom visit. Because of this failure, the object we have designed to accomplish has been defeated. Hear, for example, the cry from Washington and Tyrrell, "Send us a preacher and we will sustain him." Allow your Committee to direct your attention to that region of country from Plymouth to Little Alligator, a circuit of 56 miles, in which there is not a Baptist preacher (save Br. Patrick, whose feeble health prevents his laboring much in his master's cause.) Here the people are begging for the bread of life, saying "come over and help us." Now, brethren, will you shut your ears to their cry and suffer them to perish for want of knowledge, when you have it in your power to supply their wants? Could each member of this Association visit that section for himself, we feel he would say, send them a preacher. As your Committee do not wish to consume time unnecessarily, expecting to accompany the report with remarks, we therefore beg leave to offer the following resolutions:

Resolved 1st, That this Association engage the services of some brother to travel and preach from Plymouth to Little Alligator, once in two weeks, and preach at every place where an opportunity offers.

Resolved 2nd, That this Association shall amply compensate the brother for his services, provided he shall not be sustained by friends on that side of Albemarle Sound. All of which is respectfully submitted by the

COMMITTEE.

(E.)

Temperance.

Your Committee beg leave to report. We believe that so much has been said on the subject recently, that a long report is unnecessary. Temperance should not be confined to ardent spirits only, we should be temperate in all things; and therefore recommend the adoption of the following resolutions:

1st. That our ministers lay this matter before their congregations, and in mild terms persuade them to become temperate in *all* things.

2nd. That our brethren be recommended to patronize those periodicals whose object is to promote temperance. All of which is most respectfully submitted for your consideration.

M. W. JONES, *Chairman.*

(F.)

N. C. Baptist State Convention.

This Association has long since taken a decided stand in favor of the Convention. We deem it unnecessary to say much with a view of exciting you to action. Though the delegation and contributions have been smaller for the past two years than usual, we are unwil-

ling to believe that you are indifferent about the future prosperity of the Convention. If, however, you fail to send up delegates and liberal contributions to the next Convention, we shall be compelled to admit what we at present feel unwilling to believe. The fact that there is no agent in the field for the Convention, is one great cause of our apathy. An institution of this kind cannot prosper without the services of a suitable agent. The visits of a faithful agent will lead us to see our wants, and stimulate us to attend to these matters—while they will cheer the friends of our Zion. They will animate our brethren, and excite the churches on the subject of Missions, in a manner that it would be difficult for pastors to do. We do not undervalue the services of pastors, but feel assured that observation fully justifies us in the belief, that a faithful, able, prayerful agent, who is the servant of the Convention, in a great measure can excite a deeper interest in the cause of the Convention than a settled pastor. The next session of the Convention will be held in the limits of this Association, at Murfreesboro, and will meet on Friday before the 3d Lord's day in October next. As it has come thus near us, much will be expected of us. All of us are able to assist, and shall it be said we are not willing? Brethren, "we hope better things, though we thus speak." As no agent will visit us the present year, we recommend the adoption of the following resolution:

Resolved, That our ministers be affectionately recommended to preach a missionary sermon immediately before the meeting of the Convention, and that the deacons be requested to aid in securing funds for the Convention, by public collection or otherwise.

R. McNABB, *Chairman.*

List of Ministers ORDAINED and *Licensed* in the Chowan Association, and their post offices.

Names.	Post Offices.	Names.	Post Offices.
JOSEPH G. BARCLAY,	Jackson.	B. NIXON,	Edenton.
STEPHEN BAZEMORE,	Windsor.	JNO. NOWELL,	Coleraine.
Josiah H. Brooks,	Woodville.	SILBY PATRICK,	Columbia.
A. M. CRAIG,	Britton's Store.	*Wm. Pierce*,	Windsor.
A. A. Connella,	Murfreesboro.	JESSE POWELL,	Halifax.
M. CORBELL,	Powell's Point.	AMOS RAYNER,	Winton.
Benj. S. Dozier,	Shiloh.	JAMES ROSS,	Windsor.
EVAN FORBES,	Shiloh.	*Dossy Sanderlin*,	Jonesboro.
DAVID HARRELL,	Windsor.	HENRY SPEIGHT,	Middle Swamp.
JNO. HARRELL,	Suffolk, Va.	G. M. THOMPSON,	Murfreesboro.
WM. H. HARDEE,	Jackson.	Q. H. TROTMAN,	Mintonsville.
THOS. HOGGARD,	Pitch Landing.	ABR'M TWINE,	Mintonsville.
ED. HOWELL,	South Quay, Va.	THOS. WAFF,	Edenton.
M. W. JONES,	New Lebanon.	*Elijah Wicker*,	Powell's Point.
REUBEN LAWRENCE,	Windsor.	WM. WHITE,	Ballard's Bridge.
R. Jordan,	Elizabeth City.	HENRY WHITE,	Windsor.
M. L. Mizell,	Windsor.	HARVEY J. WHITE,	St. Johns.
JAMES NASH,	Elizabeth City.	*Wm. White*,	Windsor.

MINUTES

OF THE

THIRTY-EIGHTH ANNUAL MEETING

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

BUCKHORN CHAPEL, HERTFORD COUNTY,
NORTH CAROLINA.

MAY 18—20, 1843.

RALEIGH:
T. MEREDITH, PRINTER, RECORDER OFFICE.

MINUTES, &c.

THURSDAY, May 18th, 1843.

The Introductory was delivered by Elder Trotman from 1 Peter i. 5. "Who are kept by the power of God through faith unto salvation," &c.

After a short intermission, the delegates were called together by the Moderator of the last Association. Prayer by Elder Thompson. Bro. Samuel T. Bond was chosen Assistant Clerk.

Letters from the Churches were then called for, from which the following table was prepared. See next page.

CHURCHES.	DELEGATES.	Baptized.	Rec'd by letter.	Restored.	Dismissed.	Excluded.	Deceased.	Whites.	Colored.	Total.	Funds.
Ahoskie,	A. J. Askew, J. Chamblee, J. Barnes.	54	4		7	8	5	261	86	349	2 00
Antioch,	L. Daniel.*	6	1							33	1 50
Ballard's Bridge,	Wm. White,* B. Welch, R. Perry.	74	3	4	7	3	3	296	31	327	2 00
Bethel,	R. Felton, J. Maldre, W. M. Fleetwood.	103	4	1	2	2	4	184	9	193	3 00
Bethlehem,	T. Hoggard, H. M. Jones, Wm. P. Britton, Junr.	50	5	1	2	2	2	116	24	141	2 00
Buckhorn,	James Worrell, B. Moore, J. H. Gatling.	35						45	20	65	1 50
Capehearts,	A. Morriss,* W. A. Williams,* A. Coffield.*	23	4		2	2	3	131	27	158	1 50
Cashie,	J. S. Tayloe, T. Gilliam, Wm Falk.*	29		1	4			208	100	308	2 50
Coleraine,	J. Nowell, J. Downing, J. Smith.	139	2	3	3	2	8	267	196	463	3 00
Conneconara,	*J. Powell*, E. Pope.*	2			2	1	1	54	18	72	2 00
Cool Spring,	W. Cross,* A. Hill,* J. Mathews.	39	2	3	3		1	140	26	166	1 50
Connaritsa,	S. Bazemore,* H. S. Mitchell, G. Williford.	18		1	4	5	2	168	42	210	2 00
Edenton,	T. Waff, M. Gregory, S. T. Bond.	21	1	3	1	3	6	63	80	143	2 00
Elizabeth City,	J. Nash, R. Simpson, G. W. Kellenger.	69		1		1	10	185	7	192	2 00
Free Chapel,	No delegation nor letter.									18	
Great Fork,	John Harrell, O. P. Savage,* T. Pierce.	15						71	14	85	1 00
Holly Grove,	Henry White, J. P. Freeman, J. Mitchell.	12		1	4			27	34	61	50
Little Alligator,	D. Harrell, S. Patrick,* J. N. Combs.*	12						40	5	45	1 00
Meherrin,	H. D. Jenkins, S. Polkinghorn, D. Vincent.	48	1	2	4	1	3	178	160	338	2 00
Middle Swamp,	N. Speight, S. Rountree, W. Riddick.	12	4			6		100	20	120	1 50
Mount Tabor,	D. Gatlin, T. Barnes, J. P. Bridges.	56	4		8	2		62	20	82	2 00
Piney Grove,	J. D. Goodman, Wm. Gatlin, E. Howell.	13				1	3	53	18	71	2 00

Pleasant Grove,	H. J. White, A. J. Perry, G. C. Moore.	8	2		1	1	1	61	9	70	2 00
Potecasi,	G. M. Thompson, J. Baum, John Peele.	41		1	5	21	4			222	2 00
Powell's Point,	No delegation.							50	5	55	1 00
Providence,	John Brocket, J. D. Cook, I. Baxter.*	8	1		1		3	48		48	1 50
Quankey,	J. Edwards, J. G. Barkley.	7			1			35	20	55	1 00
Ramoth Gilead,	M. W. Jones,* E. Williams, J. Carver.	50	1	1	1	2	2	63	43	106	1 00
Republican,	J. J. Green.					2	1			64	1 00
Roanoke Island,	No delegates nor letter.							49	8	57	
Rocky Hock,	G. Fleetwood,* W. L. Smith, P. F. White.*	39	7	1	5	3	1	132	5	137	1 50
Ross' Meeting-House,	*M. L. Mizells*, W. J. Mitchell, J. Todd.	65	4	2		4	1	248	31	279	1 50
Sandy Run,	L. W. Thompson,* J. R. Powell, J. A. Tyler.*	12	2		1		2	131	33	164	1 50
Sandy Cross,	Q. H. Trotman, W. Stallings, J. H. Riddick.	65	4	1	5	1	4	195	15	210	2 00
Shiloh,	E. Forbes, A. Berry,* J. Walston.	27	2	7	4	4	7	257	26	283	2 00
Sound Side,	J. Halsey,* A. Dillon,* J. Rhodes.*	6					1	25	1	26	1 00
Shady Grove,	J. P. Etheridge, H. W. Lee.* G. Perkins.*			2	2			36	4	40	50
Salem,	*P. Jordan*, T. L. Brasher,* E. H. Perkins.*	1	1				3	46	8	54	1 00
Sawyer's Creek,	M. Sanderlin, J. Humphries, J. B. Morgan.	32	2	2	7	3	11	156	32	188	1 50
Smith's Church,	G. Stancil, J. Edwards, James Barkley.	55			2	6	7	307	17	324	2 00
Spence's M. H.	J. M'Pherson, W. Overton,* E. M. Bright.	49	1	2		1	1	37	31	68	1 00
Toppim.	E. M. Moore, B. H. Webb, J. Pratt.*	33	2	2			3	80	3	83	2 00
		1329	64	40	88	87	103	4575	1228	6173	

Those marked thus * were absent; those in SMALL CAPITALS are ordained ministers; those in *italics* are licentiates.

There are 11 Sabbath Schools; 98 teachers; 510 scholars among our Churches.

The list of delegates was then called, and the Association organized.

Dr. G. C. Moore was elected by a private ballot Moderator for the ensuing year.

Elders Jones, Murfee, and Owens, were recognized as the delegates from the Va. Portsmouth Association; a number of their minutes were laid on the table and a corresponding letter contained in them was read.

Elder Meredith, Professor John B. White, and Bro. C. W. Skinner, were invited to take seats with us, and aid us in our deliberations.

Brethren Brocket, Stallings, and J. W. Barnes, were appointed a committee to secure means to relieve Elder Trotman from difficulties brought upon him in consequence of his becoming responsible for the expenses incurred in the publication of the "Review of the Antiquity of the Baptist Church," by Dr. C. Lillybridge.

Elder Reuben Jones was requested to preach the Conventional Sermon on Saturday, instead of the brethren who were appointed for that purpose.

The Pastor and Deacons of this Church were appointed a committee to supply the stand with preaching until Lord's day.

Elders J. Harrell, Thompson, Murfee, and brethren J. Powell and White were appointed a committee to enquire into the expediency of ordaining Brother Mizells.

Elders Trotman, John Harrell, and Nowell, were appointed a committee of arrangements.

Inasmuch as the clerk assumed the responsibility of publishing a notice that the Association would meet on Thursday instead of Wednesday, as agreed on, at our last Association, it was agreed that the conduct of the clerk meets our approbation.

On motion, Association adjourned to 9 o'clock, A.M. to-morrow; prayer by Elder Jones.

FRIDAY, May 19th, 1843.

Association met at 9 A. M. Prayer by Elder Murfee. Roll was called—Rules read. Elders Howell and Daughtry, and Brethren Cross and Worrell, were invited to seats, and aid in deliberation.

Committee of arrangements reported; report received, and Committee discharged.

The Committee appointed by the last Association to confer with a like Committee from the Kehukee Association, were allowed until the next meeting of this body to prepare their report.

The Committee appointed to visit the church on Roanoke Island, not being prepared to report, were instructed to report to the next Association, subject to the same restrictions that were imposed by the last Association.

Committee on ordination of Brother Mizells reported favorably. Ordered that Brother Mizells be examined before the Association soon after organizing to-morrow, and that Elder Meredith examine him.

Brethren Sanderlin and Brocket were requested to visit such of the churches below, as were dissatisfied about receiving their minutes, and explain to them the causes, &c.

Elder Nowell, brethren Tayloe, Perry, Brocket, Felton, Riddick and Skinner, were appointed a Committee on the division of the Association; the committee were allowed to sit during the Association.

Brethren Peele, Wheeler, and Gilliam, were appointed a standing Committee on Sunday Schools, to whom all Sunday Schools in our limits are requested to make annual reports at every meeting of the Association.

Brother Thomas Gilliam was appointed to write to the Virginia Portsmouth Association; Brother Jon. S. Tayloe, to the Tar River; Brother A. J. Perry, to the Concord; and Brother A. J. Askew, to the Neuse Association.

Elders Speight, Trotman, John Harrell, Waff, and Brother B. Moore, W. Riddick, and S. Worrell, were appointed to represent us in the Virginia Portsmouth Association.

Elders Thompson, Barkley, Hardie, and brethren *Powell* and Daniel, were appointed to the Tar River Association.

Elders Barkley, Hardie, and the Moderator, to the Concord.

Elders Hogwood, H. White, and N. J. White, to the Neuse Association.

Brethren Peele, Stallings, and W. Riddick, were appointed a Committee on Finance.

The Asssociation took a recess to allow the Committee on Finance to prepare their report.—On re-assembling the Committee on Finance presented the following

REPORT:

Amount in the Treasury, - - - - -		$62 25
Present contributions, - - - - -		63 00
		$125 25
Contra.		
Paid for printing Minutes of 1842,	$50 00	
" " transcribing, &c.	15 00	
		65 00
Balance in the Treasury - - - -		$60 25

Committee on the division of the Association reported; report received, and Committee discharged; see Appendix letter A.

Brethren White, Tayloe, and Meredith, were appointed a Committee on Wake Forest College.

Elders D. Harrell, Forbes, and Brother Humphries, were appointed a Committee on the Itinerancy.

Elders Meredith, Waff, and Thompson, were appointed a Committee on the claims of the N. C. Baptist State Convention.

The rules for government of the Association were amended so as to require every member of the Association to vote; in case of a known refusal, the member refusing shall be called on for the reasons of his refusal.

Elder Trotman, Brother Wheeler, and Bond, were appointed a Committee on periodicals.

Elders Reuben Jones, Barkley, and Brother Stallings were appointed a Committee on a Depository of the works of the American Baptist Publication and Sunday School Society.

Brethren Tayloe and Gilliam were appointed a Committee to prepare a biographical notice of the late Reuben Lawrence, deceased.

Elder Nowell and Brother A. Thomas were appointed to notice the death of the late Brother James Ward, deceased—and the clerk to prepare a similar notice of the late Elder A. Rayner, deceased—all to be appended to these minutes,

Association agreed to hold its next meeting with the church at Yoppim, on Thursday before the 3rd Sunday in May, 1844, and Elder J. G. Barkley was appointed to preach the introductory, Elder Nowell his alternate.

Elders Meredith, Jones, and Trotman, were chosen by ballot to occupy the stand on Lord's day.

The clerks of all the churches were requested to prepare a history of their respective churches, and transmit to the clerk, by mail, Murfresboro, *without delay*, so that our churches may preserve, in a durable form, the materials of their history, as the clerk will transmit each, to Rev. D. Benedict, who will issue an improved edition of the "*History of the Baptists*" in the course of a few months.

On motion, adjourned to 9 A. M. to-morrow; prayer by Elder J. Harrell.

SATURDAY, May 20th, 1843.

Association met at 9 A. M.—prayer by Elder Nowell.

Roll was called. Brother Moses L. Mizells was then examined by Elder Meredith, in the presence of the Association, and the examination proving satisfactory, it was agreed that he be ordained; and that Elders Ross, Nowell, Hoggard, be the ordaining presbytery; and that Brother Mizells be ordained at his own church, on 4th Lord's day in June next.

Brother Gilliam handed in a letter to the Virginia Portsmouth Association. Brother Tayloe handed in one to the Tar River Association, Brother Perry to the Concord Association; and Brother Askew, not having prepared the letter for the Neuse Association, was allowed to write it off and hand it to the officers of the Association for examination.

Committee on Wake Forest College reported; report received; Committee discharged; ordered to be printed. See Appendix, letter B.

Committee on the Itinerancy reported; report received; Committee discharged; ordered to be printed. See Appendix, letter C.

Elder Wilcox and Brother Smithwick, delegates from the Tar River

Association, now appeared in our midst, and laid on our table a quantity of their minutes. They were recognized as delegates, and cordially invited to seats with us.

Committee on the North Carolina Baptist State Convention reported; report received; and Committee discharged. See Appendix, letter D.

The Association then took a recess of one hour to hear the Conventional Sermon, by Elder Reuben Jones; the collection after sermon amounted to $26; the Church of Ahoskie sent up $6 45; Coleraine $2 87 1-2 for Foreign Missions; and Sandy Run $4 46.

Committee on Periodicals reported; report received, and committee discharged; ordered to be printed. See Appendix, letter E.

The clerk was instructed to ascertain from Dr. Lillybridge the number of Reviews on hand, and dispose of them for the benefit of the North Carolina Baptist State Convention.

Committee on the Itinerancy of the past year, reported, that the labors of our missionary, Elder D. Harrell, had been much blessed to the upbuilding of the cause in Washington and Tyrrell counties. Report received, and the Committee discharged.

The churches were then called upon in order, to aid in relieving Elder Trotman from liabilities incurred by the publication of the "Review of the Antiquity of the Baptist church."

The Association went into a Committee of the whole, for the purpose of devising means to compensate our missionary, who had not received sufficient compensation in his field of labor; after full discussion the Committee rose and reported progress. The Association agreed to adopt the recommendation of the Committee, that this body assume the payment of $100 to Elder Harrell, for missionary services.

Elder Thompson was appointed to preach the conventional sermon before the next Association.

The Bertie Union Meeting, through the Moderator, paid $6 72, and the church at Coleraine $5 31, for the relief of the Baptist church in Raleigh. Church at Coleraine sent up $3 12, and Piny Grove 50 cts. for superannuated ministers.

Resolved, That this Association sympathize deeply with our esteemed brother, Rev; A. J. Battle, in his recent trials, and are aware of the necessity that exists for a Baptist church in our metropolis: and we do therefore affectionately recommend our pastors and churches to step forth in aid of the church in Raleigh.

Ordered that 2000 copies of these minutes be printed.

The following brethren were elected the Executive Committee for the year. Lewis Bond, Jno. Peele from the Bertie Union meeting: C. W. Skinner, W. Stallings from the Yoppim Union meeting: Abner Berry and Jno. Brocket from the Camden and C. Union meeting.

Committee appointed to say how much each church should contribute

to make up $100 for Elder D. Harrell, reported; Report received and Committee discharged. Ordered to be printed. See letter F.

Committee on the book Depository reported. Report received and Committee discharged. Ordered to be printed. See letter G.

The Clerk was appointed to distribute the minutes in the Bertie Union Meeting; Elder Speight in the Yoppim; Brother Sanderlin in the Camden and Currituck; and Elder Harrell in the Washington and Tyrrell Union meetings.

Resolved, That this Association return their thanks to the inhabitants of Manney's Neck for their great kindness to us since we have assembled at Buckhorn Chapel.

C. C. MOORE, Mod'r.

S. J. WHEELER, Clerk.

LORD'S DAY, May 21, 1843.

Although the preceeding days of our meeting were rendered very disagreeable in consequence of the cold and rainy weather, yet on this day we were favored with a clear, pleasant day, and the word of life was proclaimed to a large and attentive audience by Elders Meredith, Jones and Trotman. We sincerely pray that the Holy Spirit may make the word spoken the instrument of great good.

APPENDIX.

A.

The Committee, to which was referred the division of the Association, beg leave to

REPORT:

That in consequence of the subject not being generally known in the Churches, we think it desirable that their voice should be taken before the next Association, and report in their annual letters. We do, therefore, think it inexpedient to divide the Association at present.

JOHN W. BROCKET, *Chairman.*

B.

REPORT ON WAKE FOREST COLLEGE.

Your Committee are pleased with the information they have received from Wake Forest College. From the last minutes they learn that there is connected with the College an English and Classical Department—an arrangement they think well adapted to the wants of the denomination. This affords an opportunity to obtain a good English education, and also a Classical and Collegiate one; or at least it affords an opportunity for students to advance as far as their parents or guardians may think advisable. No efforts seem to have been spared, either on the part of the Trustees or Teachers, to make the Institution every thing that is desirable for obtaining a thorough and useful education.

The Institution has felt, however, the effects of the pressure of the times, and its number of students has somewhat diminished, though not more than might reasonably be expected. Its friends should, therefore, feel themselves called on to invite attention to the Institution, and to use their influence in procuring students. A new life and energy should be thrown into every movement. No cause exerts such deep and lasting influence as that of education, and none is more worthy of our efforts and charities.

During the year, there has also been a gracious out-pouring of the Holy Spirit, and many have been made to rejoice in God. Such tokens of the smiles of our Heavenly Father should encourage every heart. They show that our labors are not in vain in the Lord.

We, therefore, with confidence commend it again to the Churches, and ask for it their prayers and influence, that its advantages may be generally appreciated, and that it may become a blessing to the community, and an ornament to the Church.

The Commencement is held on the 3 l Thursday in June.

The Winter Session commences the 2 l Monday in January, and closes the 3 l Thursday in June.

The summer Session commences the 2d Monday in August, and closes the 3 l Thursday in December.

The vacations are from the 3 l Thursday in June to the 1st Monday in August, and from the 3 l Thursday in December to the 2 l Monday in January.

All of which is respectfully submitted by the

COMMITTEE.

C.

REPORT ON ITINERANCY.

Brother Moderator and Brethren:—

It becomes my duty on this occasion to impart to your body what I have done during the Associational year which has just closed. According to the request made to this body at its last session, by the Churches and people in Washington and Tyrrell counties, and also in accordance with the movements of this Association, in relation to said Churches and people respecting a preacher, in procuring and sending them one, I therefore beg leave to submit the following as my report to this Convention, viz:—

I commenced my labors 19th June, 1842, in the town of Plymouth, and from there to Little Alligator was my field of labor, a space of about 58 miles from Plymouth, in which field I have been laboring ever since. I had 18 regular appointments in each month, and have been enabled to meet my appointments, and to preach on almost all occasions, notwithstanding the great abundance of rain which we had since I commenced over there, the day of the first storm not excepted. If I have ever done my duty in trying to preach to any people, since I first commenced trying to preach the Gospel of Christ, it certainly has been done in relation to the people in Washington and Tyrrell counties, where I have travelled, and I hope not without some good having been done. My last tour terminated the 10th of the present month, so that, from the Association 1842 to the Association 1843, I have travelled and preached, as I was directed so to do by your body, and in going to my appointments twice a month. I have received and baptized 18 converts, and received $109 17 for my services, and paid for ferriage $36 25.

All of which is respectfully submitted,

DAVID HARRELL.

We, the Committee appointed on the subject of Itinerancy, have considered the circumstances of the case, and beg leave to direct the attention of

the Association to the destitute situation of the counties of Washington and Tyrrell for want of preaching, and hope that some step will be taken by which they may be supplied with preaching. There is a large field for labor, and a bright prospect for good to be done. They are very destitute in that section, having no preacher save old bro. Patrick, and he is not able to preach, and unless they can be supplied they must suffer and die, or at least our cause must. We think good has been done the past year. We do not direct the Association what step to take in relation to this matter, we only wish to bring the subject before them, that they may devise some plan by which the destitute may be supplied, our cause advanced, and the name of our dear Redeemer glorified.

All of which is respectfully submitted by the Committee.

DAVID HARRELL, *Chairman.*

D.

REPORT ON THE NORTH CAROLINA STATE CONVENTION.

The Committee on the N. C. Baptist State Convention, would respectfully submit the following

REPORT:

The N. C. Baptist State Convention contemplates three primary and important objects—the promotion of Foreign Missions—the support of missionary operations within the limits of our own State—and the promotion of ministerial Education among our own churches. These objects are such as to address themselves at once to the understandings and the hearts of all our liberal brethren. They all admit the importance of ministerial education. They all recognise the value of missionary labors, otherwise called itinerant preaching, among our destitute churches and neighborhoods, and they generally favor the enterprise of missionary effort among the heathen. According to this view of the subject, the objects contemplated by the Convention cannot be otherwise than approved, and highly commended, by the members of this Association.

Besides the objects more immediately contemplated by the constitution of the Convention, there are sundry other benefits of a secondary nature, which cannot fail to result from its operations. One of the most pleasant and important is the promotion of union, and general acquaintance and co-operation. The fact that it occasions an annual convocation of brethren from different and distant sections of the State, cannot fail to have the most delightful and beneficial tendency.

In fact, the influence of this institution, since its organization, though but very partially sustained, has done more to unite the views, and feelings, and general co-operation, of our brethren in the State, than all other means put together. Just so far, therefore, as we are desirous of promo-

ting general concert of feeling and acting among our brethren and churches, in this State, we ought to be found patronizing this institution.

It is to be much regretted, however, that the claims of our Convention in this State, have never been fully nor properly estimated. While a few of our brethren have taken an active and conspicuous part in sustaining its interests, and promoting its influence, the great mass of our Churches, even those that are favorable to liberal and beneficent effort, have done little or nothing in its behalf. This is a state of things which the active friends of the institution have viewed with grief, and, as far as possible, have endeavored to correct.

It is hoped, however, that, by a patient continuance in well-doing, on the part of the friends of our Convention, the cause will gradually acquire strength in the estimation of our brethren, and the community in general; and that our Convention, which has been thus far a plant of doubtful growth, will eventually extend its branches, until its fruit and its beauty shall be seen and acknowledged by all.

In view of the foregoing statements, your Committee would respectfully recommend the adoption of the following Resolutions:—

1. *Resolved*, That the North Carolina Baptist State Convention has claims on the favorable consideration, and active support, of the Churches connected with this Association.

2. *Resolved*, That the pastors of Churches be respectfully requested to preach a discourse, in their respective congregations, annually, designed to bring the claims of the Convention fully before the people.

3. *Resolved*, That the congregations be recommended to institute what is called "a cent a week Society," in their respective bounds, for the benefit of one or more of the objects of the aforesaid institution.

All of which is respectfully submitted.

T. MEREDITH, *Chairman.*

E.

The Committee, to whom was referred the subject of Periodicals, would beg leave to offer the following, as their

REPORT:

It is well known by all that have reflected seriously on the subject, that, prior to the existence of a religious paper being published in our State, that the Baptists, and the friends of the Baptists, suffered very many inconveniences for the want of that information, that alone could be imparted through that medium. In consequence of which they were strangers to each other, and to their different modes of operation in various parts of the State; hence it was, that our views were misrepresented, and our claims as a denomination were set at nought. These inconveniences, together with the respectability of our number, and the wealth of the denomination, and the anxiety of our most influential Brethren for co-oper-

ation, induced our beloved Bro. Meredith, at a very heavy expense, to commence the publication of the "Baptist Interpreter;" and, notwithstanding the vast amount of benefit we have derived from its publication, yet it was soon found to be insufficient to meet the wants of the denomination. Hence the cry was, we must have a weekly paper. Our brother Meredith, still willing to yield to the solicitations of those he so dearly loved, made still greater sacrifices in complying with the request of the denomination, by publishing the "Biblical Recorder," which continued to visit us regularly every week for several years. At length its publication was suspended, no doubt for the want of that aid that it was the duty of the denomination to afford. Here it was that we began to feel that our old familiar friend had forsaken us; we then heard the cry from all parts of the State for a resumption of the Recorder; and now, under circumstances with which the most of you are familiarly acquainted, the Recorder has been resumed, and calls aloud upon us, as a denomination, to sustain it, not simply for the reasons above assigned, but for other reasons of greater moment. It is through this medium that our views and feelings as a Church can, and have been made known to the world; and it is through this medium that our editor developes his gigantic mind in the defence of the doctrine and ordinances of the gospel, that we, as a Church, hold so sacred. And now, brethren, shall we stand by and look on with indifference, and not lend a helping hand in sustaining this laudable enterprize, when all that is wanting on our part is to procure a sufficient number of subscribers, and those who subscribe to be punctual in meeting their engagements, and the work will go on well. The Baptists then will have the unspeakable pleasure of beholding the work of the Lord prospering in the hands of his faithful servants. And now, in view of the great amount of good that would be accomplished by making a proper effort, we beg leave to offer the following Resolution:—

Resolved, That each member of the Association pledge themselves to use all lawful means to procure at least one subscriber for the Recorder in every family within the bounds of the Association.

All of which is respectfully submitted.

Q. F. TROTMAN, *Chairman.*

F.

Your Committee would report that they have had the subject committed to them under consideration and recommend that the churches contribute as follows, in case the pledges made to the last association shall not be redeemed by friends in Washington and Tyrrell. Ahoskie, $5; Antioch, $2; Ballard's Bridge, $3; Bethel, $4; Bethlehem, $2; Buckhorn, $5; Capehearts, $4; Cashie, $5; Colerain, $5; Conneconara, $2; Cool Spring, $1; Connaritta, $4; Edenton, $3; Elizabeth City, $3; Free

Chapel $2; Great Fork, $1; Holly Grove, $2; Little Alligator, $2; Meherrin, $5; Middle Swamp, $2; Mount Tabor, $3; Piney Grove, $2; Pleasant Grove, $5: Potecasi, $5; Powell's Point, $2; Providence, $3; Quankey, $1; Ramoth Gilead, $1; Republican $1; Roanoke Island, $1; Rocky Hock, $1; Ross' Meeting-House, $3; Sandy Run, $3; Sandy Cross $3; Shiloh, $1; Sound Side, $2; Salem, $1; Sawyer's Creek, $3; Smith's Church, $5; Spense's M. H. $1; Yoppim. All which is respectfully submitted by the

COMMITTEE.

G.

The Committee, to whom was referred the subject of establishing a Book Depository in the bounds of the Chowan Association, beg leave to report as follows:

Approbating, as we do, the glorious design contemplated in the organization of the Baptist Publication and Sunday School Society; believing that the high-toned intelligence, the elevation, and future prosperity of our denomination is most intimately connected with the success of this enterprise; and looking upon a wisely constituted, and well managed Book establishment as a great moral engine, exerting a tremendous influence upon the springs of human action, arousing the native and dormant energies of the soul, and moulding the character of future generations; excited and impelled by these considerations, we can but heartily embrace every opportunity and plan that may be calculatad to advance this most noble institution. We have seen the tremendous power of this sort of machinery, as wielded by the Book Concerns of other denominations. They concentrate their united energies and resources in founding and sustaining this institution as the right arm of their strength, the great lever power of their success and glory.

While other denominations are accomplishing such wonders, through the electric powers of the press, we must not remain inactive. We have a Publication Society yet in its infancy, that greatly needs our liberality, and our united and vigorous co-operation. In view of the importance of this institution, we recommend the following resolutions, viz:

Resolved, That it is expedient that a Book Depository of our own publications be established in the town of Murfreesboro', as soon as practicable.

Resolved, That Colporteurs be employed, if possible, whose duty it shall be to circulate our books through the length and breath of the Association.

Resolved, That the ministers, and brethren generally, interest themselves in raising contributions for this society, and in buying and selling its publications.

Respectfully submitted.

COMMITTEE.

MINUTES

OF THE

THIRTY-NINTH ANNUAL MEETING

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

YOPPIM CHAPEL, CHOWAN COUNTY, N. C.

MAY 16—18, 1844.

RALEIGH:
Printed at the Recorder Office.

MINUTES, &c.

YOPPIM, CHOWAN Co., N. C.
Thursday, May 16th, 1844.

The introductory was delivered by Elder John Nowell, from Mark iii. 35. "For whosoever shall do the will of God &c."—

After a short intermission, the delegates were called by the Moderator of the last Association; prayer by Elder Saml. Wait. Brethren A. J. Askew and S. T. Bond were chosen assistant Clerks.

Letters from the churches were then called, from which the following is a synoposis :—

AHOSKIE — Enjoys the ministerial labors of Eld. J. Nowell every 4th Lord's day and Saturday before. Church has not been blessed in its special effort, as in former years, in consequence of the very great sickliness prevalent among the members; but they are not discouraged and are resolved never to forsake the bloodstained banner of the cross, which is nailed to the mast. Are opposed to a division of the Association. Statistics are, baptized 5, dismissed 7, excluded 5, deceased 6, in fellowship 241 white, 97 colored, total 338. Delegates, A. J. Askew, W. O. Wynns, & Jno. Chamblee, with $2 to the fund. Sabbath School of 90 Scholars, 13 teachers. A. J. Askew, Clerk.

ANTIOCH. — This church is situated in Halifax Co. but has sent us neither delegate nor letter.

BAL. BRIDGE — Is under the care of Elder Wm. White, who ministers to the church on second Lord's day and Saturday before. They enjoy the labors of three other ministers. Is opposed to a division of the Association. Church is experiencing rather a wintry time, although all is peace.—Statistics, baptized 9, restored 2, dismissed 10,

excluded 1, deceased 11. In fellowship, 286 whites, 30 colored, total 316. Delegates, Wm. White, Geo. White, Wm. Privat; and $2 to the fund. Thos. Satterfield, Clerk.

Bethlehem, Elder Thos. Hogwood pastor. Monthly meeting on 2d Lord's day and Saturday before. Opposed to dividing the Association. Statistics, baptized 1, received by letter 3, dismissed 4, excluded 1, deceased 7. In fellowship, whites 109, colored 23, total 132. Sabbath school 6 teachers, 30 scholars. Missionary Society 40 members. Delegates, Thos. Hogwood, Wm. P. Britton, Howell M. Jones: $2 to the fund. A. Thomas, Clerk.

Bethel. Elder Trotman preaches for them on 3rd Lord's day and Saturday before. Have not enjoyed any remarkable revival during the year. Unanimously opposed to a division. Statistics, baptized 12, received by letter 4, excluded 1, deceased 12, whites 184, colored 12, total 196.—$3 to the fund. Delegates, Richard Felton, E. Felton, W. M. Fleetwood. W. M. Fleetwood, Clerk.

Buckhorn Prays that our present convocation may be as productive of good as the last, which induced many to say, "see how these christians love."—Elder Howell still labors for them in word and doctrine, on 2d Lord's day and Saturday before. Opposed to a division of the Association. Statistics, baptized 7, deceased 2, excluded 1, whites 42, colored 30, total 73. In Sabbath school 80 scholars, 18 teachers. School is made very interesting from the fact that a number of citizens, not professors of religion are zealously engaged in it. The church fervently prays that our Heavenly Father will make the S. School the means of the conversion and final salvation of all concerned. Delegates, J. W. Barnes, J. Worrell, and T. D. Vann; $1 to the fund. This young church is an interesting body, and her zeal in the S. School cause should put to blush many of her elder sisters.—J. W. Barnes, Clerk.

CAPEHEART'S — Church is living in peace, but cold and dull. Elder Henry White goes in and out before them in the ordinances of the Lord's house on 2d Lord's day and Saturday before. Opposed to dividing the Association. Petitions for next session of the Association. Statistics, baptized 22, received by letter 3, dismissed 1, deceased 6, whites 140, colored 30, total 170. Delegates A. Morris, Thos. Morris, Isaac Smith: $1 50 to the fund. Chas. Capeheart, Clerk.

CASHIE. — This ancient church, complains of coldness, but expresses gratitude that they are still spared. Eld. Harrell preaches for them on 1st Lord's day and Saturday before. Opposed to dividing the Association. Statistics, baptized 50, dismissed 2, deceased 15, excluded 1, total 340. Delegates, D. HARRELL, J. S. Tayloe,* W. Falk;* and $1 50 to the fund. W. Falk, Clerk.

COLERAINE — Is under the care of Elder Nowell and meets for worship on 3d Lord's day and Saturday before. The Lord has again blessed this active church. Unanimously opposed to a division of the Association. Statistics, baptized 21, dismissed 5, restored 4, excluded 5, deceased 6, whites 274, colored 203, total 477. Delegates JNO. NOWELL, J. Smith, J. W. Beasly;* and $3 to the fund. J. L. Morris, Clerk.

CONNECONARY — Meets for worship &c. on 4th Lord's day and Saturday before, under the ministration of Elder Barkley. Is in favor of dividing the Association. Statistics, baptized 12, dismissed 2, excluded 1, deceased 2, total 78. Delegates, E. Pope,* E. P. Powell;* and $2 to the fund. Jesse Powell, Clerk.

CONNARITSA, — Under the guidance of their faithful bishop, Stephen Bazemore—continues to hold up their light on 3d Lord's day and Saturday before; asks the prayers of the Association—opposed to dividing the Association. Statistics, received by letter 3, dismissed 1, excluded 3, deceased 4, whites 163, colored 43, total 206. Delegates, S. BAZEMORE,* Giles Mitchell, *Jno. M. Holladay;* and $2 to the fund. Willie Dunning, Clerk.

COOL SPRING — Observes 3d Lord's day and Saturday before, as days of worship, &c. Elder Speight preaches for them. They have some difficulties to contend with. Statistics, excluded 1, deceased 4, whites 140, colored 26, total 166. Delegates, Asa Hill, Jesse Piland,* Jno. Matthews; and $1 50 to the fund. J. Matthews, Clerk.

EDENTON. — This church, once among our most enlightened and influential constituents, now mourn that their "harp is hung on the willows;" they have no minister; are a "flock without a shepherd." Opposed to dividing the Association. Statistics, whites 64, colored 119, total 183. Delegates, THOS. WAFF, T. P. Gregory, Richard S. Halsey; and $2 to the fund. S. T. Bond, Clerk.

E. CITY — Meets for worship &c. on 4th Lord's day and Saturday before, under the care of Elder Forbes. Statistics, baptized 13, received by letter 1, restored 4, dismissed 2, excluded 2, deceased 7, total 201. Delegates, J. NASH, P. Prichard, G. Kellenger; and $2 50 to the fund. W. D. Prichard, Clerk.

FREE CHAPEL. — No delegation, nor letter from this church.

GREAT FORK — Is under the care of Elder Jno. Harrell, and meets on 1st Lord's day and Saturday before.—Have not commenced their Sabbath School yet; but will soon do so. Opposed to dividing the Association. Statistics, baptized 1, excluded 1, deceased 3, whites 66, colored 16, total 82.—Delegates, J. HARRELL,* O. P. Savage, A. R. Collins;* $1 to the fund. A. R. Collins, Clerk.

HOLLY GROVE — Meets on 1st Lord's day and Saturday before. Elder Henry White pastor. Opposed to dividing the Association. Statistics, received by letter 1, dismissed 2, excluded 1, dead 2, total 57. Delegates, H. WHITE,* J. P. Freeman* and W. J. Freeman; and 50 cts. to the fund. J. S. Mitchell, Clerk.

L. ALLIGATOR — Is suffering a wintry time; cannot decide as to the expediency of dividing the Association, and,

therefore, leave it to the Association. Statistics, baptized 2, expelled 2, total 45. Delegates, Selby Patrick, Jno. H. Coombs,* Turner Cohoon;* and $1 to the fund. No name to the letter.

Meherrin, Under care of Elder Thompson, meets on the 1st Lord's day and Saturday before. Friendly to benevolent institutions, but unable to do much on account of the burden, caused by rebuilding the house on the old site, and a house for the branch in Murfreesboro', although the branch in town observes the monthly concert. Thinks best to divide the Association. Deplores the violation of Sabbath day by persons fishing on Lord's days with seines—and presents a quere to the Association on the subject. 65 scholars in Sabbath school, 13 teachers, 297 volumes in Library. Delegates, H. D. Jenkins,* Saml. Polkinhorn,* S. J. Wheeler. Statistics, baptized 7, received by letter 4, restored 2, dismissed 4, excluded 4, deceased 2, whites 180, colored 161, total 341. S. J. Wheeler, Clerk.

M. Swamp Has chosen Elder Speight for their bishop.—Is opposed to a division of the Association. Statistics, baptized 19, received by letter 2, excluded 2, deceased 1, whites 101, colored 35, total 136. Delegates, H. Speight, W. Riddick, Jesse Matthews;* and $1 50 to the fund. In Sunday school 6 teachers, 40 scholars. Wilie Riddick, Clerk.

Mt. Tabor Meets on 4th Lord's day, and Saturday before, under care of Elder Trotman. Opposed to a division of the Association. Statistics, baptized 8, excluded 2, deceased 4, whites 60, colored 22, total 82. Delegates, Jno. Vann, sen'r,* A. W. Darden, Wm. Darden. 70 scholars in Sabbath school, 12 teachers. A. W. Darden, Clerk.

Piney Grove Expresses her sympathy with their aged bishop, John Harrell. Is opposed to dividing the Association. Has a Foreign Missionary Society, and also a Home Missionary Society, and have sent up funds to the Association. Delegates, Wm. Lee, Wm. Gatlin, and E. D. B. Howell; and $2 to the fund. Statistics, baptized 28, re-

ceived by letter 1, dismissed 2, excluded 2, deceased 2, whites 46, colored 45, total 91. E. D. B. Howell, Clerk.

PLEA'T GROVE — Meets on 1st Lord's day and Saturday before, under the care of Elder Nowell. Statistics, baptized 2, received by letter 1, dismissed 6, Excluded 3, restored 1, whites 55, colored 10, total 66. Delegates, G. C. Moore, A. J. Perry,* J. L. Grimes;* and $2 to the fund. Opposed to the division of the Association. Wm. S. Tayloe, Clerk.

POTECASI — Meets on 2d Lord's day and Saturday before, Elder Thompson, pastor. Strongly recommends division of the Association. Statistics, baptized 29, dismissed 6, expelled 2, deceased 5, whites 192, colored 56, total 288. Delegates, G. M. THOMPSON, John Peele,* Isaac Baum; and $1 50 to the fund.

POWELL'S P'T — Has not been represented since 1842. Much to be regretted, as such a course not only tends to weaken the bonds of affection that bind them to their brethren, but really tends to their own destruction, by inducing supineness and indifference in the cause of Christ.

PROVIDENCE — Is under the care of Elder Jones, and meets on 4th Lord's day and Saturday before. Opposed to dividing the Association. Sabbath school has 6 teachers and 40 scholars. Statistics, excluded 3, deceased 3, received by letter 1, total 54, all whites. Delegates, Jno. D. Cook,* Isaac Baxter, Joseph Dey; and $1 50 to the fund. I. N. Baxter, Clerk.

QUANKIE — Meets on 3d Lord's day and Saturday before, Elder Barkly preaches for them. Is in favor of a division of the Association. Statistics, baptized 9, dismissed 4, whites 22, colored 38, total 60. Jno. Edwards* delegate; $1 to the fund. H. Fulgem, Clerk.

RAMOTH GILEAD — Rejoices in possessing the "Balm" longed for so plaintively by the prophet. Elder Jones, their under-shepherd, administers to them the word of life. Days of meeting, 3d Lord's day and

Saturday before. Thinks it better not to divide the Association. Statistics, baptized 19, restored 1, dismissed 4, deceased 6, whites 66, colored 50, total 116. Delegates, M. W. Jones, Job Carver, J. D. Stokely; and $1 50 to the fund. A. McPherson, Clerk.

Republican — Complains of coldness, but anticipates better times. Time of meeting, 2d Lord's day and Saturday before; Elder Bazemore preaches for them. Statistics, died 1, total 62. Wilie Bridger delegate. A. Cherry, Clerk.

Roanoke Island — Has not been represented since 1840. Church is in a desponding condition, but the Association has taken steps to aid her, and encourage her in her difficulties. With the aid of the Holy Spirit on their labors at this church, and also at Powell's Point on 3d and 4th Lord's days in September next, no doubt but these feeble ones will be strengthened and yet made to rejoice that there is a Balm in Gilead.

Rocky Hock — Meets on 1st Lord's day and Saturday before, Elder Nixon, pastor. Opposed to dividing the Association. Statistics, baptized 8, received by letter 6, dismissed 4, excluded 4, deceased 6, whites 133, colored 5, total 138. Delegates, R. Lassiter, John Bonner, John B. Webb; and $1 50 to the fund. 50 pupils in Sabbath School, and 12 teachers. R. R. Felton, Clerk.

Ross' M. H. — Meets on 4th Lord's day and Saturday before, Elder Hogwood preacher. Opposed to dividing the Association. Statistics, baptized 15, dismissed 3, deceased 6, excluded 5, whites 253, colored 37, total 290. Delegates, Moses N. Mizells, A. Mizells, H. W. White;* and $2 to the fund. J. White, Clerk.

Sandy Run — Is under care of Elder Craig, pastor. Opposed to dividing the Association. Statistics, baptized 13, dismissed 3, excluded 1, deceased 6, total 166. Delegates, L. W. Thompson,* J. R. Powell,* J. A. Tyler;* and $1 50 to the fund. T. Horn, Clerk.

SANDY CROSS — Instructs her delegates to move that the next Association shall meet on Friday. Days of meeting 1st Lord's day and Saturday before, Elder Trotman pastor. Opposed to dividing the Association. Statistics, baptized 5, dismissed 1, excluded 3, deceased 3, total 209. Delegates, Q. H. TROTMAN, W. Stallings, E. N. Riddick; and $2 to the fund. J. H. Riddick, Clerk.

SALEM — Is under care of Elder Trotman. Is opposed to dividing the Association. Statistics, baptized 3, received by letter 1, excluded 1, deceased 1, total 56. Delegates, *P. Jordan*, C. Saltonstall, E. H. Perkins; and $2 to the fund. E. H. Perkins, Clerk.

SAWYER'S CR'K — Regrets that there are those who have not erected a family altar in their houses, and who do not consequently strive for the conversion of their children and domestics as they should; there is, therefore, a levity and volatility in their children which greatly militates against their being brought to Christ. They live in an enemy's land, where Universalism abounds. Had a good meeting at the Union meeting, in July last, when the Lord blest them. Opposed to dividing the Association. Supplied by Elder Forbes. Statistics, baptized 19, received by letter 1, dismissed 1, excluded 4, total 213. Delegates, *Dossey Sanderlin*, M. Sanderlin, Jno. Humphries. J. B. Morgan, Clerk.

SHADY GROVE — Is in a cold state, having no pastor. Opposed to dividing the Association. Statistics, deceased 2, excluded 2, total 33. Delegate, J. Etheridge; 50 cts. to the fund. J. Etheridge, Clerk.

SHILOH, — Under care of Elder Jones; cherishes her Sunday School, and keeps up prayer meetings. Opposed to dividing the Association. Statistics, baptized 21, received by letter 1, dismissed 5, excluded 7, deceased 5, whites 252, colored 36, total 288. Delegates, E. FORBES, J. Walston, A. Berry; and $2 50 to the fund. S. Burgess, Clerk.

SMITH'S CHURCH — Meets on 3d Lord's day and Saturday before, Elder Thompson preacher. Is in favor of dividing the Association. Has passed through severe

trials during the year. Statistics, baptized 1, excluded 10, deceased 5, dismissed 5, total 305.—Delegates, W. J. Taylor, C. Whitehead; $2 to the fund. W. E. Stancill, Clerk.

SOUND SIDE. Has been regularly attended by Elder D. Harrell. With regard to division, they think that the Redeemer's cause will more likely be promoted by large bodies than small. Statistics, baptized 1, whites 25, colored 1, total 26. Delegates, J. Halsey,* J. Rhodes,* A. Dillon;* and $1 to the fund—no name to the letter.

SPENCE'S M. H. Elder Jones ministers to them on 2d Lord's day and Saturday before. Opposed to dividing the Association. Statistics, baptized 10, dismissed 1, excluded 1, deceased 1, whites 36, colored 35, total 71. Delegates, J. S. Jones, C. Spence; $1 to the fund. Joseph S. Jones, Clerk.

YOPPIM, This venerable body complains that death has entered her fold, and has carried off some of her valued members. They meet on the 1st Lord's day and Saturday before, under care of Elder Speight. Opposed to dividing the Association. Statistics, baptized 2, deceased 4, whites 78, colored 3, total 81. Delegates, W. Benbury, J. L. Ferrill, B. H. Webb; $2 to the fund. Benj. H. Webb, Clerk.

Those marked thus * were absent, those in SMALL CAPITALS, Ordained Ministers, and those in *italic* are Licentiates.

SUMMARY.

Churches,	42	Licentiates,	9	Bishops,	24
Baptized,	410	Received by letter,	17	Restored,	9
Dismissed,	36	Deceased,	81	Excluded,	24
Sabbath Schools,	10	Teachers,	110	Scholars,	605
Whites,	3241	Colored,	1160	Total,	6485
Funds,	$62 50				

The list of delegates was then called, and the Association proceeded to organization.

Dr. G. C. Moore was unanimously elected Moderator for the ensuing year.

Elder S. G. O'Bryan handed in a letter of correspondence from the Tar River Association, and was recognized as a delegate from that body. A bundle of their minutes was then distributed among the members of the Association.

Elder S. Murfee handed in a letter contained in a copy of

the minutes of the Virginia Portsmouth Association, and he, with Bro. Edward C. Crumpler, were recognised as delegates from that body. Visiting brethren in the ministry were invited to a seat, which invitation was accepted by Elders S. Wait, R. Jacks, and brethren Havens and Bidgood.

Elders Trotman, Thompson and Nowell, were appointed a committee of arrangements.

Adjourned to 9 o'clock A. M. to-morrow. Prayer by Elder Trotman.

Friday, May 17th, 1844.

Association met at 9 o'clock A. M: prayer by Elder Forbes. Roll was called. Elder A. J. Battle being present, was recognised, a visiting brother from the Goshen Association.

Rules of decorum of 1806 and 1834 were then read, and the latter adopted for the government of this body.

Committee appointed to visit the church on Roanoke Island reported that they had not attended to the duties assigned to them:—Committee instructed to make another effort, and Elders Patrick, Waff, and Nixon, were added to the committee, and on a call being made for volunteers, several brethren pledged themselves to accompany the committee on Saturday before the 3d Lord's day in September, to Roanoke Island, to labor with the church until Wednesday following, when they are instructed to proceed to the church on Powell's Point, and labor with them until the ensuing Lord's day; the committee are furthermore empowered to ordain bro. Elijah Wicker, if they shall deem it expedient.

Committee of arrangements reported, report received and committee discharged.

Elder R. Jacks, br'n. R. Felton and Baxter, were appointed a committee on the American and Foreign Bible Society.

Elders S. Wait, Q. H. Trotman and bro. E. Felton were appointed a committee on Wake Forest College.

Elders Thompson, Harrell and Forbes, were appointed a committee on Itinerancy.

Elders Battle, O'Brian and bro. Stallings, were appointed a committee on the State Convention.

Elder Waff, br'n. A. W. Darden and Humphries, were appointed a committee on Periodicals.

Elders Murfee, Thompson and bro. Wheeler, were appointed a committee on the American Baptist Publication and Sunday School Society.

Bro. A. W. Darden was appointed to write a letter of correspondence to the Virginia Portsmouth Association; Bro. Wm.

Darden to the Tar River Association; Bro. A. J. Askew to the Union Association, and Br. W. Riddick to the Concord Association.

Elder Forbes, brethren M. Sanderlin, S. Worrell and Kellenger, were appointed corresponding messengers to the Virginia Portsmouth Association; Elders Trotman, Waff, and Jesse Powell, were appointed messengers to the Tar River Association; Elders Hardee, Barkly and bro. G. C. Moore to the Concord Association; Elders Thompson, D. Harrell and Craig to the Union Association.

Church at Meherrin presented the following quere: "Is it consistent conduct in professors of religion to be engaged in fishing with seines, nets, or similar implements on Lord's days?" The quere was read twice and received for discussion. The following answer was adopted:—We answer in the negative, and furthermore, we view with disapprobation the conduct of members of our churches in laboring on Lord's days in any manner, unless it be in the service of God or in works of absolute necessity. The Association then took a recess of 20 minutes.

On reassembling, the committee on the American and Foreign Bible Society reported; after an exciting and interesting discussion the report was received, committee discharged, and report ordered to be printed. (See appendix, letter A.)

Association adjourned to allow an opportunity for the formation of a Bible Society as recommended by the committee. After the adjournment of the Society the Association was called together, and an enquiry was made as to whether the churches had paid the amounts assigned to them by the last Association, to compensate Elder D. Harrell as missionary in Washington and Tyrrell counties. Most of the churches who had not paid, then paid their several amounts through their delegates, some, however, did not and have not paid yet. The Association determined that the names of defaulting churches should be published, but the list was in the hands of Elder Harrell who did not hand it to the Clerk in time to publish it: thus the Clerk is relieved of a most unpleasant duty; and it is to be hoped that the churches will be able to liquidate the amounts due before another anniversary.

Adjourned to 9 o'clock A. M. to-morrow. Prayer by Elder Murfee.

Saturday, May 18th, 1844.

Association met at 9 o'clock A. M. Prayer by Elder Harrell. Roll was called. Ordered that the proceedings of the Chowan Baptist Bible Society, held on 17th May, be printed with these minutes.

Brethren Pratt, Ferrill, Webb and Benbury, were appointed to take up collection after the Convention sermon.

Brethren Stallings, Worrell and W. Riddick, were appointed a committee on Finance.

At 11 o'clock A. M. the Association adjourned to hear the Convention sermon by Elder Thompson. The collection taken up amounted to $25 50. The church at Colerain sent up $3 Foreign and $3 Home Mission. Piney Grove sent up $3 35 Foreign and $2 30 Home Mission. Pleasant Grove $2 without designation.

Committee on Finance, on reassembling, made the following report:

Amount in the Treasury,		$60 25
Present contributions,		62 50
		$122 75
Contra,		
For printing Minutes of 1843,	$50 00	
" transcribing "	15 00	65 00
		57 75

Letters to corresponding bodies were then read and adopted. Ordered that the number of minutes sent to other Associations be proportionate to the number of churches in each.

Committee on Wake Forest College reported; report received, committee discharged, and ordered to be printed. (See appendix, letter B.)

A recess was then taken to allow an opportunity for subscription to Wake Forest College.

Committee on Itinerancy reported; report received, committee discharged, and ordered to be printed. (See appendix, letter C.)

A communication was made to the Association that Elder Nixon would, for $40 or $50 pledged, agree to travel as our missionary. Elder Trotman stated that he was authorised, by certain brethren, to assure Elder Nixon of the required amount: whereupon the Association passed a resolution requesting Elder Nixon to travel through the churches as missionary, especially those in Currituck, Washington and Tyrrell.

Committee on the North Carolina Baptist State Convention reported; report received, committee discharged, and ordered to be printed. (See appendix, letter D.)

Committee on Periodicals reported; report received, committee discharged, and ordered to be printed. (See appendix, letter E.)

Committee on Depository of the American Publication and Sunday School Society, asked leave to prepare a report to be

handed to the officers of the Association—permission granted.

Resolved, That the next meeting of this Association be held with the church at Capeheart's M. H., Bertie county, N. C.; to commence on Thursday before the 3d Lord's day in May, 1845. Elder Trotman to preach the introductory, and Elder Waff in case of failure. Elder Forbes to preach the Convention sermon on Saturday at 11 o'clock A. M., and Elder Speight in case of failure.

Committee appointed to confer with the Kehukee Association asked leave to prepare their report at or before the next meeting of this body; their report to be appended to these minutes, if possible.

Inasmuch as Elder Jacks was appointed to lay the claims of the Bible Society before the congregation on Lord's day, it became necessary only to appoint two ministers to preach on that day, and accordingly Elders Battle and Trotman were chosen to officiate.

Resolved, That Saturday before the 4th Lord's day in September next be observed, by the churches of this Association, as a day of fasting and prayer for an outporingof the Holy Spirit.

The act of the last Association, giving the Lillibridge Reviews to the State Convention, is hereby repealed, and ordered that the same be equally distributed among the churches.

Ordered, that 2000 copies of these minutes be printed, and that Elder Forbes distribute them in the Camden and Currituck union meeting, Bro. Stallings in the Yoppim, Elder Nowell in the Bertie, and Bro. Halsey in the Washington and Tyrrell union meeting.

The following brethren were elected members of the Executive Committee for the ensuing year, viz: Lewis Bond and Jno. Peele, from the Bertie union meeting; C. W. Skinner and W. Stallings, from the Yoppim union meeting; Abner Berry and Isaac Baxter, from the Camden and Currituck union meeting.

Elders Thompson, Trotman, and Bro. Wheeler, were chosen to represent this body in the next North Carolinia Baptist State Convention.

Resolved, That each minister and delegate present be requested to present the claims of Wake Forest College to the support and patronage of their respective churches.

The Association, by a unanimous vote, ordered that its thanks be recorded for the kindness and hospitality received from the members of the church, and the citizens residing in the vicinity of Yoppim.

The Association then adjourned; prayer by Elder Waff.

G. C. MOORE, Mod'r.

S. J WHEELER, Clerk.

Lord's day, May 19th, 1844.

The day being clear, a very large and attentive congregation assembled, to whom the word was dispensed by Elders Trotman, Jacks and Battle. May it be the "savor of life unto life" to those who heard it.

APPENDIX.

A.

REPORT ON THE BIBLE SOCIETY.

From the short time which the committee have had to prepare a report, a brief and imperfect one can only be expected.

It has been ascertained that there is a very great destitution of the Bible in our Association, and especially in the eastern portion of it. We cannot hesitate as to our duty in the matter—let us enter the work heartily—let us supply every destitute family in our churches with the blessed word of God—shall we desist from the glorious work? While many of our poor brethren and sisters are destitute, and cannot procure a Bible—shall we refuse our aid? Common humanity forbids it. Your committee would, therefore, recommend the adoption of the following resolutions:

Resolved, That we organize a Bible Society, to be called the Chowan Baptist Bible Society, Auxiliary to the N. C. Baptist Bible Society.

Resolved, That the object of this Society shall be to supply poor and destitute families, with the word of God, in the Chowan Association.

Resolved, That to carry into effect the above, Elder Richard Jacks be requested to preach a sermon on the claims of the Bible: which sermon shall be the second on Lord's day, after which a collection be taken up.

A. J. ASKEW, *Chairman.*

REPORT ON THE PUBLICATION SOCIETY.

No denomination in our country has been so remiss in giving a literature to its members and the community as the Baptist. This is a matter of deep regret to our friends who know the value of such an instrumentality. To furnish so desirable an object, and to furnish the reading public with books advocating Baptist views, explaining their real sentiments, the American Baptist Publication and Sunday School Society was organized. Your committee cannot render a more acceptable service to the churches, and especially to the ministry, than they do, in recommending them to supply themselves with the publications and books of the Society, which can be had at the Depository, No. 31 North 6th street, Philadelphia. Persons desiring books or information can apply to Rev. J. M. Peck, corresponding

Secretary. Were our churches all to have depositories, procure and circulate books and tracts, a vast amount of good might be done. It is a matter of congratulation that some brethren see this thing in a proper light, and are making efforts to supply our community with a Baptist literature. The example of the church of Meherrin, near Murfreesboro', is worthy of all praise. They have established a Depository in Murfreesboro', and are sending Colporteurs throughout the State distributing the valuable works of the Publication Society. Let other churches copy so good an example. Your committee observe, with pleasure, that the American Baptist Publication Society are putting up select and valuable libraries for poor ministers, for $10 each.—Will not every church in the Association make an effort to supply its pastor and other ministers, especially young licentiates, with this invaluable library? Brethren, your reward in this work shall be ten-fold.

Respectfully submitted.

S. MURFEE, *Chairman.*

B.

REPORT ON WAKE FOREST COLLEGE.

The Committee on Wake Forest College ask leave to report: That they have given the subject assigned to them all the attention that existing circumstances would allow. They cannot, however, but regret that it has not been in their power, separated as they have been from each other, to draw up such a report as they would have been glad to present.

That the matter entrusted to the committee is one of immense importance, it is their opinion that no one who has reflected upon it, can, for a moment, entertain a doubt. The most superficial observer must long since have seen the very general want of attention to education amongst the Baptists of North Carolina. This inattention to education may be owing to a variety of causes. But, in the opinion of the committee, there is no one circumstance which has contributed so largely towards the continuance of the inattention of which we speak, as the simple fact that, till within a recent date, we have had no public Seminary of learning in the State that we could call our own. How could it be expected that our churches should feel a deep and abiding interest in a matter that had never been presented to them, and the claims of which had never been advocated in their hearing? To create an interest in an object it must be presented to view, and it must also be known that it is

clearly practicable. In confirmation of these views, the committee are happy in being able to State that, since our own institution at Wake Forest went into operation, much has been done towards awaking the denomination, and creating an interest in the business of education. Although it is felt that there is yet much to be done, yet it is believed that a considerable impulse has been given.

At this stage of our work, in the opinion of the commitee, nothing more is wanted to insure complete success, than is required for any and every other similar institution. If no general interest in the success of the institution can be created, the work must come to the ground. The undertaking is too heavy for merely individual enterprise; but if something like a general effort can be made the work will easily be accomplished.

To stimulate to such effort, let any one possessed of the means of doing so, look at the results of similar efforts in other sections af our happy country. In many places that could be easily named, our denomination, by the blessing of God upon the use of means now advocated, have gained a footing, and now are permitted to take a stand that they could have reached by no other means.

Without attempting, under present circumstances, to go more into detail, the committee would, in concluding, just say that the Wake Forest College has strong claims upon the patronage of the denomination, and of the friends of the denomination throughout the State.

Impressed with the correctness of this sentiment, they cannot refrain from recommending to their brethren and friends generally, to encourage this Seminary by thier subscriptions and contributions, and by sending their sons and their wards to get an education; and, above all, by remembering it in their prayers.

All which is respectfully submitted.

G. C. MOORE, *Chairman.*

C.

REPORT ON ITINERANCY.

Your committee would make the following report: We find a large and important field of labour within the bounds of the Chowan Association, particularly in the counties of Washington, Tyrrell and Currituck. We would, therefore, call the attention of this Association to these destitute parts of our country, and beg you to adopt some measures for the supplying of them with the preached word. From the visits made by your missionary in the counties of Washington and Tyrrell, we are

led to the conclusion that much good would result from a continuation of missionary enterprize among them.

Therefore Resolved, That we, the members of this body, do sympathize with the people of this section, and will use our best efforts to supply them with the stated ministry.

G. M. THOMPSON, *Chairman.*

D.

REPORT ON THE N. C. BAPTIST STATE CONVENTION.

The committee on the N. C. Baptist State Convention beg leave to report—That it is evident, from the minutes of the Convention for the last few years, that it is on the decline.—When it was first organized, at Greenville, in 1830, in a circular of noble sentiments, it published to the denomination its three distinct objects, Home Missions, Foreign Missions, and the Education of young Ministers. These objects commended themselves to the benevolent of our churches, and their appeal for aid met with a ready and liberal response. For a few years delegates from all parts of the State poured into its annual sessions their free will offerings of money; and its operations were as reviving to our churches and destitute places, as the genial rays of the sun in early spring are to the vegetation of the earth after a cold freezing winter. Among the many places benefited by its Home Mission operations, we can only mention two. In 1831, bro. James Dennis was appointed to preach in Johnson and adjoining counties, and, especially, at Smithfield, a place destitute, and, as almost all our Court-house villages are, looked upon as a very wicked place. The Lord, however, was with our missionary, and, before the year closed, a revival of religion followed his faithful preaching in Smithfield, and continued until, where sin had abounded, grace did much more abound; and there is now in Smithfield one of the strongest and most benevolent churches in our State. In 1832, that great man of God, old bro. Grigg, was appointed to labour one year with the feeble church at Wilmington. God went with him, and it was a refreshing season to that little flock, and the means of many additions to their little band. They have been greatly increasing ever since until now, and the little band has become almost an army, so that they can sustain their pastor, and contribute liberally to aid in the supplying of other destitute places.

After a few years of rapid progress, during which time not only were many churches and destitute places cheered and revived, and considerable amount of funds sent on to aid in our Foreign Mission operations, but also something was done towards the education of several young Ministers, whose labours

among our churches have since been very acceptable and successful; yet, for some cause unaccountable, unless it be the decline of vital piety in the churches, the Convention began to decline, and its labours in every department to be enfeebled. Its present condition causes deep sorrow of heart to its early and steadfast friends. They mourn over it as a fond parent would mourn over an only child sinking with the consumption to an early grave. And they often cry out in their distress, "Is there no balm in Gilead, is there no Physician there? Why then is not the wound of the daughter of my people healed?" Brethren, something can be done, and that something ought soon to be done, to save the Convention from dying a shameful death. Let us look a moment at what we are doing, and what we are able to do. Last year the whole amount of funds sent to the Convention from all the State was $627. Now it is supposed that there is in the State about 40,000 Baptists; about 30,000 of these profess to be in favor of benevolent contribution to the cause of Christ; the other 10,000 we may put down as Anti-Missionary. You will therefore see, if this estimate be correct, that the *liberal* Baptists in North Carolina did send up to the Convention, to have the gospel proclaimed to all the destitute places in the State, to have the gospel preached throughout all the world, and to educate our young ministers, the little sum of $627; equal to contribution from each member of 2 1-10 cents. "Tell it not in Gath, publish it not in Askelon." Now the Lord requires us, as his professed disciples, to "honour Him with our substance." Brethren, is giving 2 1-10 cents each, for these great and glorious objects, honoring God with our substance? Without wishing to exagerate, may we not say that these 30,000 Baptists possess an aggregate of property, (allowing each to average about $200 worth of property, an estimate, we think, too low,) amounting to six millions of dollars, (6,000,000,) which, at the low rate of 3 per cent. profit, would make (180,000) one hundred and eighty thousand dollars per annum. If we were required to give according to the Jewish law, we should annually contribute, even at this low estimate, the sum of (18,000) eighteen thousand dollars. But it may be said we are not under law, but under grace. Can it be possible that christians will make such a plea? Yet it is to be feared that many who profess it do make it. Is there no way to remedy this state of things? Yes, brethren, a very easy way. If our 290 churches, professing to be liberal, would only contribute $10 a year, making one delegate, it would be more than twice as much as ever has been given in a single year. But the better way would be to follow the scriptures, and at the end of every week lay by, as God has prospered you, even though it be but one

copper, and keep this sum as sacred to the Lord, and at the end of the year send this store thus laid by, and it will indeed be an offering well pleasing to God, amounting to (15,000) fifteen thousand dollars. Disobedience to any of God's commands, no doubt, lays us liable, not only to his dipleasure, but also to his just judgments. Therefore, because we, as a denomination, have not honored God with our substance, he has not honored us with his blessing. We have given a little and the Lord has blessed us but a little. We have held back a part, the largest part, and the Lord has been sending the storms and tempests, the blasting and mill-dew, to consume our substance—fulfilling the scriptures; "There is that withholdeth more than is meat and it tendeth to poverty." The Bible, history, and the experience of many eminent christians, establish the fact beyond contradiction, that the surest way for our churches to prosper is to contribute liberally to the support of the Gospel. And the surest way for christians to increase their substance is to give liberally to the cause of Christ. For want of time, your committee must close by offering the following resolutions:

1st. *Resolved*, That we recommend to all the ministers of the gospel within our bounds, to preach, at least, one discourse in the year to all their churches in behalf of the objects of the Convention.

2d. *Resolved*, That we recommend all the churches within our bounds to send at least one delegate from each church to the next session of the Convention, to meet in Releigh the Friday before the 3d Sabbath in October, 1844.

All of which is respectfully submitted.

A. J. BATTLE, *Chairman.*

E.

REPORT ON PERIODICALS.

The committe to whom was referred the subject of Periodicals respectfully

REPORT:

That after coesidering the subject, deem it expedient, for the present, only to call the attention of brethren to matters that more immediately concern us at home, and within the bounds of our own State. We, as brethren in the Lord, should feel the great obligation resting upon us, as His deciples, to use every laudable means within our reach to extend the heavenly principles of our holy religion amongst ourselves and our fellow beings; and, next to the circulating the blessed Gospel and preaching the word of God, is to be considered the circulation of well directed religious Periodicals, which may be regarded

as faithful sentinels bringing to our homes information from the ranks of the enemies of Christ's kingdom, that we could not otherwise obtain, which threaten both our civil and religious liberties; also the heart-cheering victories of the gospel of God over sinners. And though there are many such Periodicals in our country, yet we would affectionately call the attention of brethren to the great importance of sustaining, not in word and tongue only, but in deed and truth, the Biblical Recorder, ably edited by our bro. Meredith, in the cause of our common Redeemer, against the innovations of Anti-Christ, now developing in this our happy land by that man of sin, whom, the Lord has said, shall be destroyed. Therefore, in connection with measures heretofore recommended, permit us to suggest the expediency of the churches, composing this Association, to take from 5 to 10 or more copies of the Recorder as the wants of members may require, to be circulated with the church, to be paid for out of a fund raised by each church for said purpose.

Respectfully submitted.

THOS. WAFF, *Chairman.*

REPORT ON THE KEHUKEE ASSOCIATION.

It will be recollected that the Moderator stated to the Asso sociation, in 1842, that he had an interview with the Moderator of the Kehukee Association, in which the kindest christian feeling was expressed, and a disposition manifested to cultivate fraternal affection and christian union.

This impression prevailing, the Association was induced to appoint a committee to confer with a like committee of the Kehukee Association, which should plan an arrangement by which that brotherly affection which once existed between the two Associations should be restored. Your committee was thus originated. A copy of our resolutions was transmitted to the Clerk of the Kehukee Association, and, by him, laid before that body in October of the same year. In October, 1843, the Kehukee Association appointed a committee of the "Moderator and Clerk, to assign to the Chowan Association the reasons why the Kehukee refused to appoint delegates for the purposes specified." A letter, of 2 sheets cap, conveyed to us the "reasons," and was received in March, 1844. The letter states that the Kehukee Association "thought proper to pass those resolutions by unnoticed" in October, 1842. This course was wanting in the common courtesy of life, and was calculated to affect them very unfavorably. But there would seem to be a variance between

this statement and others which we have seen, and we are induced to pause and examine which statement is true. On a reference to the Primitive Baptist, (a small sheet printed in Tarboro' semi-monthly, for October 8th, 1842,) a communication appears over the signature of C. B. Hassell, a minister of standing in the Kehukee Association, in which it asserted of the resolutions of the Chowan Association, that they "obeyed the resolutions so far as to cast them *neck and heels* UNDER the table." As there is a diversity in the statements we have been at a loss —we are at a loss to know which is true and which is false. To a majority of your committee, Mr. Hassell and the writers of the letter before us, are alike unknown, their character for veracity of course unknown, we cannot consequently inform you which has been guilty of falsehood and misrepresentation. Our reply would, of course, depend in a measure on the fact, as to whether the resolutions of the Chowan Association were kindly "passed by," or rudely and barbarously "cast *neck and heels* UNDER the table." We can only assure the liberal and enlightened in the Kehukee Association, that our motives were of the purest character: we were stimulated by a desire to promote the glory of God by a christian union among the followers of Christ. That the professed deciples of Him, "who went about doing good," should allow themselves to fall out and deride each other, declare non-fellowship, and anathematise each other, for matters of such trifling moment, must be to the sincere christian a source of keen regret. The affecting petition "that they may be one" of the blessed Son of God, seems to pass unheard among the din of controversy, on the part of those for whom this prayer was uttered. Let us examine into the cause of the want of fellowship between the Chowan and Kehukee, and kindred Associations. What are they? It is a difference of opinion as to the expediency of pecuniary assistance towards certain benevolent institutions. It would hardly seem credible, that men of ordinary prudence and sagacity, while engaged in the support of great fundamental truths, should allow themselves to denounce each other for causes so unimportant. How much more absurd, then, is such conduct in those who are not only standing *alone* in the great christian world in the support of apostolic truth, but are actuated professedly by the endearing principles of that charity that "thinketh no evil," by the ties of holy brotherhood, and of a common ancestry. "The children of this world are wiser in their generation than the children of light," said the Redeemer, and it was no more a trueism in his day than in the nineteenth century. The friends and advocates of truth too often allow themselves to be drawn assunder from the regards and affections of

each other, relying on the truth of their cause, alone, to sustain it in the conflict with error. Baptists have, in all ages, been a divided people, both in prosperous and adverse circumstances. They have rarely united collectively in the propagation of those tenets, marking them as a distinct people: they have permitted themselves to be divided and their progress retarded, by contests on minor points. Mosheim has recorded this testimony concerning us: "That simplicity of which the ancient Anabaptists boasted as the guardian of their piety and the source of their felicity, contributed principally to the divisions that prevailed among them, even from their rise, in a degree, unknown and unprecedented in any other christian communion. This will appear evident to such as enquire, with the smallest attention, into the more immediate causes of their dissentions, for it is observable that their most vehement contests had not, for their object, any difference of opinion concerning the doctrines and mysteries of religion, but generally turned upon matters relating to the conduct of life." Such has been and is still our course; we are divided on matters, and denounce each other for causes, on which christians of other denominations differ without so much as a hard thought of each other, far less bitter and cruel denunciation. Feeling such to be the case, the Chowan Association is desirous to extend the hand of christian cordiality to others, while she would not intermeddle with the freedom of opinion on matters of less importance.

The Kehukee Association assert, furthermore, in their letter as a reason why a correspondence, &c. is declined, that "there was supposed to be no quarrel existing" that would render "conciliation necessary." Here is no assertion, merely a supposition, and we could rejoice if such were the case, and that no difference in feeling, "no quarrel" did exist. In evidence of the supposition, the fact of non-intercourse is cited to prove that there is no misunderstanding. Now, where two sisters of the same family, in the same house, live without any intercourse, never exchanging a word with each other for days, months, and even years, would it not appear to be a strange argument to contend that there was no illwill, no need of "conciliation and compromise" from that circumstance? How strangely, then, do our friends argue in this case. Let us, for one moment, look into the history of the past. Prior to 1827, the two Associations were constantly in the habit of corresponding, in the most fraternal manner. At each session of either body, they were cheered by the countenances of corresponding delegates, and by expressions of kindest regard in their letters, one to the other. In 1827, however, the Kehukee Association denounced the friends of missions and of benevolent effort; they

declared non-fellowship against those who advocated Missionary and other kindred institutions; our ministers were forbid to preach in their houses; the officers of the law, acting under the instructions of the church, have dragged a minister from their pulpit; and where public opinion would not tolerate measures so harsh, the doors and windows of the meeting houses have been securely nailed up, so as, effectually, to prevent ingress into the houses, when our ministers have proffered to preach for them the word of life. But it is alleged, in private circles, that the Chowan Association were the aggressors, and brought on this state of things. We do not think the allegation correct, and if so, we had desired a conference to enquire into this matter; perhaps a slight "compromise" might have produced a "reconciliation," and then we might have gone on, hand in hand, contending "for the faith once delivered to the saints." This was the sort of "compromise" we had expected. We could not have consented to a "compromise" of "principle" ourselves, and had the Kehukee Association been willing to have compromised principles, we would not have desired union nor co-operation with such a body. It will appear, therefore, that a *difference* did exist, and such a difference as should not be between brethren. Seeing such to be the case, the Chowan Association resolved, on her part, to take steps to remove that difference, but her resolutions were either "passed by," or, as Mr. Hassell says, "cast neck and heels UNDER the table." Had a communication appeared from a polical body of ordinary respectability, common courtesy might have laid it on the table, but any thing emanating from the Chowan Association must be "cast UNDER" the table. But stay, perhaps Mr. Hassell has uttered a falsehood, and for the credit of our venerated sister, we must conclude such to be the case, for to assert otherwise, would impute falsehood on the Association which we are loth to do.

But another reason why the Kehukee Association declines our correspondence is, that we have departed from the faith; that, with a Calvanistic constitution, we are Arminian in practice.—Let us examine this charge. Had the proposed conference have taken place, and our practice shewn to vary from our principles, we should have felt ourselves under a heavy weight of gratitude to our friends, but they have denied us the light. If, however, to believe that man was created good, that he fell by transgression and his whole posterity in him, and that, since the fall, mankind are dead in trespasses and in sins, and that no man ever turns from the error of his ways, or gets a true discovery of the wickedness of his heart, or sees a beauty in holiness, until he is placed under the influence of the Holy Spirit;

If to believe that it is "God that works in us to will and to do His good pleasure," and that "no man can come to me except the Father which hath sent me draw him:" If to believe that "He saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began," and "that I have loved thee with an everlasting love, therefore, with loving kindness have I drawn thee:" If "being confident of this very thing that He, which hath begun a good work in you, will perform it until the day of Jesus Christ." If, we say, to believe these sacred truths, and to act in full accordance with that belief, be arminianism, then are we justly charged.—Still, while we profess Calvinism, we hope that we are not, nor ever shall be, enwrapped in the fatal delusion of antinomianism: for we believe that "Christ gave himself for us, that he might redeem us from all iniquity, and purify to Himself, a *peculiar* people *zealous* of *good works*." The choice of the scriptures is to holiness, and the idea is no where held out that we are to go on in sin, "rolling it as a sweet morsel under our tongues," or "to sin that grace might abound," and finally die in a state of impenitence, and then be taken to Heaven in consequence of an absolute decree of God. No, we are chosen in Christ before the foundation of the world, not merely that we should escape the torments of hell, but that we might be holy, and without blame before him in love. Can we believe otherwise than that "faith cometh by hearing and hearing by the word of God?" How then can we oppose the circulation of his word? If the gospel be the medium through which man must learn saving truth, dare we refrain from enabling the living preacher to go to the destitute and the heathen to proclaim the joyful tidings? And again, the revivals with which our churches are blessed—the instruction afforded to young ministering brethren—the reception of persons into the church without an experience of grace, are appealed to, to show that we are Arminian in practice, and have erred from "the good old way." With regard to the charge of favoring revivals, we would refer our friends to the history of their venerable body, collated by Burkitt and Reed, p. 203, 197, and many other places, for the precedents to justify our practice. We would refer, also, to a scene enacted at a meeting at Parker's M. H. in August, 1803, as detailed in the same history. In reading these items in the history of the Kehukee Association, one is forcibly reminded of the blessed season experienced by the disciples at the Pentecost. Such was the practice of the Kehukee Association in the good old time of its purity and orthodoxy—but their successors have found out a new and a better way, and its

fruits are manifested in the continued declension of thier churches, evidently exhibiting marks of the displeasure of Him, who commanded, "Go ye into *all* the world and preach the gospel." Since we have referred to the charge of deviation from the "old path of truth," let us see what light history throws on this matter. It will appear that, in 1775, Messrs. Miller and Van Horn were *sent*, by the Philadelphia Association, to the churches in the Southern Colonies to aid them, &c. &c.: "Through their instrumentality many people were awakened, many convinced of their error, and instructed in the *doctrine of the gospel*." They constituted and reorganized some churches "upon the principles of the doctrines of grace." To ascertain "the doctrine of the gospel," and the "principles of the doctrine of grace," let us refer to the sentiments of those who "constituted and reorganized the churches." It is to be taken as granted that Elders Miller and Van Horn coincided in opinion with the Philadelphia Association, and were looked upon as orthodox, or they would not have been sent on a mission of such importance.—Since, then, the "principles," &c. of these ministers were those entertained by the Philadelphia Association, and the churches which composed the Kehukee Association were "constituted," and when necessary "reorganized" by Miller and Van Horn, we have only to refer to the principles of the Philadelphia Association for some knowledge of the early principles of the Kehukee Association; and what is the result? The confession of faith of the Philadelphia Association is adopted by the churches of the Kehukee Association, which is the same adopted by the Chowan Association. Their modes and practice, so far as we can trace them, are identical. What were the sentiments of the Philadelphia Association on some points now controverted? At the very time that Elders Miller and Van Horn flourished, the Philadelphia Association was maturing plans for the erection and sustaining a theoloical institution, and sending the gospel to the destitute portions of the globe. In view of all these facts, we ask the question, which has varied from the "good old way?" Did our limits allow, we would go on to show the gradual declension of our Kehukee brethren from "the faith of our fathers." Had we the time, we would refer you to the item in their history which recommended a system of "Itinerant" or "Home Misssion labors;" to the act "to grant supplies" to destitute churches; to their avowed approval of the first missionary organization in our State, which subsequently became the N. C. Baptist State Convention; to the repeated delegation and funds sent to that institution, extending from 1804 to 1817; to the gracious revivals with which their churches were blessed. We would go on to shew where symptoms of disaffection

and of a money loving spirit began to manifest themselves; to shew how the churches became cold, dull and inactive, until, we awfully fear, that our elder sister and our esteemed mother has relapsed into the cold and dreary regions of antinomianism. Brethren, we grieve over this condition of things—far be it from us to exult—we sympathise with you from our inmost soul; and could we weep tears of blood, that could avail you, freely should they flow. Let us merely advert to one fact—it is that at the time the Chowan Association came off from the Kehukee in 1805, a division, nearly equal, was effected. At the first session of the former, at Salem, in May, 1806, the churches reported 1839, in fellowship: the Kehukee Association reported a total of 1736 at her meeting at Skewarky, in October following.—How do they stand now? In the minutes of 1841, the Kehukee Association reports only 1200 members, while the Chowan minutes shew that there are, in her churches, more than 6000 members. "How are the mighty fallen." It were a painful task to take a view of the churches of our ancient venerated mother; now, many of them destitute of the preached word; their ministry insufficent for the spiritual wants of the community; the ordinances of the house of God neglected and unknown for years; discipline almost forgotten, and the flocks in melancholy disorder. But to dwell on the subject were too painful. "How has the fine gold become dim." The very aspect of the houses, where they sometimes meet for worship, causes the lover of Zion to pause and sigh. These houses, which serve by turn, as places of worship, and, again, as shelters for unprotected cattle, afford mournful evidence of declension in piety. Their dilapidated walls, the creaking doors, unglazed windows, shew plainly that Heaven, in its displeasure, has written upon the walls of our ancient mother, "thou art weighed in the balances and found wanting."

So far as concerns the charge against us, of receiving members into our churches without an experience of grace, we only reply that a better acquaintance with our practices would prevent a repetition of the charge. We are wrongfully charged when it is said that we educate men for the ministry, we only desire to afford those already in the ministry such advantages as will enable them to combat with error in high places, and to obey the Apostle's advice to Timothy, "study to shew thyself approved unto God: a workman that needeth not be ashamed, rightly dividing the word of truth;" and, since the days of inspiration, how can we attain that skill in dividing and expounding the word of truth, without the aid of instruction, of books, of close application? All these are afforded to young ministers who give evidence of a call from God and a change of heart, and to none

others, with a view of their becoming ministers, in our theological schools. This is only perfecting the plan used by our fathers of personal instruction, and of lending books, by ministers advanced in years, to their younger brethren. No reasonable man will assert, that all the allusions and illustrations in scripture, based, as they are, upon the practices of a people who lived thousands of years since, in a country remote from our own, can be understood without some knowledge of the manners, customs, practices, and language of the people who lived at the time, and places where, and when, the sacred record was penned. When the learned infidels of France had discovered a zodiac, which had been entombed for centuries in the catecombs of Egypt, they exultingly proclaimed to the world that the Bible was a fraud, and proved it by a reference to the wonderful zodiac, which, as they said, clearly disproved the truth of scriptural chronology. The learned and pious Baron Cuvier came nobly to the rescue, when the divine origin of our blessed revelation was attacked by learned savans, on the ground of certain incongruities between the statements of inspired penmen and the discoveries of geologists. In the days of the incarnation of the Son of God, and during the ministry of inspired Apostles, the lights of science were not needed to defend the truth of God, but that time has long since passed, and we must combat error with argument and reason. We can refer, with gratitude to God, to Robert Hall, to Paley, to Soame Jennings and to others, who have laid posterity under an immense weight of gratitude, for their efforts in defending the cause of christianity against the attacks of its enemies. And while men of every calling and profession are becoming more and more enlightened, shall the minister of Jesus Christ alone remain in darkness and ignorance? Oh no, away with such objections then.

As we said above, our motives in seeking a "compromise and reconciliation" with the Kehukee Association, were of the purest kind, but we have been rudely repulsed. For reasons best known to themselves, our old friends have thought proper to refuse to meet us in an amicable and friendly manner. They have refused to appoint a committee for the purpose of enquiring into the subjects of disagreement. They have rejected the olive branch tendered to them in fraternal and christian kindness. It has said by its acts, we are resolved that there shall be no further fellowship between us; and, in reply, we say, *be it so.* In the language of the Patriarch, "let there be no strife between us." The Chowan Association, in the spirit of her resolves, has done her duty, and trusts the consequences to God. Our best wishes shall ever go with the Kehukee Association, and our prayers shall ascend that she may be blessed, that her "sol-

itary places" may be "made glad," and her deserts "yet to blossom as the rose."

We cannot avoid the conviction, that many will yet be brought to see the truth as it is, and if they cannot, finally, influence the Association to adopt a right course, that they themselves will act with manly independence, come out and renounce the works of ignorance and darkness.

PROCEEDINGS

OF THE

CHOWAN BAPTIST BIBLE SOCIETY.

This Society was formed during an intermission of the Chowan Association, pursuant to a resolution reported by the committee on the Bible Society, on Friday 17th May, 1844. Bro. Isaac Baxter was called to the Chair, and Bro. A. J. Askew appointed Secretary.

The Society adopted the Constitution of the N. C. Baptist Bible Society as its own, subject to such modifications as may hereafter appear necessary.

The following brethren were then elected officers for the ensuing year, viz: Isaac Baxter, President, C. W. Skinner, 1st Vice President, Q. H. Trotman, 2d Vice President, Jno. L. Ferrill, Treasurer, and A. J. Askew, Secretary.

Subscription cards were then circulated, and $41 76* were subscribed.

Resolved, That the object of this Society being primarily the supply of the destitute among ourselves, that, to effect that object, the pastors of our churches be requested as gratuitous distributors in their respective neghborhoods, and that they preach, one sermon during the year on the subject, and present the claims of this Society to the liberal and charitable for their contributions.

* Subscribers who did not pay at the time, can hand their amounts to their churches, to be forwarded to Jno. L. Ferrill, Treasurer, by their delegates to the next Association.

This resolution was discussed by Bro. S. J. Wheeler and Elder Wait.

Whereas, "Without faith it is impossible to please God," and *Whereas*, "Faith cometh by hearing and hearing by the word of God," therefore,

Resolved, That we cordially approve the design of the American and Foreign Bible Society, in the wider circulation of the Holy Scriptures in all lands, and that after our Home supply is accomplished, we will aid in that great and good work.

This resolution was ably advocated by Elders Battle and Thompson.

Elder Waff was appointed Librarian.

On motion, the Society adjourned to meet on Friday of the next Association.

I. BAXTER, *Chm'n.*

A. J. ASKEW, *Sec'ry.*

The Society was called together on Saturday, when it was *Resolved*, To buy what Bibles and Testaments Elder Jacks has on hand for sale.

A LETTER

ADDRESSED BY THE KEHUKEE

TO THE

CHOWAN BAPTIST ASSOCIATION:

TO WHICH IS ADDED

A REPORT

OF A COMMITTEE ON THE SAID LETTER, MADE

TO THE CHOWAN ASSOCIATION, AT HER

SESSION IN MAY, 1844

RALEIGH:
Printed at the Recorder Office.
1844.

LETTER

OF THE

KEHUKEE ASSOCIATION.

The Kehukee Association at her sitting in October 1842, received certain resolutions from the Chowan Association, proposing to confer with her through delegates to be appointed by each body, about terms of "compromise and reconciliation."

The Kehukee Association, at that time, thought proper to pass those resolutions by unnoticed. But at her session in October 1843, the subject was again introduced, and on motion of one of her members, a resolution was adopted, authorizing her moderator and clerk to assign to the Chowan Association the reasons why the Kehukee refused to appoint delegates for the purposes specified in the aforesaid resolutions of the Chowan Association.

Under this authority, then, we respectfully submit to the consideration of the Chowan Association, the reasons (if we know them) which we suppose governed the Kehukee in declining to accede to the proposition of the Chowan.

First, there was supposed to be no quarrel existing between the two bodies, that should justify the adoption of measures, in order to bring about "compromise and reconciliation." No communication or official intercourse, we believe, either friendly or unfriendly, had been made or existed between the two bodies, for the space of fourteen years. The resolutions adopted by the Kehukee, in 1827, brought forth a denunciatory and threatening letter of correspondence from the Chowan in 1828, sent to the Kehukee, first through the medium of a newspaper published in Richmond, Virginia. It is true, that delegates from the Chowan found their way to the Kehukee at her sitting with the church at Conetoe in 1828; but the letter they brought, as acknowledged by themselves, was either copied from the newspaper aforesaid, or from a printed copy of their minutes, we disremember which. This letter, so far from inducing the Kehukee to recind the resolutions adopted in 1827, was perhaps an additional reason for her to explain and confirm them. The Chowan had determined to discontinue her correspondence with the Kehukee, unless the resolutions

were abolished. The resolutions were not abolished, but ratified;—consequently the correspondence ceased, and there the matter ended. No relationship thereafter existed between the two, and neither had a right to interfere with the government of the other. The Kehukee was supposed by the Chowan to have fallen back into the regions of infidelity and heathenism;—while the Chowan was by the Kehukee ranked amongst the number of those Associations, who have, within the present century, removed their ancient landmarks, and rushed onward amid the wild fires of the great Arminian heresy, striving to substitute human effort for the grace of God, and the plans of mortal men for the purposes of Jehovah.

Under this view of the case, that is, the entire distinctness of the two bodies—their great contrast—the total absence of all bickerings, intercourse or correspondence for the space of 14 years between them—which was no less striking, perhaps, than the absence of correspondence with the Bishop of London, or intercourse with the Baptists of India, the Kehukee were of course surprised to receive resolutions of compromise and reconciliation, from the Chowan, with whom she had no quarrel. She accordingly declined adopting measures to settle difficulties where no difficulties existed, or bring about compromises where none seemed necessary.

Secondly. Admitting that there did exist a great difference of opinion, faith, and practice between the Kehukee and the Chowan Associations, yet the Kehukee could by no means imagine, that such contrarieties would ever be settled by committees, by arbitrations, or mere conventional rules. She believed that reconciliations belong unto the Lord; and that unless God by his spirit moulds and forms and fashions the hearts of men alike, it is *impossible* for them to be agreed—and if not agreed, it is disorder to walk together—and if they cannot conscientiously walk together, it is hypocrisy for them to attempt it: and what is true in the case of individuals, may also be applied to collective bodies. The Kehukee Association, then, considered, that it would have been just as preposterous in her to have adopted measures for "compromise and reconciliation" with the Chowan Association, as she would have so considered measures adopted for a compromise with the nonprofessing world at large, who we suppose can never be reconciled to God, his Truth, or his people, unless washed in the laver of regeneration, subdued by the Holy Ghost, and made to drink the dregs of the same bitter cup of experience with all the savingly converted. She therefore declined attempting to do that which God alone can do—viz. produce reconciliation and fellowship, by making the heart right, and making *hearts alike*, in the first place, so that uniformity of feeling and sentiment might thoroughly prevail.

The Kehukee Association are willing and anxious to tender their fellowship to any and all other Associations of like faith and order, and sincerely rejoice when the same is offered them by such: for a confirmation of which we refer you to the relations already existing between her and oth-

er Associations of like standing within this state. But it is impossible without a change of sentiment and conduct on the part of either the one or the other, for the Kehukee to look upon the Chowan Association as one of this class. We readily allow that the Articles of Faith *as standing on the Records* of each, *are* the same; but the exposition of those articles by the ministry of the Chowan, on which exposition is based the faith and practice of a great many of her people, are widely different from that of the Kehukee ministry.

The "articles" are evangelical; but the "faith" is Mosaic. For whilst the former is found at the foot of Calvary, the latter is ranging beside the fiery mount. The "articles" are Gospel; but the "faith" is Law—the one is Predestinarian; the other is Arminian. It will readily appear, therefore, why the doctrine of the articles is lost sight of, and the faith of their exposition is published abroad. The result of which is, proselytism to a faith differing from the doctrine of the articles; and a rapid increase of numbers who are either ignorant of, or totally reject the tenor and plain construction of their own printed Articles of Faith.

Under this system of things, as from a hot bed, spring up the many coloured plants producing the strange fruits seen within your borders. Such as combinations with professed *unbelievers* in christianity, for the professed object of converting foreign and domestic infidels *to* christianity. Such as establishing schools of human learning by which to qualify men for the ministry, which are considered superior to the school of Christ; and without which the call of God by his grace, and the qualifications and teachings of his spirit, are considered worthless, and altogether deficient for that important office. Such as compassing sea and land to make proselytes to a legal faith; and gathering multitudes together indiscriminately, without predicating their admission into religious society, on their orthodoxy and an experience of grace, such as would be judged by men of grace to be begun, carried on, and finished by God Almighty alone, without any copartner of a finite order. Such as protracted meetings, previously appointed by men, who intend, at such and such other particular time and place, by the means of fiery zeal—pathetic appeals—loud noise—excited passions —anxious benches—mourners' seats—and straw pens, to convert men to their faith. Such as sending out running mendicants over the country, (who are too lazy to work for their living) to extort the last shilling from the pockets of the suffering and the needy—the widow and the orphan—the poor man, white and black, as well as the more opulent of our citizens, for the ostensible purpose of christianizing the nations by sending the gospel to the Heathens &c.—when at the end of their begging circuit, it often requires about what they have thus amassed, to pay their own salaries; or if there should be a surpluss sufficient to start a hungry applicant abroad, he preaches no gospel to the heathen, because he has none to preach; but a spurious gospel, or "another gospel" differing from the gospel of Christ, is delivered unto them. Also such fruits are seen as the formation of so-

cieties, independent of, and held to be superior to, the Christian Church, for the professed object of reforming and christianizing the world in a more speedy and efficient manner than the church could exercise. *Whereas*, we believe that the church alone, as established by Christ, the great founder of the Christian Religion, is the society and the only society, intended by him, as the moral lever to move the world, and teach the nations wisdom. To establish any other society to supervene the duties and efficiency of the church, thus ordained of God, is casting a reflection on his wisdom and charging him with folly.

In short, such fruits are seen within your borders, in our candid opinion, as ever drop from the plant of the "do and live" system;—a plant that sprouted in Eden immediately after the fall of man,—attained a flourishing condition, in the days of the chief Priests, Scribes, and Pharisees, and appears to be reaching its utmost perfection in this nineteenth century; as almost every where apparent on this side, as well as the other of the Atlantic Ocean, in the existence and character of those societies founded by John Wesley—now spreading over the land like the locusts of Egypt for multitude; and all the other many thousand societies, which, although of different names, yet whose members hold to the same carnal faith, *and practice the same carnal expedients*, for proselyting the children of men, with themselves.

These and many other traits, unnecessary to mention here, we conceive to be characteristic of the religious age in which we live. This we conceive to be a faint delineation of the workings of that delusive and fanatical spirit, that is so rapidly spreading throughout christendom; and which in its giant progress has overshadowed the Chowan Association, and changed her character altogether, from what it was when she first became an independent and separate body from the Kehukee.

The consideration of these things formed, we suppose, additional reasons, why the latter body declined acceding to the proposition of the former in 1842.

Having, as we believe, the fear of God before our eyes—the honor of his name and the prosperity of his cause in view, we declare in the most sacred and solemn manner, that we believe such delusion and false fire will have an end; and however much it may be courted and flattered by men now, that it will yet drag out a loathesome existence, and die a disgraceful death, in the sight of God and men of grace. And however unlikely it may seem to your minds now, who are so much extolled, courted, flattered, entrenched and protected by this same spirit, and who are perhaps laughing to scorn our prophecies and admonition;—yet we have the utmost confidence, as we have in the existence of God, that the time will come, when, by a miraculous interposition of Divine Providence, and a rich and copious display of his all-powerful grace, this same haughty and delusive spirit, shall be searched out—brought to the test—found wanting—overpowered—subdued and made to sit down, diminutively, quiet and

tame, beneath the footstool of Jesus Christ, while his saints reign with him on earth a thousand years. But yet the coming of which glorious reign can neither be hastened or retarded by all the combinations of men upon the face of the whole earth.

Will you then consider these things with all that solemnity in which they are suggested? Will you pause one moment in your career and ask yourselves the question, "whether you have departed from the simplicity of the Gospel and the Religion of your forefathers? Will you examine yourselves whether you are in the faith of God's elect? Will you resolve to return to the simplicity of the Gospel, if found bewitched for a season as were the Galations? Will you stand still and see the salvation of God as wrought in behalf of his people; or will you continue to rush forward and be drowned in the waters of confusion that overwhelmed Pharaoh and his host? Will you stand firm and unshaken, with eyes steadfastly beholding Calvary's bleeding Lamb; or will you lie down and grovel feet foremost up Sinai's rugged hill? Will you agree to be carried over the deluge of this world's errors in the ark prepared by God; or will you prefer to carry yourselves in a skiff of fig leaves, that is certain to shatter and fall into the whirlpool of everlasting destruction?

Will you renounce the hidden things of dishonesty, the innovations and carnal institutions of the day, that so mar the beauty and excellency of a Baptist profession, and return to your primeval worship, and *the fellowship of the Old School Predestinarian Baptist Associations of the State of North Carolina;* or will you continue to frown contemptuously upon those Associations, and simply pass Resolutions of "Compromise and Reconciliation" towards some of them for the sake of appearing universally charitable, when, at the same time, you are determined that your conduct shall forever prove a barrier, to fellowship with all those who believe the Bible to be a sufficient guide for their faith and practice?

We do not expect an answer to these inquiries; but trust they will be answered among yourselves, and unto God. To Him who renovates, changes, melts and moulds the stoutest and most stubborn hearts of men, in conformity to His own will and purposes, we leave and cheerfully submit the result,—as well of this communication, as of the salvation of His people, and the physical and moral government of the Universe. Knowing that the righteous Judge of all the earth will do right, that His counsel shall stand, and that He will do all His pleasure—to whom be glory and honor forever and ever. Amen.

Done by order of the Kehukee Association, on the first Monday in October, 1843, while in Session with the Church at the Falls of Tar River, North Carolina.

WM. HYMAN, *Moderator.*

Jos. D. Biggs, *Clerk.*

REPORT

ON THE LETTER OF THE *KEHUKEE ASSOCIATION.*

It will be recollected that the Moderator stated to the Association, in 1842, that he had an interview with the Moderator of the Kehukee Association, in which the kindest christian feeling was expressed, and a disposition manifested to cultivate fraternal affection and christian union.

This impression prevailing, the Association was induced to appoint a committee to confer with a like committee of the Kehukee Association, which should plan an arrangement by which that brotherly affection which once existed between the two Associations should be restored. Your committee was thus originated. A copy of our resolutions was transmitted to the Clerk of the Kehukee Association, and, by him, laid before that body in October of the same year. In October, 1843, the Kehukee Association appointed a committee of the "Moderator and Clerk, to assign to the Chowan Association the reasons why the Kehukee refused to appoint delegates for the purposes specified." A letter, of 2 sheets cap, conveyed to us the "reasons," and was received in March, 1844. The letter states that the Kehukee Association "thought proper to pass those resolutions by unnoticed" in October, 1842. This course was wanting in the common courtesy of life, and was calculated to affect them very unfavorably. But there would seem to be a variance between this statement and others which we have seen, and we are induced to pause and examine which statement is true. On a reference to the Primitive Baptist, (a small sheet printed in Tarboro' semi-monthly, for October 8th, 1842,) a communication appears over the signature of C. B. Hassell, a minister of standing in the Kehukee Association, in which it is asserted of the resolutions of the Chowan Association, that they "obeyed the resolutions so far as to cast them *neck and heels* UNDER the table." As there is a diversity in the statements we have been at a loss—we are at a loss to know which is true and which is false. To a majority of your committee, Mr. Hassell and the writers of the letter before us, are alike unknown, their character for veracity of course unknown, we cannot consequently inform you which has been guilty of falsehood and misrepresentation. Our reply would, of course, depend in a measure on

the fact, as to whether the resolutions of the Chowan Association were kindly "passed by," or rudely and barbarously "cast *neck and heels* UNDER the table." We can only assure the liberal and enlightened in the Kehukee Association, that our motives were of the purest character: we were stimulated by a desire to promote the glory of God by a christian union among the followers of Christ. That the professed disciples of Him, "who went about doing good," should allow themselves to fall out and deride each other, declare non-fellowship, and anathematise each other for matters of such trifling moment, must be to the sincere christian a source of keen regret. The affecting petition, "that they may be one," of the blessed Son of God, seems to pass unheard among the din of controversy, on the part of those for whom this prayer was uttered. Let us examine into the causes of the want of fellowship between the Chowan and Kehukee, and kindred Associations. What are they? It is a difference of opinion as to the expediency of pecuniary assistance towards certain benevolent institutions.—It would hardly seem credible, that men of ordinary prudence and sagacity, while engaged in the support of great fundamental truths, should allow themselves to denounce each other for causes so unimportant. How much more absurd, then, is such conduct in those who are not only standing *alone* in the great christian world in the support of apostolic truth, but are actuated professedly by the endearing principles of that charity that "thinketh no evil," by the ties of holy brotherhood, and of a common ancestry. "The children of this world are wiser in their generation than the children of light," said the Redeemer, and it was no more a truism in his day than in the nineteenth century. The friends and advocates of truth too often allow themselves to be drawn assunder from the regards and affections of each other, relying on the truth of their cause, alone, to sustain it in the conflict with error. Baptists have, in all ages, been a divided people, both in prosperous and adverse circumstances. They have rarely united collectively in the propagation of those tenents, marking them as a distinct people: they have permitted themselves to be divided and their progress retarded, by contests on minor points. Moshiem has recorded this testimony concerning us: "That simplicity of which the ancient Anabaptists boasted as the guardian of their piety and the source of their felicity, contributed principally to the divisions that prevailed among them, even from their rise, in a degree, unknown and unprecedented in any other christian communion. This will appear evident to such as enquire, with the smallest attention, into the more immediate causes of their dissentions, for it is observable that their most vehement contests had not, for their object, any difference of opinion concerning the doctrines and mysteries of religion, but generally turned upon matters relating to the conduct of life." Such has been and is still our course, we are divided on matters, and denounce each other for causes, on which christians of other denominations differ without so much as a hard thought of each other, far less bitter and cruel denunciation. Feeling such to be the case, the Chowan Association is desirous

to extend the hand of christian cordiality to others, while she would not intermeddle with the freedom of opinion on matters of less importance.

The Kehukee Association assert, furthermore, in their letter, as a reason why a correspondence, &c. is declined, that "there was supposed to be no quarrel existing" that would render "conciliation necessary." Here is no assertion, merely a supposition, and we could rejoice if such were the case, and that no difference in feeling, "no quarrel" did exist. In evidence of the supposition, the fact of non-intercourse is cited to prove that there is no misunderstanding. Now, where two sisters of the same family, in the same house, live without any intercourse, never exchanging a word with each other for days, months, and even years, would it not appear to be a strange argument to contend that there was no illwill, no need of "conciliation and compromise" from that circumstance? How strangely, then, do our friends argue in this case. Let us, for one moment, look into the history of the past. Prior to 1827, the two Associations were constantly in the habit of corresponding, in the most fraternal manner. At each session of either body, they were cheered by the countenances of corresponding delegates, and by expressions of kindest regard in their letters, one to the other. In 1827, however, the Kehukee Association denounced the friends of missions and of benevolent effort; they declared non-fellowship against those who advocated Missionary and other kindred institutions; our ministers were forbid to preach in their houses; the officers of the law, acting under the instructions of the church, have dragged a minister from their pulpit; and where public opinion would not tolerate measures so harsh, the doors and windows of the meeting houses have been securely nailed up, so as, effectually, to prevent ingress into the houses, when our ministers have proffered to preach for them the word of life. But it is alleged, in private circles, that the Chowan Association were the aggressors, and brought on this state of things. We do not think the allegation correct, and if so, we had desired a conference to enquire into this matter; perhaps a slight "compromise" might have produced a "reconciliation," and then we might have gone on, hand in hand, contending "for the faith once delivered to the saints." This was the sort of "compromise" we had expected. We could not have consented to a "compromise" of "principle" ourselves, and had the Kehukee Association been willing to have compromised principles, we would not have desired union nor co-operation with such a body. It will appear, therefore, that a *difference* did exist, and such a difference as should not be between brethren. Seeing such to be the case, the Chowan Association resolved, on her part, to take steps to remove that difference, but her resolutions were either "passed by," or, as Mr. Hassell says, "cast neck and heels UNDER the table." Had a communication appeared from a political body of ordinary respectability, common courtesy might have laid it on the table, but any thing emanating from the Chowan Association must be "cast UNDER" the table. But stay, perhaps Mr. Hassel has uttered a falsehood, and for the credit of our venerated sister, we

must conclude such to be the case, for to assert otherwise, would impute falsehood on the Association which we are loth to do.

But another reason why the Kehukee Association declines our correspondence is, that we have departed from the faith; that, with a Calvinistic constitution, we are Arminian in practice. Let us examine this charge. Had the proposed conference have taken place, and our practice shewn to vary from our principles, we should have felt ourselves under a heavy weight of gratitude to our friends, but they have denied us the light. If, however, to believe that man was created good, that he fell by transgression and his whole posterity in him, and that, since the fall, mankind are dead in trespasses and in sins, and that no man ever turns from the error of his ways, or gets a true discovery of the wickedness of his heart, or sees a beauty in holiness, until he is placed under the influence of the Holy Spirit: If to believe that it is "God that works in us to will and to do His good pleasure," and that "no man can come to me except the Father which hath sent me draw him:" If to believe that "He saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began," and "that I have loved thee with an everlasting love, therefore, with loving kindness have I drawn thee:" If "being confident of this very thing that He, which hath begun a good work in you, will perform it until the day of Jesus Christ:" If, we say, to believe these sacred truths, and to act in full accordance with that belief, be Arminianism, then are we justly charged. Still, while we profess Calvinism, we hope that we are not, nor ever shall be, enwrapped in the fatal delusion of Antinomianism: for we believe that "Christ gave himself for us, that he might redeem us from all iniquity, and purify to Himself a *peculiar* people *zealous of good works*." The choice of the scriptures is to holiness, and the idea is no where held out that we are to go on in sin, "rolling it as a sweet morsel under our tongues," or "to sin that grace might abound," and finally die in a state of impenitence, and then be taken to Heaven in consequence of an absolute decree of God. No, we are chosen in Christ before the foundation of the world, not merely that we should escape the torments of hell, but that we might be holy, and without blame before him in love. Can we believe otherwise than that "faith cometh by hearing and hearing by the word of God?" How then can we oppose the circulation of his word? If the gospel be the medium through which man must learn saving truth, dare we refrain from enabling the living preacher to go to the destitute and the heathen to proclaim the joyful tidings? And again, the revivals with which our churches are blessed—the instruction afforded to young ministering brethren—the reception of persons into the church without an experience of grace, are appealed to, to show that we are Arminian in practice, and have erred from "the good old way." With regard to the charge of favoring revivals, we would refer our friends to the history of their venerable body, collated by Burkitt and Reed, pp. 203, 197, and many other

places, for the precedents to justify our practice. We would refer, also, to a scene enacted at a meeting at Parkers' M. H. in August, 1803, as detailed in the same history. In reading these items in the history of the Kehukee Association, one is forcibly reminded of the blessed season experienced by the disciples at the Pentecost. Such was the practice of the Kehukee Association in the good old time of its purity and orthodoxy—but their successors have found out a new and a better way, and its fruits are manifested in the continued declension of their churches, evidently exhibiting marks of the displeasures of Him, who commanded, "Go ye into *all* the world and preach the gospel." Since we have referred to the charge of deviation from the "old path of truth," let us see what light history throws on this matter. It will appear that, in 1775, Messrs. Miller and Van Horn were *sent*, by the Philadelphia Association, to the churches in the Southern Colonies to aid them, &c. &c.: "Through their instrumentality many people were awakened, many convinced of their error, and instructed in the *doctrine of the gospel*." They constituted and reorganized some churches "upon the principles of the doctrines of grace." To ascertain "the doctrine of the gospel," and the "principles of the doctrines of grace," let us refer to the sentiments of those who "constituted and reorganized the churches." It is to be taken as granted that Elders Miller and Van Horn coincided in opinion with the Philadelphia Association, and were looked upon as orthodox, or they would not have been sent on a mission of such importance.—Since, then, the "principles," &c. of these ministers were those entertained by the Philadelphia Association, and the churches which composed the Kehukee Association were "constituted," and when necessary "reorganized" by Miller and Van Horn, we have only to refer to the principles of the Philadelphia Association for some knowledge of the early principles of the Kehukee Association; and what is the result? The confession of faith of the Philadelphia Association is adopted by the churches of the Kehukee Association, which is the same adopted by the Chowan Association. Their modes and practice, so far as we can trace them, are identical. What were the sentiments of the Philadelphia Association on some points now controverted? At the very time that Elders Miller and Van Horn flourished, the Philadelphia Association was maturing plans for the erection and sustaining a theological institution, and sending the gospel to the destitute portions of the globe. In view of all these facts, we ask the question, which has varied from the "good old way?" Did our limits allow, we would go on to show the gradual declension of our Kehukee brethren from "the faith of our fathers." Had we time, we would refer you to the item in their history which recommended a system of "Itinerant" or "Home Mission labors;" to the act "to grant supplies" to destitute churches; to their avowed approval of the first missionary organization in our State, which subsequently became the N. C. Baptist State Convention; to the repeated delegation and funds sent to that institution, extending from 1804 to 1817; to the gracious revivals with which their

Brethren Pratt, Ferrill, Webb and Benbury, were appointed to take up collection after the Convention sermon.

Brethren Stallings, Worrell and W. Riddick, were appointed a committee on Finance.

At 11 o'clock A. M. the Association adjourned to hear the Convention sermon by Elder Thompson. The collection taken up amounted to $25 50. The church at Colerain sent up $3 Foreign and $3 Home Mission. Piney Grove sent up $3 35 Foreign and $2 30 Home Mission. Pleasant Grove $2 without designation.

Committee on Finance, on reassembling, made the following report:

Amount in the Treasury,		$60 25
Present contributions,		62 50
		$122 75
Contra,		
For printing Minutes of 1843,	$50 00	
" transcribing "	15 00	65 00
		57 75

Letters to corresponding bodies were then read and adopted. Ordered that the number of minutes sent to other Associations be proportionate to the number of churches in each.

Committee on Wake Forest College reported; report received, committee discharged, and ordered to be printed. (See appendix, letter B.)

A recess was then taken to allow an opportunity for subscription to Wake Forest College.

Committee on Itinerancy reported; report received, committee discharged, and ordered to be printed. (See appendix, letter C.)

A communication was made to the Association that Elder Nixon would, for $40 or $50 pledged, agree to travel as our missionary. Elder Trotman stated that he was authorised, by certain brethren, to assure Elder Nixon of the required amount: whereupon the Association passed a resolution requesting Elder Nixon to travel through the churches as missionary, especially those in Currituck, Washington and Tyrrell.

Committee on the North Carolina Baptist State Convention reported; report received, committee discharged, and ordered to be printed. (See appendix, letter D.)

Committee on Periodicals reported; report received, committee discharged, and ordered to be printed. (See appendix, letter E.)

Committee on Depository of the American Publication and Sunday School Society, asked leave to prepare a report to be

handed to the officers of the Association—permission granted.

Resolved, That the next meeting of this Association be held with the church at Capeheart's M. H., Bertie county, N. C.; to commence on Thursday before the 3d Lord's day in May, 1845. Elder Trotman to preach the introductory, and Elder Waff in case of failure. Elder Forbes to preach the Convention sermon on Saturday at 11 o'clock A. M., and Elder Speight in case of failure.

Committee appointed to confer with the Kehukee Association asked leave to prepare their report at or before the next meeting of this body; their report to be appended to these minutes, if possible.

Inasmuch as Elder Jacks was appointed to lay the claims of the Bible Society before the congregation on Lord's day, it became necessary only to appoint two ministers to preach on that day, and accordingly Elders Battle and Trotman were chosen to officiate.

Resolved, That Saturday before the 4th Lord's day in September next be observed, by the churches of this Association, as a day of fasting and prayer for an outporingof the Holy Spirit.

The act of the last Association, giving the Lillibridge Reviews to the State Convention, is hereby repealed, and ordered that the same be equally distributed among the churches.

Ordered, that 2000 copies of these minutes be printed, and that Elder Forbes distribute them in the Camden and Currituck union meeting, Bro. Stallings in the Yoppim, Elder Nowell in the Bertie, and Bro. Halsey in the Washington and Tyrrell union meeting.

The following brethren were elected members of the Executive Committee for the ensuing year, viz: Lewis Bond and Jno. Peele, from the Bertie union meeting; C. W. Skinner and W. Stallings, from the Yoppim union meeting; Abner Berry and Isaac Baxter, from the Camden and Currituck union meeting.

Elders Thompson, Trotman, and Bro. Wheeler, were chosen to represent this body in the next North Carolinia Baptist State Convention.

Resolved, That each minister and delegate present be requested to present the claims of Wake Forest College to the support and patronage of their respective churches.

The Association, by a unanimous vote, ordered that its thanks be recorded for the kindness and hospitality received from the members of the church, and the citizens residing in the vicinity of Yoppim.

The Association then adjourned; prayer by Elder Waff.

G. C. MOORE, Mod'r.

S. J WHEELER, Clerk.

REPORT

OF AN

EXAMINING COMMITTEE,

WITH THE TESTIMONY COLLECTED BY THEM,

RELATIVE TO

JOHN P. BRICE.

JUNE, 1844.

EXPLANATORY REMARKS.

Many into whose hands this pamphlet will come are acquainted with the individual herein exposed. But, for the information of those who are not, it is proper to say that he has been travelling about for the last ten years in the lower part of Virginia and in North Carolina, in the double character of a Baptist Preacher and a Thompsonian Practitioner of Medicine. He has generally taken the title of Doctor, and with some talent as a speaker, and a great deal of artfulness, he has won the affections of many persons. A vague report of his baseness as set forth in the following pages was circulated to some extent; and corroborated in some respects by his conduct in Virginia and North Carolina, induced many to esteem him a wicked man and deceiver. Yet the multitude of those he associated with disregarded these things, and, greatly to the injury of the cause of religion, have countenanced and sustained him. After much reflection and consultation it was concluded that a full examination of his character was necessary. For that purpose the four gentlemen whose names are signed to the following document proceeded to Baltimore and gathered the testmony here set forth. Two of those gentlemen were regarded as his especial friends; the other two are prominent members of the Baptist Church, as are the two first mentioned. It is needless to say more. Editors of religious papers throughout the whole country will please notice this pamphlet, that every one may be warned of so wicked and dangerous a man.

June, 1844.

PUBLIC INDEX PRESS, Portsmouth, Va.

REPORT.

BALTIMORE, MD., May 29, 1844.

The undersigned having been requested to repair to this city, have done so from a sense of duty, as well as from a disposition to oblige our brethren, and after a patient, tedious and fatiguing investigation of the charges against JOHN P. BRICE, and of the counter evidence presented to us by him, offer the following as our report.

We have ascertained that John P. Brice became known to the community in the city of Baltimore, as a licensed preacher in the Methodist Episcopal Church; that he was kindly received by the members of that communion, and generously patronized. Soon after coming to Baltimore he insinuated himself into the good graces of a highly respectable family by name of Sank, and was intermarried with Miss Susan Sank in February, 1825. Instead of providing a home for his family, Brice continued in the house of his father-in-law until Mr. Sank was induced to represent the matter to him in such a manner that he left the house. But it was a cheerless home for a young wife; the house to which they repaired was unfurnished, hardly an article could there be found which renders the home of other men a retreat from trouble and toil, and a sanctuary wherein the aching heart may find repose. Mrs. Brice's father was induced to give her fifty dollars with which to buy her furniture. We are credibly informed that even at this time his habits were of the most intemperate kind, and as a natural consequence he became neglectful of his wife and home. By her daily toil Mrs. Brice was compelled to provide for her household the necessaries of life, and often would Brice consume at one meal the frugal fare spread for the household. All this could have been borne with patience by the unrepining wife, had Brice's conduct otherwise been that of a husband. When her situation, a short time before the birth of her child, became such that Mrs. Brice was no longer able to provide for her wants by her needle, she appealed to his feelings as a father for assistance, and he replied that she must do as the Indian women did, and that he should not spend *his money* for any such purposes. The continued neglect and cruel disregard towards his wife induced Mr. Sank to take his daughter to his own house. The utter want of confidence in her husband; his notorious lying, which brought her into perilous extremities; his gross intemperance and open attachment to females of an unworthy character; the unseasonable hours which he kept, out frequently whole nights at a time, brought Mrs. Brice to the brink of the grave; and even in that situation Brice would come to her house in a state of intoxica-

tion, and manifest a most fiend-like disposition. He would become enraged without any apparent cause, and act in the most violent manner. On one occasion the servant woman placed in the family by Mr. Sank, took hold of Mr. Brice to prevent his doing violence to his wife. His conduct after the separation from his wife was of a most scandalous character. When he could no longer obtain the means of gratifying his beastly propensities he left Baltimore and went to Somerset county, Maryland, where the record of his vile conduct would make humanity weep tears of blood.

In reviewing his history we are induced to pause and sigh.—Once young and promising, with an extensive field of usefulness opened before him, he became utterly regardless of reputation, character, and the great interests of christianity, and became a miserable inebriate and a grovelling sensualist. The Methodist ministry took from him his license, on account of his refusing to marry Miss Evans, to whom he was under solemn promise of marriage, and finally excluded him for neglecting to provide for that unfortunate woman to whom he subsequently was married. The committee felt under the most solemn obligation to scrutinize the matter narrowly, and having obtained from him a list of persons on whom to call for some defence of his character, patiently threaded the streets of Baltimore, under the heat of a broiling sun, from 9 A.M. until 5 P. M., without delaying so much as to refresh us with dinner, and we are pained to say that the most respectable persons to whom we were referred averred that although they had once given certificates to John P. Brice, yet they could not, under any circumstances, be induced to give him similar certificates at this time; others said that they had but an indistinct recollection of the man, and could not, therefore, say any thing good nor bad concerning him. With the heavy weight of testimony against Brice, and none to palliate or rebut it, we are compelled to regard the said Brice as unworthy our confidence.

But the enquirer might say that, all this may be true; John P. Price may have been intemperate, licentious, may have deserted a good and amiable wife and family, but it must be recollected that these things were done years ago, and he has doubtless repented for all and been forgiven, prior to his connexion with the Baptist Church. Let it be recollected also, that our investigation has convinced us that Mrs. Brice is a woman every way worthy the kindest regards of a husband, and as such, that Brice has all along been guilty of a remissness of duty in not returning and supporting an innocent, worthy and slandered wife. Besides, it has come to the knowledge of your committee that instead of returning to his abused family on his repentance and professed restoration to divine favor, he has addressed not less than four ladies on the subject of matrimony, assuring them that he was a single man since the separation.

A brief of testimony on which the foregoing is predicated is placed in the hands of Elder Trotman and Brother Charles W. Skinner, for the inspection of those who may desire a more intimate knowledge of these matters.

It now, therefore, becomes our painful duty, brethren, in view of all

the facts which have come to our knowledge, publicly to denounce John P. Brice as a deceiver, and to say that henceforth he is utterly unworthy your christian regard.

QUINTIN H. TROTMAN,
CHARLES W. SKINNER,
WHITE STALLINGS,
S. J. WHEELER.

A brief of the testimony collected by the Committee while investigating the charges against John P. Brice.

S. B. RITTENHOUSE (one of John P. Brice's witnesses) said that he knew Mr. Brice in 1822, or before; he was then of good character, and in the Methodist Episcopal Church, lived two and a half miles from Baltimore.

Subsequently Brice came to Baltimore and married a Miss Sank, a very respectable lady. Soon after his marriage Brice became careless and drank freely of ardent spirits; he then was separated from the Church and fell into disrepute. Before coming to Baltimore he was said to be engaged to Miss Evans; the day of marriage appointed, the company and minister assembled, but Brice refused to appear. Afterwards Brice left the city and went to the Eastern Shore, and there addressed another lady, but her father, hearing that Brice had left a wife in Baltimore, came to see to Mrs. Brice, and when the father returned to the Eastern Shore Brice decamped. Brice afterwards moved to the southern part of Virginia, where he commenced the practice of medicine. He came to Baltimore again and asked for a certificate of character, referring to one which I had formerly given him, and on the old certificate I endorsed that it was a genuine certificate. After marriage Brice lived unhappily with his family and kept bad company—knows nothing of the cause of separation of Brice and his wife—gave Brice a certificate previous to his marriage, but would not be induced to give him a certificate at this time.

RICHARD KEMP (Brice's witness) said he knew Brice for nine months, which was soon after he came to Baltimore, and four or five months before his separation from his wife. At this time knew nothing against Brice; he was a licentiate or exhorter in the Methodist Church. After Brice's marriage his school declined, but why he could not say. Being of the same calling with Brice felt a strong sympathy with him, and esteemed him highly. His separation from his wife was a most extraordinary matter. Brice left Baltimore, but returned after a while and asked for matter to defend himself against the attacks of some Baptists. Gave Brice a certificate, but would not do so now, under any circumstances. Brice did not remain in Baltimore long after the separation from his wife. From information received of a most respectable character, since giving the certificate, my opinion of Brice has undergone an entire change. Not knowing these things when Brice was in Baltimore last, I received him kindly, but would not do so now.

WW. R. BOYLE (Brice's witness) is a chimneysweep driver and knew Brice while he lived in Baltimore—knows nothing against Brice—if he was intemperate he was not aware of it.

Rev. DANIEL MCJILTON, an aged and highly respectable minister in the Methodist Church, knew John P. Brice well; says the real name is *Brass*, and not Brice; that he is of Creole parentage; when he came to Baltimore was reputed to be a converted Papist. Brass was a licentiate in the Methodist Church, but his license was taken from him on account of his refusing to marry Hannah Evans, to whom he had promised marriage; and after his marriage with Miss Sank he was excluded from the Church for neglect of his family. On his trial certain bills for groceries were presented, which it was believed were never carried to his family. Mrs. Brice's character is so fair that we think that Brice, or Brass, was to blame for their separation. After Brice's or Brass's removal to the Eastern Shore, a Capt. Culling came to me from that section, desiring that I should shew him Mrs. Brice, saying that Brice, or Brass, was addressing his daughter, and was then engaged to marry her. I went with him and showed him Mrs. Brice. "Generally John Brass showed himself to be a bad man."

JOHN DEMUTH, who was lieutenant of the night watch when Brice lived in Baltimore, knew Brice well; he associated with one James Powers, a man of low character and bad habits. Has often seen Brice carousing with Power at unseasonable hours of the night, in a state of intoxication. On one occasion he was out until morning greatly intoxicated. From his own observation believes that Brice was habitually an intemperate man. His bad conduct occurred previous to his separation from his wife.

JOSEPH CASSELL (Brice's witness) is a carpenter. He knew Brice as a preacher; married Miss Sank, a very respectable and highly creditable woman, and afterwards deserted her. Report said Brice was intemperate. Why he left his wife I never knew, but his manners were very singular. Mrs. Brice is a nice woman,

JOHN WOOD knew Brice while he lived in Baltimore as a Methodist preacher. Remember on one Christmas day Brice came into the Baptist church (where Mr. Wood was deacon) greatly intoxicated, staggered up the aisle, eating an apple, and demanded of me permission to preach, averring that he could outpreach any man in creation on baptism. Often suspected Brice was drunk when he called to see me before. Mrs. Brice is a very respectable woman. From my own knowledge of Brice and his wife, I think Brice was to blame for the separation.

BARTHOLOMEW DORNEY—has but a slight knowledge of Brice, and knows neither good nor bad of him.

MRS. HANNAH ADRIAN—knows but little of Brice. He applied to her some years ago for her signature to a certificate—she refused it.

MRS. ELLEN WOLFE—knew Brice; he was a strange man; appeared always in trouble. Believes he was a correct man—had but little intercouse with him, and he might have been a bad man for aught that she knows.

The last three are Brice's witnesses.

BALTIMORE, May 28, 1844.

This is to certify that about the month of November, 1839, I made oath to the following facts set forth in the Memorial, attested by persons of the greatest respectability in Baltimore:

That John P. Brice was intermarried with Susan, daughter of Nicholas Sank, of this city. Instead of procuring a house to reside in, he remained five months in Mr. Sank's house, and becoming wearied with him, Mr. Sank was induced to inform him of it. He then went to housekeeping, but provided no furniture. Mr. Sank gave them $50 with which to furnish the house. After commencing housekeeping he lived in utter neglect of his family, providing nothing for their wants. He lived in almost daily habits of intoxication; came very irregularly to his meals; often morose, angry and abusive without a cause. Often from home whole nights, and frequently until very unseasonable hours, and attached to unworthy females. When questioned about his course by his wife his answers were unsatisfactory, and so insulting that his wife was induced to refrain from interrogating him. For weeks at a time he refused to speak to his wife. All this she bore without repining, but strove with assiduity to support the family by her daily toil. Her scanty meals were consumed by Brice time and again. When her situation (a few weeks prior to the birth of her son) rendered her unable to earn by her needle the little necessaries convenient to persons in that condition, she spoke of the need of such articles, he replied in the most unfeeling manner, that she must do as the Indian women did, that he would not spend *his* money for such purposes. Mrs. Brice had not a mouthful of any nourishment until nearly twenty-four hours after the birth of the infant, and suffered for the commonest articles of diet. Second day after the birth of his son, Brice left for Annapolis, and staid away from home a day or two, providing nothing for his suffering family, not even hiring a nurse for his wife and child. He returned, manifesting none of that kindly care that a good husband should for an afflicted companion, not even asking after her health.

When placed on his trial in church, for a breach of contract in refusing to marry a Miss Evans, of Baltimore county, to whom he was engaged, he required of her (Mrs. Brice) a certificate to the effect that he (Brice) had informed Mrs. B. that he was engaged to Miss E., and when Mrs. Brice refused to give

a false certificate he used language of the most objectionable character towards his wife.

The wretched course of lying pursued by Brice often placed his family in a most perilous situation. On one occasion the officers of the law were on the very eve of pouncing on the furniture presented by Mr. Sank to his daughter, which might have been prevented by the timely acknowledgment of the truth on the part of Brice.

A course of continued neglect and cruel disregard towards his wife induced Mr. Sank to take his daughter under his roof. To this extremity Brice evidently desired to drive the woman whom he had unfortunately entrapped in his toils. Before her leaving him, however, Brice would become so enraged, without any cause, save that of the affliction which it had pleased Almighty God to send upon her, that on one occasion the servant woman, placed in the family by Mrs. Brice's father, took hold of Mr. Brice to prevent him from doing violence to his wife. At this very time Mrs. Brice was unable to raise her hand to her head. Often would Brice come to the house where his afflicted wife lay, and instead of approaching her to tender to her the soothing assurances of love and affection, he approached her only to reiterate his abuse, and then roll on the floor squealing like a pig, to the great injury of his wife who was supposed to be on her dying bed.

After separation from his wife his conduct became openly vile, taking up with persons of the lowest character, lying in a state of beastly intoxication in the cellars about the city; and when he became so degraded that he could no longer obtain the means to gratify his beastly animal propensities, he left this city to reside in Somerset county, where, by his arts of duplicity and cunning, he seduced Miss Ann Culling, daughter of a respectable man residing, at that time, in that county; induced her to elope with him to Philadelphia, where he left her a poor, unprotected, ruined girl, without a friend to soothe her sorrow or minister consolation to her distressed soul. Her destruction resulted in the utter ruin of the family, and brought her doating father to the grave, a poor, broken-hearted, miserable man.

MRS. SUSAN BRICE.

Subscribed and sworn to before }
JAMES BLAIR, Justice of Peace. }

STATE OF MARYLAND, *City of Baltimore, to wit:*

On the twenty-eighth day of May, 1844, before the subscriber, a Justice of the Peace in and for the city aforesaid, personally appeared Susan Brice, and made oath on the Holy Evangely of Almighty God, that the facts set forth in the within certificate are just and truly stated to the best of her knowledge and belief.

JAMES BLAIR, Justice of Peace.

STATE OF MARYLAND, *City of Baltimore, to wit:*

I hereby certify that about the month of November, 1839, I prepared a memorial to the Legislature of Maryland on the part of Susan Brice, setting forth charges and specifications against her husband, the substance of which, (so far as I recollect) corresponded with the annexed certificate, qualified to this day. The memorial was presented to the Legislature of Maryland and referred to the Committee on Divorces. On the 11th day of March, 1840, the House passed the bill, granting to Susan Brice, of the city of Baltimore, a divorce from her husband, John P. Brice, a Vinculo Matrimonii, and recorded in the proceedings of the House, chapter 236. The charges of the memorial were supported by several highly respectable witnesses, and the character of Susan Brice was supported by the most respectable testimony in the city of Baltimore, for general good character, and more especially for her *industry, sobriety, virtue and morality*. The character of Mrs. Brice, so far as I have had knowledge, was and is unexceptionable.

JAMES BLAIR, Justice of Peace.

MINUTES

OF THE

FORTIETH ANNIVERSARY

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD AT

CAPEHEART'S MEETING-HOUSE, BERTIE CO., N. C.

MAY 15—17, 1845.

S. J. WHEELER *Correspondent*,

Murfreesboro', N. C.

CAPEHART'S M. H., BERTIE CO., N. C.

Thursday, May 15th, 1845.

The Introductory was delivered by Elder Waff, from Galatians v: 25. "If we live in the spirit, let us also walk in the spirit." After a short intermission, the delegates were called together by the Moderator of the last Association; prayer by Elder Hogwood. Bro. Wheeler (the standing clerk) being absent, bro. R. B. Cobb was appointed clerk pro. tem. Elder Waff and bro. A. W. Darden assistant clerks.

Letters from the churches were then called for, and from them the following table is prepared :

A TABLE,

Showing the number of Churches, Delegates, Baptized, Received by Letter, Restored, Dismissed, Excluded, Deceased, Total, and Funds.

CHURCHES.	DELEGATES.	Baptized.	Received by letter.	Restored.	Dismissed.	Excluded.	Deceased.	Total.	Funds.
Ahoskie,	Jesse Barnes, K. Holloman, J. Chamblee,	7	0	2	10	10	5	322	$ 2 50
Antioch,	E. Willey, Moncrief Qualls,	16	0	0	1	1	2	71	1 50
Ballard's Bridge,	W. White, D. Etheridge, Kader Pierce,	36	2	0	3	3	10	339	2 50
Bethlehem,	T. Hogwood, Wm. Dunning, H. Jones,	1	0	0	2	6	6	115	2 00
Bethel,	R. Felton, J. Mardre, W. M. Fleetwood,	1	5	0	0	1	3	211	3 00
Buckhorn,	J. N Gatlin,* B. Moore, T. D. Vann,	4	0	0	0	2	2	73	1 50
Capeheart's,	A. Morriss, W. Leary, J Gaskins,	20	0	0	1	0	4	183	2 00
Cashie,	D. Harrell, J. S. Tayloe,* W. Hyman,	30	0	0	6	1	1	292	2 00
Coleraine,	J. Nowell, J. Downing, S. White,	16	0	4	4	9	5	481	3 00
Conneconary,	*Jesse Powell*,* Eaton P Powell,	10	0	0	3	3	0	85	1 50
Connaritsa,	S. Bazemore, W. Dunning, J. Mitchell,	9	1	0	0	1	1	215	2 00
Cool Spring,	J. Carter, W Carter,* A. Pruden,*	18	0	1	1	2	2	180	1 75
Edenton,	T. Waff, M. T. Gregory, J. Williamson,	1	1	0	0	0	1	184	2 00
Elizabeth City,	J. Nash, R. Simpson, W. D Richards,	00	0	0	2	3	4	190	2 50
Free Chapel,	No letter nor delegate.	00	0	0	0	0	0	18	
Great Fork,	A. Roby,* M. Rogers, A. R. Collins,	00	0	0	0	0	2	79	1 00
Holly Grove,	H. White, W. Rayner, W. P. Freeman,	1	2	0	1	1	8	51	1 00
Little Alligator,	No letter nor delegate.	00	0	0	0	0	0	45	
Meherrin,	H. D. Jenkins, S. J. Wheeler,* D. Parker,*	16	0	2	6	4	6	343	2 00

Middle Swamp,	H. Speight,* J. Matthews, W. Bobb,	17	1	0	0	3	3	148	1 50
Mt. Tabor,	R. B. Cobb, A. W. Darden, A. Moore,	00	5	0	1	1	2	90	2 00
Piney Grove,	W. Lee,* F. Rogers, E D. B. Howell,*	36	0	0	0	1	2	122	2 00
Pleasant Grove,	H. J. White, G. C. Moore, W. S. Tayloe,*	4	1	0	2	0	3	64	2 00
Potecasi,	G. M. Thompson, Jno. Peele,* T. B. Gatlin,*	10	0	0	4	2	4	252	1 50
Powell's Point,	No letter nor delegate.	00	0	0	0	0	0	55	
Providence,	T. Williams,* J. Dey,* Isaac Baxter,	8	0	0	0	0	7	62	2 00
Quankie,	No letter nor delegate.	00	0	0	0	0	0	55	1 50
Ramoth Gilead,	Job Carver, J. D. Stokely,* A. McPherson,	8	2	0	0	3	8	115	1 50
Republican,	A. Cherry, T. Cherry,	00	1	0	3	0	2	62	1 00
Roanoke Island,	A. Twine,* A. Burgess,* Hugh Gaylord,*	00	2	0	0	0	0	33	1 00
Rocky Hock,	H. Bass, J. B. Webb, R. R. Felton,*	4	1	0	0	4	4	133	1 50
Ross' M. H.	J. White, *H. W. White*, Moses Mizells,	5	0	1	5	4	6	281	2 00
Salem,	Pritchard Jordan, G. W. Pendleton, E. H. Perkins,	00	0	0	0	2	2	55	2 00
Sandy Cross,	Q. H. Trotman, W. Stallings, J. A. Harrell,*	15	0	1	2	1	1	279	2 50
Sandy Run,	W. H. Lee, J. H. Tyler, J. R. Powell,*	17	1	0	3	2	2	176	2 00
Sawyer's Creek,	E. Forbes, M. Sanderlin, L. Sanderlin,	1	3	0	0	5	3	209	2 00
Shady Grove,	No delegates appointed.	00	0	0	0	1	0	32	50
Shiloh,	J. Walston, B. Barco, A. Berry,*	00	1	0	5	12	16	258	2 50
Smith's Church,	H. Stevenson, M. Fowler, C. Whitehead,	20	1	0	39	2	5	280	2 50
Sound Side,	No letter nor delegate.	00	0	0	0	0	0	26	
Spence's M. H.	No letter nor delegate.	00	0	0	0	0	0	68	
Yoppim,	J. L. Ferrill, Wm. Benbury, B. H. Webb,*	1	1	1	1	2	2	76	2 50
		332	33	12	105	92	134	6433	$69 75

Those marked thus * were absent; those in SMALL CAPITALS ordained ministers, and those in *Italic* licentiates.

There are among the churches 12 Sunday Schools, 126 teachers, 695 scholars reported. There are, doubtless, others not reported to the Association; which is to be regretted, as thereby we see the increase of Sabbath Schools every year. These annual reports will be of great interest at a future day.

The Association proceeded to organization, after the list of names of delegates was prepared.

Bro. G. C. Moore was elected Moderator for the year ensuing. Elders Thompson, Trotman, and bro. Jenkins were appointed a committee of arrangements.

Elder Thompson was appointed to preach the Convention sermon on Saturday at 11 A. M., instead of Elder Forbes, absent.

The pastor and deacons of this church were appointed a committee to arrange preaching to-morrow and next day.

Adjourned to 9 A. M. to-morrow: prayer by Elder Howell.

Friday, May 16th, 1845.

The Association met at 9 A. M.: prayer by Elder Thompson. The roll was called. Committee of arragements reported; report received, and committee discharged.

The rules of order, adopted in 1834, were adopted for the government of this body.

Elders Nowell, H. White and H. J. White were appointed a committee to enquire into the expediency of ordaining bro. P. Jordan, and if they deem him a proper subject, they shall constitute a presbytery for his ordination.

Elders Thompson, Nash, and Hogwood were appointed a committee on ordination of bro. Lemuel Sanderlin, and to constitute the presbytery, (if they report favorably) for his ordination.

Elder Waff was appointed to write a letter of correspondence to the Portsmouth Association, and Elders Howell, Trotman, and Waff to bear it.

Bro. Darden was appointed to write to Tar River Association, and Elders Hogwood, Barkley, and bro. Powell to bear it.

Bro. Ferrill was appointed to write to Union Association.—Elders Thompson, Harrell, and bro. Moore to bear it.

Brethren Ferrill, Downing and Jenkins were appointed a committee on finance.

Committee on ordination of bro. Jordan reported favorably; report received and committee discharged. Elder Trotman was sppointed to examine bro. J. before the Association to-morrow.

Elders Trotman, Harrell and bro. Jenkins were appointed a committee on the state of religion.

Brethren Moore, Rogers and Downing, were appointed a committee on Wake Forest College.

Committee on ordination of bro. Sanderlin reported favorably. The report received and the committee discharged. Elder Thompson was appointed to examine bro. S. next day, before the Association.

Elders Nowell and Nash, and bro. Stallings were appointed a committee on periodicals. Bro. Sanderlin is appointed to preach the Convention sermon, before the next association.

Agreed to hold the next session of this body with the church at Sandy cross, to commence on Thursday before the third Lord's day in May, 1846. Elder Harvey J. White to preach the Introductory. Elder Hogwood in case of failure.

Friday before the third Lord's day in August next is hereby set apart to be observed by the churches in this Association, as a day of fasting and prayer for an outpouring of the Holy Spirit.

The following were elected members of the Executive committee for the year ensuing, viz: Lewis Bond, John Peele, from the Bertie Union meeting: C. W. Skinner, W. Stallings, from the Yoppim Union meeting: M. Sanderlin, J Baxter, from the Camden and Currituck Union meeting.

On motion, adjourned to 9 A. M. to-morrow: prayer by Elder H. J. White.

Saturday, May 17th, 1845.

The Association met at an early hour: prayer by Elder Mizells. After call of the roll, bro. Jordan from the church at Salem, was examined and afterwards ordained.

Owing to stress of weather, it was ordered that Elder Thompson preach the Convention sermon on Lord's day, (and it be the second sermon,) instead of this day.

Bro. Ferrill presented a letter to Union Association, which was read and adopted.

Elder Waff and bro. A. W. Darden not having prepared their letters, were instructed to write out the same and forward them to the clerk.

The committee, appointed by the last Association to visit the churches on Roanoke Island and Powell's Point, reported that they had attended to the churches as directed—they were instructed to write out their report, to be attached to these minutes. Elders Waff, Trotman, Nash, Sanderlin, Hogwood, and brethren Baxter and Sanderlin were appointed a committee to visit those churches again on Friday before 4th Lord's day in September, and assist them farther.

Committee on Finance reported as follows:

Amount in treasury		$ 57 75.
Present contributions		68 25.
Rec'd afterwards from Antioch		1 50.
		$127 50
Contra.		
Printing Minutes	$66 66.	
" Correspondence	14 00.	
Transcribing, &c.	15 00.	95 66.
Balance in treasury		$ 31 84.

Report was received and committee discharged.

Elder Speight, brethren Collins, E. D. B. Howell and Wilie Riddick were requested to prepare a biographical notice of the late Elder John Harrell deceased, to be appended to the minutes.*

Elders Trotman and Sanderlin, were chosen to occupy the stage on Lord's day.

Bro. Wheeler was requested to prepare a circular letter for the next Association on "Divisions in churches and their remedies."

The clerk is hereby instructed to forward to Elder A. Twine a certificate that he was regularly ordained before this Association.

Resolved, That we approve the action taken by the officers of this Association and the Executive committee, in the appointment of a committee to investigate charges resting upon the character of John P. Brice, alias Brass.

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*It is greatly to be regretted that a similar request of the Association in remains unattended to, to this day.

To produce a uniformity of opinion and feeling, as well as to aid in the improvement of the ministry, a Ministers' meeting was appointed to be held with the church at Piney Grove, on Tuesday after the fourth Lord's day in July next.

Ordered, That 2000 copies of these minutes be printed, and that Elder Forbes distribute them in Camden and Currituck Union Meeting: bro. Stallings in Yoppim; Elder Nowell in the Bertie Union Meeting, and bro. Halsey in Washington and Tyrrell Union Meeting.

Ordered, That 30 copies of our minutes be forwarded to the Portsmouth Association, and the same number to the Tar River Association.

Brethren Ferrill, Oxley, Sanderlin and Leary were appointed to take up collection after Convention sermon. The Moderator authorised to appoint delegates to N. C. Baptist State Convention.

The thanks of the Association were unanimously voted to the citizens in the vicinity, for the kind and hospitable manner in which they have entertained the delegates to this body.

On motion, the Association adjourned: prayer by Elder Nowell.

On Lord's day Elders Sanderlin, Thompson and Trotman occupied the stand, and we hope that great good may result from their efforts.

G. C. MOORE, *Moderator.*

True copy—attest,

R. B. COBB, *clerk pro. tem.*

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MINUTES

OF THE

FORTY-FIRST ANNIVERSARY

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD WITH

THE CHURCH AT SANDY CROSS,

Gates county, N. C. May 14—16, 1846.

RALEIGH:
PRINTED AT THE RECORDER OFFICE,
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MINUTES, &c.

Thursday, May 14, 1846.

The Introductory was delivered by Elder G. M. Thompson, (in the absence of the brethren appointed to that duty) from Ps. 137. 5, 6: "If I forget thee, O Jerusalem," &c. Theme—Christian's attachment to the church. After a short intermission the Delegates were called together by the Moderator of the last Association; prayer by Elder Delk. Brethren A. J. Askew and S. T. Bond, were selected as assistant Clerks. Letters from the Churches were then called for, from which the following table is prepared:

CHURCHES.	DELEGATES.	Baptized.	Re'd by letter.	Restored.	Dismissed.	Excluded.	Deceased.	Total.	Funds.
Ahoskie,	A J Askew, J B Slaughter, J Chamblee,	9			3	3		329	2,50
Antioch,	E Willey,* P Prichett,	6			1		3	74	1,50
Ballards Br'ge,	W White, C Bunch, J Boice,	16	2		1	4	4	347	2,50
Bethlehem,	T Hogwood, *W P Britton*, jr. H Jones,	1	3	1	4	2	3	114	2,00
Bethel,	E Felton, J Maddry, W M Fleetwood,	2			2	3	2	195	3,00
Buckhorn,	T D Vann, J H Gatlin, J W Barnes,*	4			2		2	74	1,50
Capehearts,	W Leary, J Hogwood, L Harden,	29	2			2	6	208	2,00
Cashie,	D Harrell, J S Tayloe,* W Folk,*	24	8		7	1	10	290	2,00
Coleraine,	J Nowell, J Downing, S White,	4			5	4	5	471	3,00
Conneconara,	E P Powell, E Pope,*	3	3				2	82	1,50
Connaritsa,	G Willeford, W W Mitchell, L O Myers,	1	2		1		4	213	2,00
Cool Spring,	J Carter, J M Matthews, M Howell,	4			2	1	1	180	1,75
Edenton,	T Waff, S T Bond, J T Waff,	6					4	186	2,00
Elizabeth C'y,	J Nash, J Scott, R Simson,	21		1		8	9	192	2,50
Free Chapel,	Total as per last returns.							18	
Great Fork,	A R Collins, C P Savage, J S Pierce,	7	2			1	2	85	1,00
Holly Grove,	H White, J S Mitchell, J Todd,		6		3		4	50	1,00
Lit. Alligator,	S Patrick,* J H Combs, [er,*	1			1	1	2	38	1,00
Meherrin,	G M Thompson, H D Jenkins,* L Park-		1		5	3		346	2,00
Mid. Swamp,	H Speight, W Riddick, J Matthews,	21			3	2	2	165	1,50
Mt. Tabor,	R B Cobb, A Moore, T Barnes,	5	6		4	4	5	79	1.50
Piney Grove,	W Lee, E D B Howell, T D Rogers,	12	2		2	1	2	132	2,00
Pleasant G've,	G C Moore, J L Grimes, J P Harrell,	4	1		2	1	2	65	2,00
Potecasi,	L Cook,* T B Gatlin,* S Edwards,	5				4	7	229	2,00
Powell's P'nt,	Total as per last returns.							55	
Providence,	T Williams, J Dey, I Baxter,*				1		1	61	1,50

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CHURCHES.	DELEGATES.	Baptized.	Rec'd by letter.	Restored.	Dismissed.	Excluded.	Deceased.	Total.	Funds.
Quankie,	Total as per last returns.							55	
Ramoth Gil'd,	M W JONES, *J D Stokely*, J Carver,	43	4			2	7	160	1,50
Republican,	T Cherry, W Bridger,		1		1	1		63	1,00
Roanoke Is'd,	A TWINE, J Etheridge,* J Johnson,	25				1	1	56	1,00
Rocky Hock,	J B Webb, R Lassiter, F Bunch,	1	1		3	3	4	126	1,50
Ross' M. H.,	M Morris, S Mizells, W J Mitchell,	4	2	1	10	3	3	247	2,00
Salem,	P JORDAN, G W Pendleton,* A Hollo-					1	2	41	1,00
Sandy Run,	A Rogers, W H Lee, S M'Daniel,* [well,*	6				2	3	177	2,00
Sandy Cross,	Q H Trotman, E N Riddick, J Riddick,	4		1	4		5	273	2,50
Sawyer's C'k,	E FORBES, L SANDERLIN, M Sanderlin,	29	2	3	3	2	9	207	2,00
Shady Grove,	M Caps, D West, H W Lee,	20	1	2		2	1	52	1,00
Shiloh,	*A Berry*, B Barce, S Leary,	23		1		5	3	274	2,50
Smith's Ch'h,	J G BARKLEY, C Stevenson, C White-	10	1		6	3	7	275	2,00
Sound Side,	J Halsey,* *T W Rayfield*, [head,*	2	1		1		1	26	1,00
Spence's M H,	E Burnham, E M Bright,	26	1	1	4	1	4	78	2,00
Yoppim,	J D Ferrell, W Benbury, B H Webb,					6		72	2,00
		378	52	12	81	77	132	6470	69,75

* Absent. Ordained ministers in small CAPITALS. Licentiates in *Italic.*

List of names being prepared, the roll was called and the Association proceeded to organization.

A private ballot was taken for Moderator of the Association the ensuing year, which resulted in the unanimous election of Dr. G. C. Moore.

Elder T. Crocker was recognised as a delegate from the Tar River Association and was invited to a seat.

Elder Delk, delegate from Concord Association, was invited to a seat.

Elder L. DuPre, a visiting minister, was also invited to a seat.

Elders Trotman, Thompson and Waff were appointed a committee of Arrangements.

Pastor and deacons of the church of this place were appointed a committee to arrange preaching until Lord's day.

Clerk was instructed to prepare certificates of ordination for Elders L. Sanderlin and Richard Jordan.

Elders Sanderlin, Trotman and Speight were appointed a committee to inquire into the expediency of ordaining bro. A. Berry, a candidate sent up from the church at Shiloh.

Association adjourned to 9 A. M. to-morrow. Prayer by Elder Speight.

Friday, May 15, 1846.

Association met: prayer by Elder Crocker. Roll was called. Elders Murfee and Doughtrey were present this morning and accredited as correspondents from the Va. Portsmouth Association.

Bro. Chas. W. Skinner was invited to a seat with us.

Committee of Arrangments reported—report received and committee discharged.

Committee on the expediency of ordaining bro. Berry reported favorably—report received and committee discharged.

Elder Crocker then proceeded to examine the candidate at the request of the Association, before the body, preparatory to ordination; which proving satisfactory, bro. Berry was declared a fit subject for ordination, and Elders Trotman, Forbes and Waff were appointed a presbytery to ordain him at Shiloh on Friday before the second Lord's day in June next.

Bro. R. B. Cobb was appointed to write a letter of correspondence to the Va. Portsmouth Association, and Elders Trotman, Waff, Thompson, Howell and Barkley to be the bearers.

Bro. Grimes was appointed to write the Tar River Association, and Elders Thompson, Speight, Barkley, and brethren J. Powell, L. Daniel and E. P. Powell to be the bearers.

Bro. S. T. Bond to write the Concord Association, and Elders Hardy, Thompson, brethren G. C. Moore and Exum Stevens to bear it.

Bro. Askew to write Union Association, and Eders Barclay, Harrell, and bro. Wheeler to bear it.

Elders Thompson, Waff and Forbes were appointed a committee on the state of Religion in the Association.

Bro. G. C Moore and Elders Trotman and Forbes were appointed a committee on the expediency of publishing a History of the Chowan Association.

Elders Sanderlin, Barkley, and bro. Askew were appointed a committee on the N. C. Baptist State Convention.

Elder Crocker, brethren Skinner and E. Felton were oppointed a committee on Wake Forest College.

Elders Trotman, Delk, and bro. Bond, committee on Missions.

Elders DuPre, Speight, and bro. Ferrell, committee on Bible Society.

Brethren Britton, Berry, and Elder Jordan, committee on Temperance.

Elder Crocker was then allowed an opportunity to lay before the Association the claims of Wake Forest College; after which subscriptions were solicited.

Brethren Ferrell, A. Moore and Dey were appointed a committee on Finance.

The Association then took a recess of half an hour.

On re-assembling the Financial committee made the following

REPORT:

Present contributions,		$69 75
Amount in the Treasury last year,		31 84
		$101 59
Contra.—Printing Minutes,	$20 00	
Transcribing do.	15 00	35 00
Balance now in Treasury.		$66 59

The report was received and committee discharged.

Resolved, That our next session be held with the church at Mt. Tabor, to commence on Friday before 3 Lord's day in May 1847.

Elder L. Sanderlin was appointed to preach the introductory sermon, and Elder Forbes his alternate.

Committee on the state of Religion made a verbal report; after which the Association resolved itself into a committee of the whole.—Elder Waff in the chair. While the committee sat very interesting and affecting remarks were made by different brethren, on the low state of religion in most of the churches, which we trust will be productive of good. On motion, the committee arose, and the Association resumed business.

On motion of Elder Thompson, the Association adjourned to 9 A. M, to-morrow. Prayer by Elder Thompson.

Saturday, May 16, 1846.

Association met this morning. Prayer by Elder Sanderlin.

Agreed to dispense with communion on Lord's day; and in future the communion shall be celebrated on Friday.

The next Ministers' and Decons' meeting is appointed to be held in Murfreesboro, to commence on Friday before the first Lord's day in November next. Elder Waff to preach the introductory discourse, and Elder Sanderlin the alternate.

Elders Crocker, DuPre and Delk, were selected to preach on Lord's day.

Elder Speight was appointed to preach the Conventional sermon before next Association.

Committee on Baptist State Convention reported—report received and committee discharged. See A in appendix.

Comittee on Wake Forest College reported—report received and committee discharged. See B in appendix.

Committee on Temperance reported—report received and committee discharged. See C in appendix.

Association then took a recess to hear the Conventional sermon, by Elder Sanderlin. After sermon collection amounting to $36 15 was taken up.

On re-assembling the committee on Missions reported—report received and committee discharged. See D in appendix.

Brethren E. Felton, M. Sanderlin, J. S. Mitchell, T. Barnes and J. L. Ferrell were appointed a committee in pursuance of the recommendation contained in the report on Missions.

Committee on the Bible Society reported—report received and committee discharged. See E in appendix.

Committee on History of this Association reported—report received and committee discharged. Se F in appendix.

Committee of publication, in pursuance of the recommen-

dation of committee on History, consists of bretren G. C. Moore, E. Felton, M. Sanderlin, J. S. Mitchell, T. Barnes, J. L. Ferrell and A. Berry.

Bro. Grimes presented a letter of correspondence to the Tar River Association, which was read and adopted.

Bro. Cobb presented a letter to the Va. Portsmouth Association, which was read and adopted.

Bro. Bond presented a letter to the Concord Association, which was read and adopted.

Bro. Askew presented a letter to the Union Association, which was read and adopted.

The following quere was ordered to be spread on the Minutes for discussion at our next session:

"Upon whom did the government of the churches devolve in the days of primitive christianity?"

The following brethren were elected members of the Executive Committee the ensuing year: L. Bond and T. Barnes for Bertie Union Meeting; C. W. Skinner and W. Stallings for Yoppim Union Meeting; I. Baxter and M. Sanderlin for Camden and Currituck Union Meeting.

Elders Forbes, Speight, Barkley, L. Sanderlin, and brethren Stallings and Wheeler, were chosen as delegates to the next session of the Baptist State Convention.

Resolved, That 2000 copies of these Minutes be printed, and that Elder Nowell distribute them in Bertie Union Meeting, bro. Stallings in Yoppim, Elder Forbes in the Camden and Currituck, and bro. Halsey in Washington and Tyrrell Union Meetings.

Ordered that the biography of Elder Jno. Harrell deceased, be appended to these Minutes.

Elder Trotman was chosen to represent this Association in the Southern Baptist Convention to meet in Richmond on Wednesday before the second Lord's day in June next.

Resolved, That we do, as a body, return thanks to our Heavenly Father for the peace and harmony that has pervaded our body during its present session.

Resolved, That the graetful acknowledgments of this Association be expressed to our friends at this church for the kind and hospitable manner in which they have entertained this Association.

Adjourned. Prayer and praise by Elder Trotman.

(*Attest*) S. J. WHEELER, Cl'k.

G. C. MOORE, *Moderator.*

LORD'S DAY.

On Lord's day the word was admininistered by Elders Murfee, Crocker and Delk, to an immense auditory, and we hope that great good may follow their efforts.

APPENDIX.

A.

BAPTIST STATE CONVENTION.

The Committee to whom was referred the claims of the Baptist State Convention, having given the subject a short investigation beg leave to report the following: That the three objects which the Convention have under their patronage deserve to be more liberally sustained by the denomination.—We would recommend that the Home Mission and Education Departments be most liberally sustained. We consider that the future advancement of the Foreign Missionary cause, depends in a great measure, upon the manner in which we sustain the Home Mission. We further believe that the time has come when a more enlightened ministery is called for by the churches, and to accomplish their wishes, the Education Department ought to be fully sustained by the churches throughout the State.

Therefore Resolved, That we recommend that all the ministers shall make greater exertions to raise a sufficient amount of funds from their respective churches, to sustain the Convention in the Home Mission and Education Departments.

LEMUEL SANDERLIN, *Ch'm.*
JOSEPH G. BARKLEY,
ANDREW J. ASKEW.
} *Committee.*

B.

REPORT ON WAKE FOREST COLLEGE.

We, your Committee, whose business it is to take into consideration the claims of the Wake Forest College, beg leave to report. The Wake Forest College has claims particularly on the Baptist denomination, of such a nature that cannot be easily resisted, because it is a creature of the denomination, brought into existence by a few enterprising individuals—those individuals have sustained and defended it in the midst of much opposition, and under God, have made it what it is—and we feel charged with astonishment when we see Baptists sending their sons by Wake Forest to Chapel Hill, or to other Colleges under the supervision of other denominations. It has claims also on society in general by reason of its cheapness. An education can be obtained at that place 25 per cent. lower than at any other College that we have any knowledge of in the United States, and an education equally sound

as at any other College. It has claims on the community at large on the account of its morality. It is a lamentable fact, known to all parents and guardians, that up to the time of the founding of the W. F. College that they could not give their son or ward an education without spoiling their morals. At W. F. College the morals of the young men are preserved and improved; every method is adopted, and every means used to prevent immorality or dissipation. Also, in point of its pecuniary matters it has claims. In erecting the College building, and defraying other expenses, they are in debt, and some four or five of the trustees are now bound and sued for the sum of ten thousand dollars which they must pay next fall; and when we recollect that these brethren were no more interested in the welfare of the College than the rest of us, we ask our brethren, and the friends of education in general, if they will stand by, look on, and see these brethren struggle alone without putting forth their hands to their relief—we believe not.

They have claims in view of the fact, that, last fall the Board of Trustees elected Dr. Hooper President of said College, and Dr. Hooper accepted the appointment upon the conditions that the College debts be paid, which thing will probably be done. These events are so strongly anticipated that it has changed the prospects of the College much for the better. There has been an increase of students from last term from 50 to 80, and every thing at the place appears to be going up, and exertions are making with considerable success to pay the College debts—a struggle once for all.

Respectfully submitted,

T. CROCKER, *Ch'm.*

C.

REPORT ON TEMPERANCE.

Your Committee believe this to be a subject of vast importance. Past experience has clearly demonstrated that the use of ardent spirits is a great hindrance to the cause of the gospel. How often have we seen professors of religion, instead of thinking and talking of heavenly things, mingle with the rabble at the grogshop and participating in their unhallowed and profane acts—how degrading and humiliating the scene.

The scriptures assure us "that no drunkard shall inherit the kingdom of God." Their language in regard to this odious vice cannot be misunderstood. Seeing, then, intemperance and the religion of Christ are directly opposed to each other, and that their tendancy is to destroy each other, christians are bound to use all gospel means to put down the first that the latter may abound. This awful vice seems to have increased for two or three years past; and just in proportion to its increase has the spirit of our Master seemed to depart from among us. These

things ought not to be. Let us then use all our influence to produce a change—to affect that change let us act as body.—And your committee would recommend the adoption of the following resolution:

Resolved, That every member of the churches composing this Association, be requested to discontinue any practice which may tend to intemperance of any kind.

All of which is respectfully submitted.

WM. P. BRITTON, *Ch'm.*

D.

REPORT ON MISSIONS.

Your committee to whom was referred the importance or necessity of missionary operations in our own bounds beg leave to report. The subject of missions cannot be considered of little importance as it embraces the great subject of preaching the gospel, which is heaven's arrangement to send forth light and truth to the nations of the earth. We therefore believe it to be our duty, and we should esteem it our high privilege, to unite our efforts in promoting this great and good cause: but although we would regard the whole world as the field to be cleared and cultivated, yet our own borders at this time demand our special attention. In years passed we have enjoyed the labours of the servants of God who were employed to travel and preach amongst our churches; but of late, from some cause, the subject of missions has been neglected and a blight has succeeded. This much we learn by reference to the letters sent up from the churches—a great majority of which complained of coldness and lukewarmness, and mortifying to tell—that only about 370 have been added to the 42 churches composing our Association. During the past year 7 have had no additions. From these facts we are convinced of the necessity of renewing our efforts in this good cause. Your committee would, therefore, recommend the adoption of the following resolution:

Resolved, That a committee of —— be appointed to employ immediately two suitable ministers; one to labour in the Eastern, and the other in the Western parts of the Association, and make the necessary arrangements with the churches for their support, and to enter immediately upon their fields of labor.

J. DELK.

E.

REPORT ON THE BIBLE SOCIETY.

Your committee on the Bible Society beg leave to submit the following: When we consider the importance of the Bible cause we are at a loss for language to express our feelings on the importance of the wider circulation of the scriptures in our

own and foreign lands. All are ready to admit that all our hopes for future happiness are based upon the truths which are brought to light in God's holy word. What would have been the condition of the world at this time but for the influence of the gospel upon the hearts and consciences of men? We, as a nation, owe all our civil and religious privileges under God, to the influence of his holy word upon mankind. Where the Bible is not known, and men, as a matter of course, do not act up to its divine requirements, none of the advantages are enjoyed and appreciated by them, we so much prize. What is to civilize and christianize this world? The word of God alone can do it. Are we not then called on to do more in the future, for the wider circulation of the holy scriptures? Certainly we are. And what excuse can we render to God for not having done more to give a knowledge of His holy will to our fellow creatures? We cannot say he has not given us the means. He has placed in our hands, as a domination, the greatest abundance of means to accomplish the object, if we but had the inclination to use them. But there is another consideration which seems to your committee, should stimulate us to greater exertions as a denomination in this great and good work—it is this: That if ever the heathen world have the pure and unadulterated word of God given to them the *Baptist Church* must do it. What was the cause of our denomination being driven from the Am. Bible Society? Because our missionaries would not consent to conceal a part of God's holy will from those nations to whom he had sent them to make his will known. For to transfer a word when it can be translated, is virtually to conceal the truth and promulgate an error. The Baptist missionaries, during the last 40 years, have translated and printed the scriptures, in whole or in part, into the language of more than 400,000,000 of the human family in Asia. In 44 distinct languages of those millions, 434,465 volumes have been issued. But, alas! how inadequate the supply, which less than a half a million of such volumes furnish for all that multitude—scarce one copy to eight millions of souls.

Therefore, *Resolved*, That we renew our efforts for a wider circulation of the scriptures among the destitute in our own land, and also throughout the whole world; that the long prayed for time may soon come when the heathen shall be the inheritance of our Lord Jesus Christ, and all lands see his glory.

LEWIS DUPRE, *Ch'm.*

F.

REPORT ON THE HISTORY OF THE ASSOCIATION.

The committee raised on the subject of the History of the Chowan Association, having had the subject under consideration, respectfully report. Your committee are duly impressed

with a sense of the importance of the subject. It is said of History, that it is "Philosophy teaching by example." It shows us events that may have transpired in connexion with the subject under consideration. It portrays the causes and consequences of human actions; and, if faithful, it strips the mask from the deceiver, whilst it does justice to the honest and patriotic. It enables us to appropriate all the benefits of past experience, and thereby avoid the rocks and shoals upon which others may have split. If, then, the example set by our predecessors and our own acts are likely to be profitable to ourselves and our successors, would it not be well to place them in some form most likely to descend to those who may come after us? Upon this point are we not all agreed? But how stands our own case just now? The Chowan Association has no durable record of her acts or her principles; and it is a fact well established, that but one known file of her Minutes (commencing with her organization and descending in regular gradation to the present time) is to be found on earth. If accident or design should destroy this file to what source should we go for future reference? How could we ever afterwards repair so serious a loss? The question then arises, with particular interest to us of the Chowan Association, shall we take steps to perpetuate our record? Shall we preserve our Histotory and transmit to posterity a faithful and true account of the rise and progress of the denomination within our bounds? If we answer these questions affirmatively we have no time to lose—but let us address ourselves at once to the good work. Let our opinions be no longer distorted, our practices misrepresented and our motives maligned. Let us place them in such an attitude before the world, that "he that runs may read." It is due to ourselves, to our successors, and to the great cause in which we are embarked, to place our History in such a position that neither accident nor design can affect it. We would respectfully recommend the adoption of the following resolutions:

1st. *Resolved*, That —— brethren be appointed a committee of publication, whose duty it shall be to superintend the compilation of a History of the Chowan Association, its printing, binding and distribution to its patrons.

2d. *Resolved*, That the deacons of each church within our bounds be constituted a committee for their respective churches, and requested to ascertain how many copies of said History can be disposed of within the limits of their congregations at one dollar per volume, and that they report the result of their labors to the Chairmanof the publishing committee as soon as proper information can be obtained.

G. C. MOORE, *Ch'm.*

MINUTES

OF THE

FORTY-SECOND ANNIVERSARY

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD WITH

The Church at Mt. Tabor,

Hertford County, N. C., May 13—15, 1847.

S. J. WHEELER, CLERK,

Murfreesborough, N. C.

RALEIGH:
PRINTED AT THE RECORDER OFFICE,
1847.

MINUTES, &c.

Mt. Tabor, Hertford Co., N. C., May 13, 1847.

The Introductory was delivered by Elder Sanderlin, from Philippians 1. 8 to 10. "For God is my record," &c.

After a short intermission, the delegates were called together by the Moderator of the last Association. Prayer by Elder Amos J. Battle.

Brethren Saml. T. Bond and W. D. Pritchard were selected as assistant Clerks.

Letters from the churches were then read, from which the following is a synopsis:

AHOSKIE was constituted in 1804, originally a branch of the church at Meherrin, located in Hertford county. Have enjoyed a glorious revival during the past year, which resulted in the addition of 34 persons to the church. Express great regard and confidence for their bishop, Jno. Nowell, who labors for them every 4th Lord's day and Saturday before.—During the summer and fall they enjoyed the ministrations of Elder Delk.

Statistics.—Baptized 34; excluded 3; dismissed by letter 5; deceased 5; received by letter 1. In fellowship—whites 265, colored 90—total 355. Delegates—Joseph Holloman, Jno. L. Godwin, Abner J. Holloman:* and send $2 to the fund. This church, during the year, has erected a commodious and comfortable house, greatly to their credit.—A. J. Askew, Clerk. P. Office, Pitchlanding.

ANTIOCH, in Halifax county, was constituted in 1841. In October last held a camp-meeting, during which many professed to have found peace. Anticipate holding another on Thursday before the 1st Lord's day in October next, and affectionately invite ministering brethren to come and assist.

Statistics.—Baptized 13; dismissed 1. In fellowship, 56 whites, 26 colored—total 82. Delegates—*Leonard Daniel*, E. Willey,* and M. Quarles—$2 dollars to the fund.—L. Daniel, Clerk, Heathsville.

BALLARD'S BRIDGE, in Chowan county, constituted in 1771; under the care of Elder Wm. White; days of meeting 2d Lord's day in each month. Elder Nixon and others preach for them occasionally. They complain of coldness, but still they "dwell together in love."

Statistics.—Baptized 12; received by letter 2; restored 1; dismissed by letter 1, excluded 3; deceased 10. In fellowship, 293 whites, 52 colored—total 346. Delegates—Willis Welch, H. Simpson, *J. N. Goodwin*—$2,50 to the fund.—Thos. Satterfield, Clerk, Ballard's Bridge.

Bethlehem, constituted in 1836, in Hertford county; meets on 2nd Lord's days; Elder Hogwood and brother Wm. P. Britton, jr., labor for them in word and doctrine. On the 16th of October last, they commenced a series of meetings, which continued for several days, and proved a great blessing. They send up brother Britton and recommend him for ordination.

Statistics.—Baptized 21; received by letter 2; dismissed 6; excluded 1; deceased 5. In fellowship, whites 97, colored 24—total 121. Delegates—Thos. Hogwood, *Wm. P. Britton, jr.*, and H. M. Jones—$2 to the fund.—A. Thomas, Clerk, Pitchlanding.

Bethel, under care of Elder Trotman; meets for worship on 3d Lord's days; constituted in 1806; situated in Perquimons co.; enjoy peace, and solicit an interest in the prayers of God's people. Delegates, Jno. Mardre,* R. Felton and W. M. Fleetwood*—$3 dollars to the fund. Baptized 20; received by letter 1; excommunicated 5; deceased 3. In fellowship, 179 whites, 14 colored—total 193.—W. M. Fleetwood, Clerk, Edenton.

Buckhorn, lies in Hertford co.; is under the care of Elder E. Howell, who labors for them on 2nd Lord's days; constituted in Nov. 1835. Have not as yet commenced the Sunday School, but express some anxiety on the subject, as we hope all our churches feel. Delegates—J. W. Barnes, T. D. Vann and J. H. Gatlin—$1,50 to the fund. Statistics the same as last year, and no change. In fellowship, whites 40, colored 34—total 74.—Jethro W. Barnes, Clerk, Murfreesboro'.

Capeheart's, meets on 2nd Lord's day for worship; Elder Henry White preaches for them; brethren West Leary and Edward Pierce attend them also, manifestly to their benefit; situated in Bertie co.; constituted in 1823. Church complain of coldness, but are grateful that they enjoy peace. Delegates—*Wm. H. Pierce, West Leary* and W. M. Hogwood—$2 to the fund. Baptized 16; received by letter 1; restored 2; dismissed 1; deceased 2. In fellowship, whites 142, colored 79—total 221.—Chas. Capeheart, Clerk, Merry Hill.

Cashie, in Bertie county, constituted 1789, meets on 1st Lord's days, under the ministration of Elder David Harrell. During the year they have experienced some refreshing seasons, and have been cheered by the "praise and prayer of newborn souls." Statistics.—Baptized 24; received by letter 1; restored 1; excommunicated 2; deceased 10—total 295. Delegates—David Harrell, *Edward Leicester*,* Henry Wilkes—$2 to the fund.—Wm. Folk, Clerk, Windsor.

Coleraine, in Bertie co., constituted 1789, meets on 3rd Lord's days, under the pastoral care of Elder Jno. Nowell. Since the last Association they have been blessed with an outpouring of the Holy Spirit, and many have been added to the church. Statistics.—Baptized 47; received by letter 7; restored 1; dismissed 3; excluded 12; deceased 7. In fellowship, 280 whites, 177 colored—total 457. Delegates—Jno. Nowell, Solomon White, Leml. Valentine—$3 to the fund.—Jos. W. Beasly, Clerk, Coleraine.

Connaritsa, in Bertie co., constituted 1790, meet on the 1st Lord's days, relate nothing interesting, are in peace, and trying to promote the Redeemer's cause in supporting missionary operations. Statistics.—Baptized 1; restored 1; dismissed 1; excluded 1; deceased 5. In fellowship, 159 whites, 49 colored—total 208. Delegates—W. W. Mitchell, W. Dunning, Jno. M. Holladay—$2 to the fund. Stephen Bazemore Bishop.—Willie Dunning, Clerk, St. Johns.

Conneconara, in Halifax co., constituted 1833, meets on the 4th Lord's days, presents a cold and dreary aspect, asks the prayers of the Association and needs them most sadly. Statistics.—Received by letter 2; expelled 3. In fellowship, 37 whites, 45 colored—total 82. Delegates—*Jesse Powell*, E. Pope and E. P. Powell—$1,50 to the fund. J. G. Barkley Bishop.—Jesse Powell, Clerk.

Cool Spring, time of meeting 1st Lord's day, located in Gates co., constituted 1829, are undergoing a wintry season. During the fall held a meeting of days, when many were made to rejoice. Statistics.—Baptized 7; received by letter 1; restored 1; excluded 3; deceased 3—total 183. Delegates—Henry Carter, Saml. Harrell, Jno. Matthews. Henry Speight, Bishop.—J. M. Matthews, Clerk, Gatesville.

Edenton, in Chowan co., under care of W. L. Hartson, who ministers every Lord's day to the flock, was constituted 1816. They communicate nothing of a pleasing nature, and mourn that their harps are hung upon the willows. Statistics.—Baptized 16; received by letter 2; dismissed 2; deceased 3—total 199. Delegates.—Thos. Waff, S. T. Bond and M. T. Gregory; and $2 to the fund.—S. T. Bond, Clerk, Edenton.

Elizabeth City in Pasquotank Co. Recommend bro. Alfred Norton for ordination if it be expedient. Are now destitute of a Meeting House, but hope to enter their new one in 3 or 4 months. This church was constituted in 1786; is under the pastoral care of Elder Lem. Sanderlin, who labors for them on 4th Lord's days. Statistics.—Baptized 20; received "by experience" 1; dismissed 3; deceased 6; excluded 2. In fellowship—whites 182; colored 20; total 202. The member received "by experience", was an individual who asserted that he had been baptized into the fellowship of a regular Baptist Church, and had held a letter of dismission, but said he had lost it. Cases of this kind may sometimes occur, which render the course pursued by the church necessary; but the safer plan is to pursue the regular plan adopted by all our churches. Delegates—R. Simpson, G. Jennings, Wm. D. Prichard—$2 50 to the fund.—Wm. D. Prichard, Clerk, Elizabeth City.

Free Chapel.—No delegation, nor letter from this Church. It is with pain that we notice the fact that this church has not set with us since 1839. The Association can sympathise with weak and feeble members; but at same time would recommend that some effort be used. A letter might at least be sent annually. Located in Washington Co., constituted in 1833. Name of Clerk unknown. Post office is Cool Spring. Let us hope that the measures adopted by our Association for the benefit

of these destitute churches, will be blessed to their strengthening and enlargement.

Great Fork is the only church in our Association that is out of the State; it lies in Nansemond Co. Va., and is under the care of Elder Henry Speight; meets for worship on 3d Lord's day and Saturday before. Was blessed with a "refreshing from the Lord" in July, during which several were added to the church. Delegates—Oliver Harrell,* O. P. Savage and W. Rogers, with no funds because the biography of Elder Harrell was not appended to the minutes.

Statistics—baptized 15; expelled 1—whites 80; colored 18: total 98. This church was constituted in 1833.—Abel R. Collins, Clerk, Somerton, Va.

Holly Grove in Bertie Co., was constituted in 1801; meets on 1st Lord's days and Saturdays before, under the care of Elder Henry White; rejoices in making her annual communication, because of what the Lord has done for her during the past year. In November the Bertie Union Meeting held her session with this church; the meeting was protracted, and resulted in a most interesting revival, at the close of which nine persons were added to the church.

Delegates—Henry White, J. S. Mitchell, W. J. Freeman.

Statistics—baptized 10; received by letter 1; dismissed 1; deceased 2—whites 35; colored 23; total 58—and $1 to the fund.—Jas. S. Mitchell, Clerk, Windsor.

Meherrin in Hertford Co. Origin of this church is hid in the "remote depths of antiquity." We find mention made of her in 1735.—Meets on 1st and 3d Lord's days, under the care of Elder Thompson. In her letter rejoices because of an interesting revival during the year.

Delegates—G. W. Thompson, Silas Parker, and Jacob Parker; $2 to the fund.

Statistics—baptized 27; received by letter 1; retored 2; dismissed 6; deceased 2—whites 196, colored 170; total 366. Two Sunday Schools, 10 teachers, 60 scholars; 325 vols. in library. Church has determined to publish her history, which will constitute an interesting volume, and its perusal well calculated to do good.—S. J. Wheeler, Clerk, Murfreeboro'.

Middle Swamp in Gates Co., was constituted in 1806. Elder Speight pastor. Has had no revival, but is in peace. Hopes soon to commence a Sunday School. Baptized 13; received by letter 1; excluded 1; deceased 3; total 175.

Delegates—Henry Speight, Charles E. Ballard, Willie Riddick, and $1 50 to the fund.—Willie Riddick Clerk, Gatesville.

Mt. Tabor in Hertford Co., under the care of Elder Trotman; meets on 4th Lord's day and Saturday before. Was constituted 1839—has no very interesting matter to communicate, enjoys peace—baptized 2; received by letter 2; dismissed 11; excluded 1; deceased 1—white 64, colored 9; total 73. Delegates—David Gatling, R. B. Cobb, and Wm. Darden; and $1 50 to the fund.—A. W. Darden Clerk, Murfreesboro.'

Mt. Zion: at request of the church, this name was adopted instead of

that by which she has been heretofore known (Little Alligator.) It is gratifying to observe that a sound public sentiment is pervading the community in respect to the naming of churches. This church was constituted in 1837 in Tyrrell Co. Meets on 4th Lord's days and Saturday before. Selby Patrick Pastor. Complains of feebleness in herself, and in her aged bishop, and begs the brethren in the ministry to come to their help. It is hoped that the steps taken by the Association will tend to build up this, and other weak churches around her. Baptized 12; received by letter 1; deceased 3; whites 34; colored 9—total 43. Delegates—Selby Patrick,* Jno. H. Combs,* E. P. Welson*—$1 to the fund.—E. P. Welson, Clerk, Columbia.

Piney Grove, in Gates co., was constituted 1827. Edward Howell is her bishop. Days of meeting 4th Lord's day and Saturday before. She rejoices in memory of the showers of divine mercy, received during the past year; and mourns the loss of several pious members by the "relentless hand of death." Delegates—Edward Howell,* E. D. B. Howell, Wm. H. Sears—$2 to the fund. Baptized 7; received by letter 1; excluded 5; deceased 3; whites 76; colored 56—total 132.—E. D. B. Howell, Clerk, South Quay, Va.

Pleasant Grove, in Hertford co., constituted in 1837, meets on 1st Lord's day and Saturday before, under the care of Elder Nowell. Is passing through a wintery season, but looks forward with hope. Delegates—H. J. White, G. C. Moore, A. J. Perry—$2 to the fund. Baptized 2; received by letter 1; dismissed 1; excommunicated 1; whites 57; colored 9—total 66. Their Sunday School contains 14 teachers, 78 scholars, and 190 volumes in the library.—Wm. S. Taylor, Clerk, St. Johns.

Potecasi has enjoyed "general peace" since the last session of the Association; is located in Northampton co.; constituted 1808. Geo. M. Thompson is their Bishop. Delegates—Isaac Baum, Morris Baum and Silas Edwards—$1,50 to the fund. Days of meeting 2d Lord's day and Saturday before. Baptized 24; dismissed 1; excommunicated 4; deceased 5—total 243.—Thos. B. Gatling, Clerk, Jackson.

Powell's Point, in Currituck co., was constituted in 1804; a feeble church, but her condition might be improved if the members would exert themselves. Elder Twine is their Pastor, and preaches for them occasionally; and they complain that ministers do not visit them. Do they use efforts to induce ministers to do so? We have not seen a delegate from P. Point in five years. Where is the wrong? Will grain grow in the field of him who will not plough? Did the Lord bless Israel when they refused to come up to His solemn feasts at Jerusalem? Awake! brethren, awake!! Delegates—Malachi Corbell,* W. S. Harrison,* R. Meekins*—$1 to the fund. Baptized 3; received by letter 2; deceased 2—total 19.—W. S. Harrison, Clerk, Powell's Point.

Providence, in Currituck co., was constituted in 1826; under the care of Evan Forbes. Their meeting in July was protracted and proved a great blessing to the church. Days of meeting 4th Lord's day and Sat-

urday before. Delegates—Isaac Baxter, sen.,* Joshua W. Baxter and Tully Williams.* Baptized 29; dismissed 2; deceased 1—total 87, all whites. $1,50 to the fund.—Joshua W. Baxter, Clerk, Indiantown.

Quankie, in Halifax co., constituted in 1839. Elder Barkley has supplied this church with the word and ordinances some years since. We have had no delegates from her since 1843. Such apathy is to be regretted, as it must tend ultimately to the spiritual declension of any church. Returns in 1843 were, whites 35, colored 20—total 55.—H. Fulgum, Clerk.

Ramoth Gilead in Pasquotank Co., was constituted in 1809. L. Sanderlin their bishop—administers to the flock on 3d Lord's days and Saturdays before. In August last the church was greatly blessed in a protracted meeting. Delegates—M. W. Jones,* J. D. Stokely,* Job Carver; $1 50 to the fund. Baptized 31; received by letter 2; restored 1; dismissed 2; excluded 5; deceased 2—whites 103, colored 82—total 185. Asks the Association to sit with her next year. Alston McPherson Clerk, South Mills.

Republican in Bertie Co., was constituted in 1834—sent us neither delegate nor letter. Such remissness is rather unusual in this church—she is not strong, but we should recollect that the body will become weaker by being entirely inactive. Brethren read, prayerfully, Rev. II. 1. to 7. Total in 1846 were 63. A. Cherry was Clerk, Windsor.

Roanoke Island, on the island of that name in Currituck Co., was constituted in 1807; seems to have forgotten her friends this year. We received no tidings from her at all. A while since she awoke from her apathy and she was blessed, raised up her head among her sisters, rejoiced in our councils last year. See John vi. 67. Her numbers then were 56. Bishop A. Twine, P. Office, Powell's Point.

Rocky Hock in Chowan Co., was constituted in 1825. Days of meeting on 1st Lord's days and Saturday before. B. Nixon pastor. The October meeting was protracted with glorious results. There exists an unfortunate difficulty in the church which is progressing, it is hoped, to a peaceful settlement. Delegates, J. B. Webb,* F. Bunch,* R. R. Felton; $1 50 to the fund. The Sunday School contains 6 teachers and 40 scholars. Baptized 42; received by letter –; restored 1; dismissed 1; excommunicated 1; deceased 1—whites 158, colored 6—total 164. R. R. Felton, Clerk, Edenton.

Ross' M. H. in Bertie Co., was constituted in 1804. Thos. Hogwood pastor. Her letter is of a most cheering nature. The September meeting was protracted 10 days, to the great good of the community.—More highly favored than any of the churches in additions. Luke xii. 48. Delegates, H. W. White, W. J. Mitchell, H. White. Baptized 67; received by letter 1; restored 7; dismissed 3; excluded 8—deceased 3; total 308—$2,25 to the fund.—M. L. Mizell, Clerk, Windsor.

Salem in Pasquotank Co., meets on 3d Lord's day and Saturday before, under the charge of Elder Forbes. Was constituted in 1790. Complains that her congregations are small, and a spirit of indifference seems

to pervade the whole; awful state. May not this be the cause of the low estate of this venerable church? Once amongst the foremost and influential of our churches, Salem now mourns her desolate condition. Cry in the language of the prophet, (Isaiah LI. and 9,) then shall "thy peace be as a river, and thy righteousness as the waves of the sea."—Delegates—Geo. Pendleton, Prichard Jordan—$1 to the fund. Received by letter 1; dismissed 1; deceased 3—total 38.—E. H. Perkins, Clerk, Elizabeth City.

SANDY CROSS, in Gates co., under the pastoral care of Elder Trotman, who administers to the church on 1st Lord's days and Saturday before; was constituted in 1828. Church is increasing in intelligence and piety, and "is in peace." Delegates—Q. H. TROTMAN, W. Stallings and J. H. Riddick—$2 50 to the fund. Baptized 4; received by letter 3; restored 1; dismissed 2; excluded 6; whites 185, colored 17—total 202.—Jesse R. Kee, Clerk, Mintonsville.

SANDY RUN, in Bertie co., was constituted in 1750. A. M. Craig, bishop. Days of meeting, 4th Lord's days and Saturday before. Complains that there are among them "those who profess to love Christ, and do not devote that time to his cause which they should." Her sad complaint uttered among so many letters of rejoicing from sister churches, reminded us of the lament of erring Israel (Isaiah xxiv. 16.) Let us look up and hope for brighter days on this ancient heritage of our Lord. The Sabbath School was to have been commenced the 3d Lord's day in May. These useful institutions, properly cherished and aided with good libraries, have effected great good; and may yet prove a blessing to old Sanday Run. Delegates—A. M. CRAIG, Wm. Lee, A. Rogers—$1 50 to the fund. Baptized 8; received by letter 1; dismissed 6; excluded 3; deceased 2; whites 63; colored 112—total 175.—Turner Horn, Clerk, Britton's Store.

SAWYER'S CREEK, receives the word and ordinances on 2d Lord's days and Saturday before, at the hands of Elder Trotman. Was constituted in 1790, in Camden co. Have had "some refreshing seasons from the presence of the Lord." Their peace has not been uninterrupted. If the Association should deem him qualified, they recommend bro. Dossey Sanderlin for ordination. Baptized 8; received by letter 4; dismissed 4; deceased 3; excluded 1; whites 168; colored 35—total 203. Delegates—LEML. SANDERLIN, *Dossey Sanderlin*, Jno. Humphries—$2 to the fund.—J. B. Morgan, Clerk, Indiantown.

SHADY GROVE, in Currituck co., was constituted in 1829. Elder Prichard Jordan ministers to her in holy things, on 2d Lord's days. Delegates—Moses Capps, D. W. Lee. Baptized 25; received by letter 3; excluded 1; deceased 6—total 73—75 cents to the fund.—H. Mathias, Clerk, Currituck C. H.

SHILOH is probably the oldest church in the State; was constituted in 1757 or before, in Camden co.; under the spiritual care of Elder Forbes, who preaches for the church on 1st Lord's days. Delegates—A. BERRY, J. Watson and B. Barco.* Baptized 5; dismissed 2; excluded 2; de-

ceased 1; whites 238; colored 39—total 277—$2 50 to the fund.—Simeon Burgess, Clerk, Shiloh.

SMITH'S CHURCH, in Northampton co., was constituted in 1823. Elder Thompson ministers to them on 4th Lord's days. Delegates—C. Whitehead, Kinchen Stevens and T. Gay. Baptized 15; received by letter 1; dismissed 1; excluded 2; deceased 3; whites 258; colored 57—total 315—$2 50 to the fund.—Isaac Peele, Clerk, Jackson.

SOUND SIDE, in Tyrrell co., was constituted in 1831. Have had no minister during the year past. The pulpit has been occupied by ministers of other denominations. Delegates—Joseph Halsey,* Jno. Rhodes.* Baptized 2; whites 26; colored 2—total 28.—Clerk's name not appended to the letter.

SPENCE'S M. H. attends the ministry of Elder Sanderlin, on 2d Lord's days; was constituted in 1829 in Camden co. In the fall a meeting of 8 days was held, which proved a great blessing. Delegates—Cary Spence and J. S. Jones. Baptized 7; restored 2; dismissed 1; excluded 4; deceased 3; whites 45; colored 34—total 79—$1 to the fund. Bro. Thos. Rayfield is recommended for ordination.—Joseph S. Jones, Clerk.

VASSEI'S M. H., formerly an arm of Smith's church, in Northampton co., but was constituted 8th Dec. 1844. Elder Hardee officiates for them in holy things on 2d Lord's days. Delegates—WM. H. HARDEE, P. H. Stevenson and Jas. R. Kee.* Whites 26, colored 18—total 44—$1 to the fund.—J. T. Barham, Clerk, Jackson.

YOPPIM mourns sadly over her destitute condition; her bishop having left them without any previous notice. Discipline however is kept up. This is the oldest church in Chowan co.; constituted in 1775; meets for worship on 1st Lord's days. Delegates—Wm. Benberry, Jno. L. Ferrill and J. L. Pettijohn*—$1 to the fund. Baptized 2; dismissed 1; excluded 3; deceased 1; whites 66; colored 3—total 69. The prayers of the Association are asked, that the Lord would send them a faithful pastor. Have appointed Friday before the 1st Lord's day in August next as a day of humiliation and prayer to God, and requests the Association to appoint that day to be observed by all our churches.—B. H. Webb, Clerk pro tem, Edenton.

Those marked thus * were absent; those in SMALL CAPITALS are ordained ministers; those in *italics* are licentiates.

Summary.

Churches,	43	Deceased,	106	Scholars,	600
Baptized,	591	Licentiates,	14	Minutes	$63 50
Received by letter,	68	Whites (not complete)	2692	Home Missions,	400 00
Restored,	21	Colored (not complete)	2006	Convention,	332 33
Bishops,	27	Total,	6430	Bible Society,	240 53
Dismissed,	74	Sunday Schools,	11		
Excommunicated,	54	Teachers,	112	Total Funds,	$1036 36

List of Elders or Bishops in the Chowan Association.

J. G. Barkley, Jackson,
Stephen Bazemore, Windsor,
Wm. P. Britton, jr., Pitch Landing,
A. M. Craig, Hotel,
M. Corbell, Powell's Point,
E. Forbes, Shiloh,
David Harrell, Windsor,
Wm. H. Hardee, Jackson,
Wm. L. Hartson, Edenton,
Thos. Hogwood, Pitch Landing,
E. Howell, South Quay, Va.,
M. W. Jones, New Lebanon,
Prichard Jordan, Elizabeth City,
M. L. Mizells, Windsor,
Jas. Nash, Elizabeth City,
Barn. Nixon, Edenton,
Jno. Nowell, Coleraine,
Selby Patrick, Columbia,
James Ross, Windsor,
Henry Speight, Middle Swamp,
G. M. Thompson, Murfreesboro',
Q. H. Trotman, Mintonsville,
Abraham Twine, Powell's Point,
Thos. Waff, Edenton,
N. J. White, St. John's,
Wm. White, Ballard's Bridge,
Henry White, Windsor.

List of Licentiates.

Leonard Daniel, Heathsville,
Danl. V. Etheridge, Ballard's Bridge,
Jas. N. Goodwin, Hertford,
West Leary, Ashland,
Jno. V. Lee, Somerton, Va.,
E. Leicester, Windsor,
Alfred Norton, Elizabeth City,
E. Pierce, Windsor,
Wm. H. Pierce, "
Jesse Powell, Conneconara,
Dossey Sanderlin, Jonesboro',
J. D. Stokely, South Mills,
Elijah Wicker, Powell's Point,
H. W. White, Windsor.

List of names being prepared, roll was called and the Association proceeded to organization.

Bro. G. C. Moore was elected Moderator for the ensuing year.

A letter was handed in from a church constituted at Vassie's M. H. in Northampton county, asking admission into this body. Having been for years a branch of Smith's church, it was deemed unnecessary to examine into her faith and order; she was received and the right hand of fellowship extended to Elder Hardee, her only delegate present.

Church at Little Alligator notified the Association that she had changed her name to Mt. Zion, and requested that the change might appear on the minutes. Ordered that the change be noticed.

In view of the goodness of God in blessing a majority of our churches during the past year, the Association, after having all the letters read, spent a few minutes in prayer, in token of our gratitude, and in supplication in behalf of those three churches which have not been blessed with any accessions:—Elder Meredith leading in prayer.

A letter was handed in from Union Association, with 20 copies of their last minutes, by Elder A. J. Battle. Elder B. was recognised as a corresponding delegate.

A letter was handed in from Tar River Association with a bundle of minutes. Elder H. S. Spivey and bro. Guilford Lewis were recognised as delegates.

Elder Murfee and bro. Mays were recognised as delegates from the Portsmouth Association.

Visiting brethren in the ministry were invited to seats, which invitation was accepted by Elders Meredith, Delk and Barkley.

Elders Trotman, Thompson and Waff were appointed a committee to arrange the business of the Association.

Agreed to dispense with communion on Friday.

The pastor and deacons of this church were requested to supply the pulpit until Lord's day.

There was no preaching at the stand to-day on account of disagreeable weather.

Adjourned to 9 A. M. to-morrow. Prayer by Elder Delk.

Friday, May 14th, 1847—unpleasant, rainy day.

Association met. Opening prayer by Elder Hogwood. Roll was called. Constitution of the Association, and Rules were read.

Committee on arrangements reported, report received and committee discharged.

Elder Meredith, brethren Ferrill, Watson, Carver, Benberry, Perry, Daniel, Vann and W. W. Mitchell were appointed a committee to inquire into the expediency of ordaining candidates for ordination.

Query.—"What does the Chowan Association regard as a test of Christian fellowship?"—Q. H. Trotman.

The answer to the query was indefinitely postponed.

At 12 1-2 P. M. the Association took a recess of twenty minutes.

Bro. W. D. Prichard was appointed to write to the Portsmouth Association. Elders Forbes, Barkley, Trotman, brethren M. Sanderlin and Kellenger the bearers.

Bro. A. J. Perry to write to the Tar River Association. Elders Harrell, Craig, Barkley and Speight the bearers.

Bro. Jno. L. Ferrill to write Concord Association. Elders Hardee, Thompson, Barkley, and bro. Exum Stephens the bearers.

Bro. Howell to write Union Association. Elders Trotman, Thompson and Sanderlin the bearers.

Resolved, That our next session be held with the church at Ramoth Gilead, to commence Thursday before the 3d Lord's day in May, 1848.

Elder Barkley is appointed to preach the introductory, bro. Britton in case of failure.

Elder Thompson is appointed to preach the Convention sermon before the next Association—Elder Craig the alternate.

Committee on ordination reported favorably on the case of bro. Wm. P. Britton, jr. Report received, and committee discharged. In future, candidates for ordination will be expected to travel through the churches prior to coming before the Association.

Moderator appointed the following committees: On the state of Religion—Elders Waff, Nowell and Berry. On the Itinerant labor—Elders Trotman, Sanderlin and Delk. On the Convention—Elders Meredith, Speight and bro. Sol. White. On Wake Forest College—Elders Battle, Harrell and Thompson. On Education of the Ministry—Elder Craig, brethren J. Powell and J. H. Riddick. On a Hymn Book—Elders Jor-

dan, Sanderlin and H. White. On Temperance—Brethren J. Powell, Barnes and Watson. On support of the Ministry—Brethren Felton, Jones and Freeman. On Finance—Prichard Lee and J. S. Mitchell.

Elders Meredith, Battle and Craig were appointed to preach on Lord's day.

A letter from Rev. J. J. Finch, Secretary of the N. C. Baptist State Convention, was read, and on motion, was referred to the committee on the Convention.

There was no preaching at the stand to-day, on account of the unfavorable state of the weather.

Adjourned to 9 A. M. to-morrow. Prayer by Elder H. J. White.

Saturday, May 15, 1847.

Association met. Opening prayer by Elder Harrell. Roll was called.

The query, "Upon whom did the government of the churches rest in the days of primitive Christianity?" referred from the last to the present session of this body, was answered thus: "The churches being indepent bodies, the government of each one rested with itself."

Bro. Britton was then examined by Elder Meredith, in the presence of the Association, preparatory to ordination. The examination proving satisfactory, Elders Hogwood, Nowell and Delk were appointed a presbytery to ordain Bro. Britton on Wednesday before the 2d Lord's day in June next.

Officers of the Association were requested to prepare a report on Periodicals and append to the minutes.

Bro. Prichard handed in a letter to the Portsmouth Association, which was read and adopted.

Bro. Howell handed in one, for Union Association, it was adopted.

Bro. Perry handed in one, for Tar River Association, it was adopted.

Bro. Ferrill handed in one, for Concord Association, which was adopted.

The Association took a recess to hear the Convention sermon, and to allow the Committee on Finance to settle with the Delegates. Brethren Cobb, Darden, Barnes and Vann, were appointed to take up the collection after the sermon.

Elder Speight preached an appropriate sermon, to a large auditory, after which a collection amounting to $28 54 was taken up.

On reassembling the Committee on Itinerant labor reported. Report received, and Committee discharged.

Brethren J. H. Riddick, Stallings, Howell, Barnes, and Willie Riddick, were appointed a Committee to locate a minister on South side of Albemarle Sound.

Committee on Wake Forest College reported as follows:—

The Wake Forest College having been so often brought before this Association, your Committee deem it unnecessary to go unto detail in presenting its history, or its claims to our churches. This Institution has been in operation over ten years, and has been instrumental in educating a number of young men of this and other States, who now have a standing in Society, that would do credit to any College. Some of her graduates are Legislators laboring for the public good. Some are Ministers of the Gospel who are laboring for the benefit of the human race, and whose influence for good will last through eternity. What has already been accomplished, is well worth all that has been spent upon the College. At present the Faculty of the College, with Dr. Wm. Hooper at the head, claim the confidence and patronage of our entire denomination, and also of the public generally. There are nearly one hundred students now at the College and the number increasing. The healthiness and moral character of the place, together with the cheapness of the expenses of an education, present special claims on our brethren, friends, and the public in general, to send their sons to this College, and to induce them to contribute to extricate the College from debt. This debt rests heavily on a few of our liberal minded brethren, and will eventually ruin many of them, if the debt is not provided for by the voluntary contributions of the benevolent. Will our brethren suffer this? We hope not.

The Trustees of the College have two agents actively employed in this State and S. C., who meet with encouragement, and have determined, if practicable, to pay off all the debt by the 1st Jan. next. Brethren let us all help these agents to do this great and good work. The Huffham plan of one hundred and fifty subscribers paying one hundred dollars each, is being filled up with a noble liberality, while smaller contributions are constantly added, to swell the amount to meet in full, all the claims against the College.

Your Committee are gratified to learn from the Executor of sister Wilder, who recently died in this county, that she has left a legacy to the College, that will amount to over one thousand dollars. Will not other brethren and sisters remember the College in the same way?

All which is respectfully submitted,

A. J. BATTLE, *Ch'm.*

Report was received, and the Committee discharged.

Committee on the N. C. Bap. State Convention presented the following Report:

The committee on the N. C. Baptist State Convention would respectfully submit the following report:—

As is well known, the primary objects of the Convention are *three*—namely, the promotion of Foreign Missions—the promotion of Ministerial Education—and the preaching of the gospel within the bounds of our own State; otherwise called the promotion of Domestic Missions.

The first of these is important, of course; and has received of late an increased share of attention on the part of our churches and people. The recent separation between Northern and Southern Baptists, giving rise to the formation of the Southern Baptist Convention—the opening of the door for missionary labor in the immense empire of China—together with the fact that one of our own brethren has recently consecrated himself to the labors of the foreign field, have given an impulse to the spirit of Foreign Missions in this State, which has been known at no former period. At the last annual meeting the amount of funds received for Foreign Missions was probably more than double what had been received, for the same object, at any previous meeting.

The department of Ministerial Education has always languished. Although several young brethren have been aided in the attainment of an education, who have become ornaments to the institution, and are now laboring with great acceptance to the denomination, still it may be said that *nothing* has been done, compared with what ought to have been done. The deficiency here spoken of, is

probably owing to causes of various sorts, which time may serve to modify, and which an increased measure of liberality and religious zeal may entirely do away.

The Department of Domestic Missions has always fallen greatly short of the good which it ought to have effected. This fact is likewise owing to various causes, which it may not be necessary to enumerate here. Two of these causes, however, ought, perhaps, to be mentioned. The one is, that the object itself has always been underrated by our brethren. And the other is, that the numerous sectional and local itinerancies have served to prevent such a concentration of strength, as it was the great purpose of the Convention to secure.

This last object is that which is thought to posssess *special claims* on the attention of this body. The claims of Foreign Missions are evidently strong. The claims of Education are stronger. But the claims of the Domestic Mission Department are obviously strongest of all. It is by the operation of this department—by the preaching of the gospel within our own bounds—by the promotion of revivals, and the growth of religion among our own churches, that we are to procure the means of promoting even Foreign Missions and Education. This is so obvious that it is thought that it needs be but mentioned, to be understood and appreciated; and it is hoped that it will receive the immediate and earnest consideration of this body.

In this view of the case, your committee would respectfully suggest the inquiry, whether this Association would not more effectually promote the cause of Itinerancy, within her own bounds, and the cause of Domestic Missions throughout the State—and thereby, indirectly, aid *all the objects* of our Convention, by making that institution the medium of all her operations in the Domestic Field?

Very Respectfully,

T. MEREDITH, *Ch'm.*

Report was received, and the Committee discharged.

Committee on the settlement of a minister on South side of Albemarle Sound reported, recommending Elder Henry S. Spivy, who was accordingly appointed. The report was received and the Committee discharged.

A fund was then raised by the body, in aid of the churches South of the Albemarle: a portion of the subscriptions remains unpaid; and brethren can pay the amount they subscribed to bro. Wm. D. Prichard, in Elizabeth City; or to the Moderator,—both of whom hold the subscriptions on which their names are entered.

Committee on the state of religion reported as follows:—

The committee upon the state of religion within our bounds, beg leave respectfully to report:

That from the statements received from the churches composing this body, we have abundant cause for increased gratitude and praise to God our heavenly father, for the great success he has given to the preaching of his blessed Gospel in the bounds of this Association the past year. Whence we learn upwards of 600 souls have professed conversion to God our Savior, and owned him in his holy baptism. Yet, brethren, when we also learn some of our churches are in a great measure destitute of the regular ministration of the Gospel, and in a cold and wintry state, should we not feel, yea, ought we not deeply and solemnly to feel called upon, from the great ocean of God's love and mercy to us through his blessed Son our Savior, to increase our zeal and dilligence in his holy cause, that those destitute people and dark places within our bounds may become enlightened in the counsels of the Lord, and feel the power of his grace upon their hearts to the sanctifying and saving of their souls.

From these facts may we not regard it as evidence that the Lord blesses his appointed means of grace placed in the hands of his people for the conversion of sinners; and when neglected by his people they have dearth and leanness of soul.

Your committee have to conclude it is too evident that many intelligent christians manifest too great a spirit of this world, no doubt, from the influence of fashionable circles, so called, with which they are surrounded, forgetting they have purified their souls in obeying the truth through the spirit, and were purged from their old sins—neglecting those high and holy principles in the religion of Christ wherein the believer stands free from condemnation, not minding the things of the flesh, but minding the things of the spirit.

Respectfully submitted, THO. WAFF, *Ch'm.*

Report received, and committee discharged.

Committee on Temperance made the following report:—

The committee to whom was referred the subject of Temperance beg leave to report:—

The subject of Temperance presents many considerations of interesting importance. Every christian's heart must glow with rapture in reflecting on the happy results of Temperance. It is so closely identified with christianity that we think it should be patronized by those who love our Lord Jesus. Your committee are of opinion that many and great evils result from what is termed the moderate use of ardent-spirits, and decidedly condemn the practice.

We know that no man was ever born a drunkard, and all drunkards were at one time moderate drinkers, and as the pig makes the hog, (if we can be allowed so to express ourselves,) so the once small drinker makes the drunkard. We read in the precious word, "woe unto him that giveth his neighbor drink, that putteth thy bottle to him." Which alone should cause us to abstain from its use. And in addition to this, we read that "no drunkard shall inherit the kingdom of God." Then let us "taste not, touch not, handle not the unclean thing."

Your committee recommend the adoption of the following resolution; *Resolved*, That every member of the churches composing this Association, be affectionately requested to discontinue the use of spirituous liquors altogether.

JESSE POWELL, *Ch'm.*

Report received, and committee discharged.

The Committee on Education of the Ministry made the following report:

The committee appointed to report on the subject of Ministerial Education, beg leave to say:—

That no department of business—no pursuit in life, can be successfully prosecuted without the aid of Education. The ability of the jurist, the skill of the physician, and the labors of the husbandman equally depend upon and are guided by the lights of science. Without these the mind of man, like an uncultivated field, runs to waste, and of course can yield no harvest. If, then, it is education that unfolds the powers of the human intellect, and gives us access to the arts and improvements of civilization: if it is this that qualifies us for the various avocations in which we may engage, its importance and utility must be obvious to every one. But who needs these advantages more than he whose business it is to explain the mysteries of the kingdom of God, and to develope the great scheme of doctrine on which the Father of lights has bestowed the unsearchable riches of his wisdom. The task which the minister of the gospel has to accomplish is not one of easy performance or of trifling consequence. Difficulties meet

him at every step, and unless he has a mind trained to intense thought, and disciplined to close investigation, he will be unable to analize the various subjects presented to his consideration, and to exhibit them so as to refute the cavils of the sophist, and to overturn the strong holds of error. Your committee do not assume that none except those who have received an education, should undertake to dispense the words of life and salvation. They only maintain that an education gives to the Minister a power and an influence, in a high degree auxiliary to the performance of his work, and that his usefulness, other things being equal, will always be in the ratio of his attainments in knowledge and wisdom. Let those ministers therefore who have not enjoyed the opportunities of an education, address themselves to the work of educating themselves. Let them give attention to reading and study, that their profiting may appear unto all, and that they may become workmen who need not be ashamed, rightly dividing the word of truth.

All of which is respectfully submitted.

ANDREW CRAIG, Chm.

Report received, and committee discharged.

The Committee on the Bible Society made the following report:

Your Committee to whom was assigned the subject of Bible opperations, offer the following as their report:

The Word of God must be considered by every disciple of the Redeemer, an invaluable treasure; for without this word in some endurable form, the most correct views of God, and His stupendous works, together with a knowledge of our redemption through our Lord Jesus Christ, would be most certainly lost, and with those views would be lost, in no small degree, the enjoyment of the christian religion. Again, the believer without the Bible, would, we think, somewhat resemble the navagator upon the ocean without the compass. He could not tell whether he was steering his course to the desired haven, or whether he was approximating to some other point.

Hence the importance that every child of God have within his possession the unadulterated truths which the blessed Bible contains. Perceiving then the advantages derived from the word of God, by him whose mind has been already enlightened thereby—what shall we say of those who are still in an unenlightened, and consequently, in an unbelieving state?

Alas! we are at a loss for language to express our feelings upon a subject of such vital importance.

The Scriptures contain the very information that the unconverted man needs. Yes, they point him to the "Lamb of God who taketh away the sin of the world." They portray to him in the most clear and beautiful manner, the plan by an observance of which he may come to God through Christ and be saved. There is no other volume upon the face of the whole earth, that contains intelligence worthy to be compared with that contained in the book of God—the Bible. Believing then, as we most assuredly do, that there is no other name given under Heaven, by which men can be saved, only in and through the Lord Jesus Christ; and being satisfied of the fact, that no other book, apart from the word of Holy inspiration, can give unto our fallen race a correct knowledge of that ever blessed name, the sound of which causes our hearts to rejoice—can we who are favored with the glorious information which this word imparts—can we, who have tasted that the Lord is gracious—can we, who esteem this treasure so highly, withhold it from those who possess it not?

We need not say we have not the means among us to give many volumes of this precious book to our destitute at home, and also to contribute for its distribution abroad. Brethren, many of us within the bounds of the Chowan Association, possess the means for bible distribution to no inconsiderable extent; and

will not God require us to give an account, when we appear before him, of the manner in which we have employed the means that he has committed to our charge? The Redeemer, in his sermon upon the mount, gives us this instruction: "Whatsoever ye would that men should do to you, do ye even so to them."

Let us now suppose ourselves without a bible and destitute of the means to procure one, we ask, in all christian humility, if we would not, that those who had one, or the means to spare to procure one, should give us this invaluable treasure to be the man of our counsel?

Again, it is declared that this gospel of the kingdom shall be preached into all the world, for a witness unto all nations. Now, we ask, what could the living preacher perform in foreign lands, without the printed word to accompany him? We answer, but little.

Hence we arrive at the conclusion that this word which we so much admire and so highly esteem, ought to be, literally speaking, scattered broad cast throughout the length and breadth of our world; for we believe with the great apostle of the Gentiles, that the word of God is the sword of the Spirit, and we presume the spirit may not accomplish as much—nay, that he will not accomplish as much without the sword, as when he acts in connection with it.

In conclusion, we would say, let us be diligent in the accomplishment of what we conceive to be the will of our Heavenly Father in carrying into effect his great and mighty plans, that, when this world shall be no longer the sphere of our actions, we may be accounted worthy to receive that reward which is in reserve for all the faithful.

In consideration of the foregoing, we make the following resolve: That as Christians and as Baptists, we will by the grace of our Heavenly Father, perform our duty, so far as our judgments are informed upon the subject, in the distribution of the Holy Bible within our own bounds and elsewhere, as our means may justify.

All of which is respectfully submitted for your better deliberations.

WM. P. BRITTON, Jr., Ch'm.

Report received, and committee discharged.

The Committee on Hymn Books made the following report:

We, to whom was referred the subject of Hymn Books, having taken the subject under consideration, and knowing that there are several standards in use, and that when there are so many selections there are not those sweet emotions of harmony in music that should characterise the Church of Christ, we would, therefore, recommend that well known work, called the Baptist Hymn Book, to your venerable body and the churches in general.

All of which is respectfully submitted.

PRITCHARD JORDAN, Ch'm.

The following brethren were elected members of the Executive Committee for the ensuing year:

Bertie Union Meeting—Lewis Bond and Green Stancil.

Camden and Currituck Union Meeting—Isaac Baxter and Maxcy Sanderlin.

Yoppim Union Meeting—Chas. W. Skinner and Whitmel Stallings.

Elders Trotman, Thompson, and bro. Norton were chosen delegates to represent this body in the N. C. Baptist State Convention.

Elder Waff was appointed to itinerate among the churches east of the Chowan River, with instructions to report quarterly to the Board of

Home Missions, who will make an annual report.—That committee shall consist of Joseph G. Rea, S. J. Wheeler, S. Polkinhorn, W. Stallings and Jno. L. Ferrill.

Committee on Finance made the following report:

Dr.		
Present contributions,		$67 75
Amount in the Treasury,		66 59
		134 34
Contra.		
Printing the Minutes of 1846,	$30 00	
Transcribing the same,	15 00	45 00
Balance in the Treasury,		89 34

Ordered that 2500 copies of these Minutes be printed. Elder Nowell to distribute them in the Bertie Union Meeting; Elder Trotman in the Yoppim Union Meeting; bro. Pritchard in the Camden and Currituck Union Meeting; and bro. Halsey in the Washington and Tyrrell Union Meeting.

The Association ordered that its thanks be recorded as an acknowledgement of our gratitude for the kindness manifested in entertaining this body during this present session.

On motion made, the Association adjourned. Prayer by Elder Trotman.

The following reports were prepared after the adjournment of the Association:

REPORT ON SUNDAY SCHOOLS.

Your Committee on Sabbath Schools would submit the following as their report:

Among the many subjects claiming attention at the present day, is to be found the Sabbath School. And this subject, being fraught with important interest to mankind in general, and that its benefits may be more abundantly felt, and realized by the present, as well as the rising generation, demands for their support our united efforts and hearty co-operation, both as philanthropists and also as Christians. Through this auxiliary or means in the hands of the Spirit of our Savior, much good has already been accomplished, and if continued as is very desirable it should be done, what may we not reasonably anticipate and expect in years yet to come, while trusting in God at the same time as the author of all good to bless our weak and feeble efforts? It is true, Sabbath Schools had a very small beginning at first; but oh, may not many, yea, very many, bless the Lord that they are now permitted to behold from this once feeble effort a mighty and praiseworthy institution. At this advanced period of its history what we have to do is, to go to work and help it onward in its march, and victory will crown our efforts. It has not to be commenced anew, for it has long since been in being, and cannot, therefore, be called a new thing under the sun, as are many inventions at the present day. No. For its utility has long since been tested, and found to work well, in doing good to all classes of children, and we may say men too, if they will avail themselves of its facilities. This we may suppose, was what its founder intended, that is, that all might be benefited by it. Robert

Raikes set the machine to work, and thank heaven it has been working ever since, to a greater or less degree. Now, that its motion may be accelerated, let each heart say, "thy kingdom come, thy will be done on earth as it is in heaven;" and when we make this petition, we should do as well as pray. For if an infidel, who does not believe in God nor the Bible, could say and feel that Sabbath Schools were worth $10 a year to him, what should be the conclusion of Christians on this all important subject? From a feeling sense of the importance and also of the utility of Sabbath School instruction, we would offer the following resolutions: 1st. That we do highly approve of Sabbath Schools. 2nd. That we recommend the formation of a well organized Sabbath School in all our churches and neighborhoods where it may be considered expedient.

DAVID HARRELL, Ch'm.

At the request of the Association the Officers append the following, which is designed as a

REPORT ON PERIODICALS.

Every member of the church who desires to be useful can be more useful by reading regularly a well conducted religious periodical. We not only do good in the encouragement and sustaining of an instrument of good; but the information we derive from it, enables us to exert a more extended influence among our associates. May we not infer that the man who neglects reading some good religious paper is indifferent about doing good? We take pleasure in saying that we have a paper in our State that is regarded by good judges as being a credit to the denomination. Fanatics of the North have quailed before the Recorder, when it has arraigned them before the tribunal of public opinion, on the subject of our domestic relations.

The power of the press is absolute in all free countries. No enterprise is originated among intelligent people, without the establishment of a newspaper press. Shall the cause of religion alone receive no aid from this powerful agent? Let there be but one response; and the mite each one contributes to the support of the Biblical Recorder may, perhaps, bring upon him the blessing of Him, who will reward the giver of "a cup of water" to a disciple in His name.

Wherever that paper circulates, there a heathful religious influence is exerted, even where our ministry has not yet entered. Let us all take hold of the Recorder as our own paper; let every brother and sister consider themselves as special agents in its behalf; nor let us cease in our efforts until it is placed in every family in our reach.

(Attest.)

S. J. WHEELER, *Clerk*,

G. C. MOORE, *Moderator*.

LORD'S DAY.

On Lord's day, the weather being pleasant, a large congregation assembled, to whom the word was faithfully administered by Elders Craig, Meredith and Battle; and we pray the blessings of Heaven on their efforts.

BIOGRAPHIES.

Biographical notice of Elder Jno. Harrell, deceased.

Elder Harrell was born in Nansemond county, Va., on the 20th of March, 1779. He professed religion in youth, and became a candidate for membership, in connexion with the church at Middle Swamp, in January, 1806, which was at that time a branch of the church at Meherrin, near Murfreesboro; and under the care of Elder Nathaniel Pruden. He was babtized by Elder Morris in April following. In 1810, the church called him to the office of deacon, and on the 23d of July 1814, he was ordained to the work of the gospel ministry. The church elected him pastor in 1815, and he went in and out before them in that sacred office for 21 successive years. No minister was ever more punctual in filling his appointments than was Elder Harrell. No stress of weather, nor indeed did any cause deter him from his appointments, which it was possible for a man to surmount—an example well worthy of imitation by a luxurious, self-indulgent ministry. During the period of his pastorate at Middle Swamp the church enjoyed great peace. No man was ever more blessed in his pastoral relations, than was Elder Harrell. His anxieties were ever alive for the peace of the flock. Ever on the alert he would anticipate and prevent approaching evil. He is acknowledged to have been one of the best disciplinarians among all our bishops. Enjoying the confidence of his brethren, his counsel was ever implicitly regarded. In 1817, Elder H. was called to supply the church at South Quay, which call he accepted, and continued to visit the church until 1828. Here he was esteemed by all, and regarded as "sternly authodox," "gentle and humble in his deportment."

Of the church at Piney Grove, he may be regarded as the founder.—His services were rendered to the citizens in an old school-house, until 1827, when by his exertions and the kindness of the people, a house of worship was built and a church was constituted principally of members dismissed from South Quay. The presbytery consisting of Elders R. T. Daniel, Luther Rice, John Harrell and James Delk. Elder Harrell was called to the pastorate, in which office, he continued until his death.—The church prospered constantly under his care. In his government of the church, he was always mild, but firm. In the early part of his ministry, Elder Harrell was not clear in his convictions of duty in regard to the support of the missionary cause, but in his latter years, his doubts were removed, and he became a warm advocate for all benevolent institutions.

On 3rd May, 1833, Elder Harrell, aided by Elder Murfee, constituted the church at Great Fork, with 32 members, who had been dismiss-

ed from Middle Swamp. The church called him to serve her in holy things on 6th July following: he continued in her service until his death. Under Elder Harrell's ministry, the church was peaceful, happy and prosperous. He left her without a difficulty to harrass her, with an increase of 50 members, besides 15 who had died in the faith and departed in hope.

But the decree hath gone forth, "it is appointed unto men once to die." The most useful, the most virtuous as well as the most depraved and licentious, must fall before the shafts of the relentless foe to our race.—Elder Harrell fell asleep in Jesus on 6th Nov. 1844—greatly regretted.

"Sure the last end of the good man is peace."

Biographical sketch of the late Elder Reuben Lawrence, deceased.

Reuben Lawrence was born 12th of June 1787. Of his early life we have been unable to gather much information. From his youth he seems to have been of a mild and peace-loving disposition, and inclined to a religious life.

In March 1814 he was baptized, and soon began to cast in his mind relative to his duty in the gospel ministry. The church permitted him to exercise in her bounds, and on 20th August 1820, he was publicly inducted into the office of bishop, and empowered to discharge its functions. He was called to the care of the church at Cashie in Oct. 1822, and continued to serve her to the end of his life. He ministered also to the church at Capehearts on 3rd Lord's days—and in various destitute places South of the Roanoke river. His labors in different places appear to have been blessed. He deeply felt the need of early education and endeavored to improve his mind by study and reading as much as he could. His efforts were highly appreciated by the church and community, and by all he was esteemed as an upright, conscientious citizen and a pious christian. His earthly career was terminated at his residence in Bertie Co. on 25th February 1843—greatly to the grief of his neighbors and the citizens generally.

Death had no terrors for him. He regarded the approach of the monster, as that of a kind friend who was about to convey him to a happier clime: and in view of past life, with an inspired apostle, he could exclaim "I have faught a good fight, I have finished my course, henceforth there is laid up for me a crown of righteousness," and joyfully resign this restless, anxious state of being as the wearied warrior disrobes himself of his armor after

"The battle's o'er,
And victory's won."

How triumphantly may we exclaim, in view of the christian's departure, "Oh death where is thy sting?"

MINUTES

OF THE

Forty Third Anniversary

OF THE

CHOWAN BAPTIST ASSOCIATION,

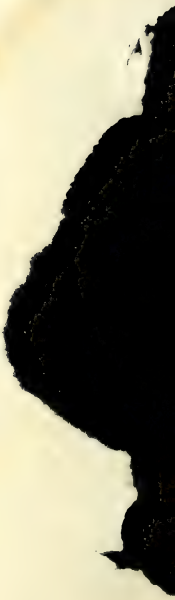
HELD AT

RAMOTH GILEAD CHURCH.

PASQUOTANK CO., N. C., MAY 18—21,

S. J. WHEELER, *Clerk.*
Murfreesboro, N. C.

RICHMOND.
PRINTED AT THE RELIGIOUS HERALD OFFICE.
1848.



CHOWAN ASSOCIATION.

MINUTES.

RAMOTH GILEAD, PASQUOTANK Co., N. C., May 18, 1848.

The Introductory discourse was delivered by Elder J. G. Barkly, from 1 Cor., xv. 50:—"Therefore, my beloved brethren, be ye steadfast," &c.

After a short intermission, the delegates were called together by the Moderator. Prayer by Elder A. J. Battle.

Brethren A. J. Askew and Wm. D. Pritchard were chosen assistant clerks.

Letters from the churches were then called for and read. From these is prepared the table on the following page.

The list of names being prepared, the roll was called, and the Association proceeded to organization. Brother G. C. Moore was chosen Moderator for the ensuing year.

The visiting brethren present were invited to seats, and to participate in the deliberations; the invitation was accepted by Elders Wm. H. Jordan, Hendrickson, Wm. Jones, Battle, and Delk.

A letter of correspondence in the Minutes of the Virginia Portsmouth Association was read, and 30 copies of their minutes distributed.

Elder Battle presented a letter from the Union Association, which was read, and Elder Battle was recognized as their delegate.

In view of the outpouring of the Holy Spirit on our churches during the past year, the Association agreed to spend a few minutes in grateful prayer to Almighty God—Elder W. H. Jordan led in prayer.

The Constitution and Rules of Decorum were read.

Pastor and deacons of this church were requested to attend to supplying the stage in the grove with preaching, until Lord's-day.

Elders Thompson, Waff, and Harrell, were appointed a committee of arrangements.

Adjourned to 9 o'clock, A. M., to-morrow; prayer by Elder Thompson.

CHURCHES.	DELEGATES.
Ahoskie,	J. S. Goodwin, J. Barnes, A. J. Askew,
Antioch,	No letter—statistics as per last returns,
Ballard's Bridge,	W. J. Holly, S. Simpson, A. Bonner,
Bethlehem,	T. HOGGARD, W. N. BRITTON, Jr., A. Thomas,
Bethel,	R Felton, J. Mardre, W. M. Fleetwood,
Buckhorn,	T. D. Vann. J. R. Darden, J. W. Worrell,
Capeheart's,	*W. Leary*, T. Cobb, *J. N. Hoggard*,
Caskie,	D. HARRELL, J. S. Tayloe, T. C. Watson,
Coleraine,	J. NOWELL, J. Wilson, J. W. Beasly,
Conneritsa,	W. W. Mitchell, W. Dunning, W. T. Sharrock,
Conneconara,	E. Pope,* E. P. Powell,
Coal Spring,	J. Carter,* W. H. Cross, J. M. Matthews,
Edenton,	T. WAFF, A. JONES, J. Waff,
Elizabeth City,	J. Scott. R. Simpson, W. D. Pritchard,
Free Chapel,	No letter—statistics as per last returns,
Great Fork,	O. Harrell,* O. Savage, A. R. Collins,
Holly Grove;	H. WHITE, J. S. Mitchell, W. J. Freeman.
Meherrin,	G. M. THOMPSON, S. Polkinhorn, L. T. Spier
Middle Swamp,	H. SPEIGHT, C. E. Ballard, W. Riddick.
Mt. Tabor,	W. Darden, W. Dunning, A. W. Darden.
Mt Carmel,	J. G. BARKLY, W. H. Garriss, K. Stephens
Mt. Zion,	E. P. Nelson, W. Beasly, J. Crossgrove,*
Piney Grove,	E. HOWELL,* W. N. Sears,* J. P. Lee,
Pleasant Grove,	G. C. Moore, W. S. Tayloe, J. P. Harr
Potecasi,	J. Baughm, S. Edwards,* T. B. Gatling
Powell's Point,	No letter—statistics as per last returns,
Providence,	I. Baxter,* T. Williams,* J. Bell,
Quankie,	No letter—statistics as per last returns,
Ramoth Gilead,	J. Temple, A. Spence, S. F. Overman,
Republican,	J. Bunch,* S. D. Bunch, D. Peel,
Roanoke Island,	A. TWINE,* A. Etheridge,* H. Gaylord,*
Rocky Hock,	I. B. Webb, R. Lassiter, J. Bonner,
Ross M. H.,	M. Morriss, W. J. Mitchell, I. Odam,
Salem,	P. JORDAN, G. W. Pendleton, F. Fletcher,
Sandy Cross,	Q. H. TROTMAN, W Stallings, E. N. Riddick,
Sandy Run,	A. Rogers, J. Harrell,* W. S. Brown,
Sawyer's Creek,	E. FORBES, M. Sanderline, L. SANDERLIN,
Shady Grove,	H. W. Lee,* N. Gray,*
Shiloh,	A. BERRY, J. Walston, B. Barco,
Sound Side,	J. Halsey,* J. Rhodes,*
Spence's M. H.,	J. McPherson, L. D. Braughton, J. S. Jones,
Vasser's M. H.,	P. H. Stephenson,* J. R. Kee,*
Yoppim,	J. L. Terrell, A. G. Parrish, W. Benberry,*

* Absent—ordained ministers in small CAPS—licentiates in *Italics*.

Baptized.	Rec'd by letter.	Restored.	Ds'd by letter.	Excommunicated	Deceased.	Whites.	Colored.	Total.	Funds.	Sunday Schools.	Teachers.	Scholars.	Vols. in library.
53			5	2		290	95	385	2 50				
						56	26	82		1	5	50	
10	1	1		3	6	288	60	348	2 50				
22	4		4	2		105	29	134	3 00				
41		3		4	4	214	24	238	2 00				
14	5		2		1	57	31	88	2 00				
54	3	2	1	1	3	186	85	271	2 00				
69	1		14		10			376	2 00				
50	7	1	9	11	12	326	177	503	3 00				
63	2	1	3	2	1	207	60	267	2 50	1	15	50	
4			1		2			79	1 50				
		1	2	3	3			176	2 00				
2	2		2		2			199	2 00				
53	3			1	10	224	25	249	2 50	1	18	125	
								18					
16	1		1	1	3			91	1 00				
6			1	1	1			61	1 00				
35	1	1	7	1	3	222	171	393	2 00	1	6	59	325
13			2		2	100	84	184	1 50	1	6	35	
13	4		1		1	73	11	84	1 50				
2	3		1	3	2	270	64	334	2 50				
1	3			3	1	38	9	47	1 00				
	1		3		3	88	54	142	2 00				
					2	76	13	89	2 00				
	1	1	2	3	4	196	44	240	1 50	1	5	35	
								19					
			3	3				79	1 50				
						35	20	55					
26	1	3			7	111	90	201	1 50				
66	2		2		2	106	16	122	2 50	1	10	85	
					3	38	15	53	1 00				
1	1		3	3	7	148	5	153	1 50				
74	4	6	7	2	3	350	40	390	2 25				
			3	1	6			34	1 00				
123	1	2	2	6	4	288	22	310	3 00	1	12	75	
25	1	1	1	2	3			200	1 50	1	17	45	
						168	35	203	2 00				
	3	3	1	1	4			74	1 00				
92	1	5		2	10	316	53	369	3 00				
						26	2	28	1 00				
				2	1	42	33	75	1 00				
1					2	26	17	43	75				
9	2	1	1		4	69	4	73	1 50				
1005	58	32	86	63	135	4619	1514	7755	71.50	9	82	559	325

FRIDAY, MAY 19, 1848.

Association met according to adjournment, prayer by Elder Wm Jones.

Roll was called.

The church known heretofore as at "Smith's," having changed the name to Mt. Carmel, requested that the change appear on our Records,—ordered that the change be noticed as requested.

The articles of Faith were read.

Committee of arrangements reported: report received and committee discharged.

A communication was made to the body from the Bertie Union Meeting, relative to the establishment of a Female High School, in our bounds, and after remarks from Elder Battle and the Moderator, the following resolutions were adopted:

Whereas, the Bertie Union Meeting has proposed the establishment of a Female School of high order, to be under the patronage of this Association, and to be located at some proper place within our borders; and, whereas, the trustees appointed by the said Union Meeting, have sent out an agent to take subscriptions to accomplish that object; and, whereas, said agent has nearly $1000, the greater portion of which has been subscribed on condition of the location of the school in the town of Murfreesboro; and, whereas, the establishment of such a school is justly regarded as having an importa bearing on our denominational interests. Therefore,

Resolved, That this Association most cordially approves th terprize, and recommend it to the liberal support of our brethr friends.

Resolved, That, as only a few trustees have been appointe age and control the contemplated school, that we now ap tees to compose a full Board, who shall have power to measures as they may think requisite for the school.

Resolved, That the Board of Trustees be instructed act of incorporation from our next legislature.

The following persons were then elected Trustees:

G. C. Moore, A. J. Perry, and J. W. Barnes of the Bertie Meeting.

John L. Terrill, W. Stallings, and W. Riddick of the Yoppim Meeting.

J. Carver, W. P. Forbes, and J. B. Morgan of the Camden and Currituck Meeting.

J T. Halsey, E. P. Melson, and W. J. Beasly of the Washington and Tyrrell Meeting.

The following quere was read three times, and was, on motion, received for discussion. "Does this Association hold that the right to direct the ordination of Ministers in the Church of Christ belongs to this body, or "to the several churches?"

T. WAFF.

Answer.

The right to call to ordination belongs to the churches, but the arrangement by which ministers are ordained through the interven-

tion of the Association is both scriptural and conducive to the purity and good order of the churches.

The following resolutions were then adopted:

Resolved, That the Female High School recommended and adopted by this body, shall be called the "Chowan Female Institute."

Resolved, further, That the said Institute shall be located in the town of Murfreesboro, N. C., and that the Trustees be authorized to purchase the premises, and adopt any other arrangements they may deem necessary to carry out the designs contemplated.

Resolved, further, That the Trustees shall have power to fill vacancies when they occur, and that, if no suitable brother can be found in the Union Meeting where the vacancy may occur, they may have power to select a brother from any part of our bounds, that they may think most consistent with the interests of the Institute.

Brethren J. S. Tayloe, A. J. Askew, and W. Riddick were appointed a committee on Finance.

Association took a recess of 20 minutes.

On re-assembling, the committee on Finance reported as follows:

Present contributions,		$71 50
Amount in the treasury,		89 34
		$160 84
Contra,		
nting Minutes of 1847,	70 00	
scribing, &c.,	25 00	95 05
		$65 84

ce in treasury,

ution of $15 92 was afterwards made.

wing committees were then appointed.

ation, brethren Terrell, Pritchard, and E. N. Riddick.

state of Religion, Elders Waff, Delk, and Harrell.

the State Convention, Elders Wm. Jones, Thompson, and eight.

On Wake Forest College, Elders W. H. Jordan, Trotman, and Bro. A. W. Darden.

On Temperance, Elders Hendrickson, Berry, and Bro. Joseph Walston.

On Periodicals, Elder A. Jones, brethren J. R. Darden, and Ballard.

On Sunday Schools, Elders Britton, P. Jordan, and brother Morgan.

On New Churches, Elders Trotman, Sanderlin, and Thompson.

The committee on new churches reported adversely to the reception of the church at Friendship, on the grounds, 1. That there is doubt of her having been properly constituted by a regular presbytery; 2. That John P. Brass, otherwise called Brice, is encouraged and countenanced by her; 3. There is no exhibition of their princi-

ples, and consequently we know nothing of her faith and sentiments.

The report was received, and the committee discharged.

Elders Forbes, Sanderlin, and Berry were appointed a committee to visit the church at Friendship, examine into their condition and principles, and report to the next meeting of this body.

Elders Wm. Jones, Battle, and Delk occupied the stand in the grove to-day.

On motion,

Adjourned to 9 A. M., to-morrow: prayer by Elder Forbes.

SATURDAY, May 20th, 1848.

Association met according to adjournment, prayer by Elder Harrell.

Roll was called.

Elders Craig, Trotman, Battle, Thompson, and Delk were appointed a committee to select from the Holy Scriptures such portions as will clearly express the doctrines and duties of the Christian Religion, as a declaration of our principles: to report the same to the next meeting of this body, with a view of adopting them as a substitute for our present articles.

On motion,

The Moderator was added to the committee.

The Executive Committee on Home Missions reported; repor
ceived, and ordered to be printed. Letter A in appendix

Agreed to omit the Convention Sermon to-day, and that El
H. Jordan preach that sermon on Lord's-day.

Elder Battle was appointed to write to the Virginia Po
Association, and Elders Speight, Battle, Trotman, Waff,
R. Darden, W. Riddick, and S. J. Wheeler, were appoi
egates.

The Clerk was appointed to write to the Union Ass
ders Battle, Trotman, Craig, Nowell, and Bro. E. P.
delegates.

Elder Barkly was appointed to write to the Concord Associa
Elders Barkly, Britton, and Delk our delegates.

Brother A. W. Darden was appointed to write to the Tar River Association, Elders Thompson, Harrell, and Bro. J. Powell our delegates.

Resolved, That the next session of this Association be held with the church at Pleasant Grove, Hertford county, to commence Thursday before the 3rd Lord's-day in May, 1849. Elder Trotman preach the introductory sermon, and Elder Waff in case of failure.

Elder Forbes was appointed to preach the conventional sermon before next Association, and Elder Berry his alternate.

Elders Hendrickson and William Jones were requested to preach on Lord's-day, in connexion with Elder W. H. Jordan, previously appointed.

Committee on State of Religion reported; report received, and

committee discharged, ordered to be printed. See letter B. in appendix.

Committees on Ordination reported, recommending brethren J. D. Stokely and West Leary for ordination; reports received, and committee discharged.

The action of the Association of 1847, recommending that licentiates should visit the churches before coming to the Association for ordination, was reversed; so that candidates for ordination are not expected in future, to travel through the bounds prior to coming before the Association.

Committee on Sunday Schools reported, report received, committee discharged, ordered to be printed. See letter C.

Committee on Baptist State Convention reported, report received, committee discharged, and ordered to be printed. See letter D in appendix.

Brethren Stokely and Leary were then examined in the presence of the Association by Elder Battle, preparatory to ordination; after which, it was agreed that they be ordained. Elders Trotman, Forbes, and Sanderlin were appointed a presbytery to ordain Bro. Stokely, on Friday before the 2nd Lord's-day in June next, at Ramoth Gilead.

Elders Trotman, H. White, and Hoggard were appointed a presbytery, to ordain Bro. Leary, at Capeheart's M. H., on Saturday before the 2d Lord's-day in July next.

Committee on Wake Forest College reported, report received, committee discharged, and ordered to be printed. See letter E in appendix.

Committee on Periodicals reported, report received, committee discharged, ordered to be printed. See letter F.

Representations having been made of the melancholy destitution of the word and ordinances among our churches, South of the Albemarle Sound, and praying for aid; Elders Sanderlin, Battle, Hardy, Waff, Speight, Forbes, Britton, Thompson, and Norfleet agreed to render gratuitous labor among those churches, the ensuing year.

The following brethren were elected members of the Executive Committee for the ensuing year: *

Bertie Union Meeting, L. Bond, J. S. Tayloe.

Camden and Carrituck Meeting, I. Baxter, J. B. Morgan.

Yoppim Meeting, C. W. Skinner, W. Stallings.

Ordered that the Clerk have 3000 copies of these minutes printed; that Elder Trotman distribute them in Yoppim Union Meeting; Elder Nowell in the Bertie Union Meeting; Bro. Pritchard in the Camden and Carrituck Union Meeting; and Bro. Halsey in the Washington and Tyrrell Union Meeting.

Board of Home Missions for the ensuing year, consists of bre-

* Brother John L. Gerrill authorized the Clerk to say to brethren who will aid these churches, that, if they will call on him, he will send them across the sound, gratuitously.

thren S. J. Wheeler, S. Polkinhorn, L. T. Spiers, W. Stallings, and J. L. Terrill.

Resolved, That this Association tender its grateful acknowledgements to the brethren and friends, for the kind manner in which it has been entertained during its present session.

Resolved, That we solemnly record our thanks to our Heavenly Father, for the peace and good order that has pervaded our body during the present session.

Brethren Carven, Stokely, Jones, and McPherson were appointed to take up the collection, after the Convention Sermon, on Lord's-day; and the Moderator was authorized to appoint delegate to the Convention.

Stage in the grove was occupied to-day, by Elders Hendrickson, Thompson, and Jones.

On motion,

The Association then adjourned, prayer by Elder William H. Jordan.

Teste. S. J. WHEELER, *Clerk.*

G. C. MOORE, *Moderator.*

APPENDIX.

(A)
HOME MISSIONS.

The committee have been enabled to secure the services of A. J. Battle on West Side of the Chowan, and truly, from reports made by the churches, his visits may be regarded as ing of Titus;" solitary places have been made to rejoi wilderness to blossom as the rose. Our missionary itine larly among the churches in his district, besides visiting t of the Chowan, and those South of the Albemarle Sou speaks of the kindness received at the hands of friends, and with h your committee would implore the blessings of Him, who has said, that, he that giveth a cup of cold water to a disciple in my name, verily, he shall not be without his reward; upon their heads. Particular mention is made of the kindness of brethren Thompson, Waff, Wood, (now deceased,) Felton, Thomas Riddick, Delk, Bunch, L. Bond, and others,—special awakenings were enjoyed at Mt Carmel, Cashie, Buckhorn, Colerain, and Meherrin. His labors were curtailed in some measure by a severe attack of intermittent fever, at Buckhorn. During his term of service, Elder B. travelled 3025 miles; preached 205 times; assisted in dedicating one new house of worship; administered the Lord's Supper five times; administered the ordinance of baptism to 31 persons. About 200 persons professed religion at the meetings where he aided; received $412 25 from the churches. The Missionary has observed in his travels among us, that the proportion of ministers among us is greater than

in any other portion of this State, or in any of the Southern States, ministers enough to secure preaching every Lord's day in all the churches. and yet, some of the churches content themselves with services only once a month. This is not right. We have prayed time and again, for "more laborers in the harvest;" the Lord has sent them to us; and lo, we neither employ them at home, nor send them into the foreign mission field; oh, will the Lord bless such a people? He reports that he has found valuable young gifts among the churches. that, if educated, would prove great blessings to the community, and yet, the churches do not take these tender ones by the hand and encourage them to go forward,—churches should not wait for these young brethren to ask for aid, but should provide means for their being sent to school at once.

Elder Waff was appointed to itinerate East of the Chowan.* He has not been able to devote as much time to the work as he desired, but feels its deep importance. Commenced his labors at Piney Grove, August 27, 1847, itinerating thence to the Atlantic, as circumstances would admit, until April 1848. The situation of the churches at Powell's Point, and on Roanoke Island, requires attention; these feeble branches are greatly discouraged. A few years since, we succeeded in settling Elder Twine on Roanoke Island, and prospects brightened, but of late, difficulties have come upon them. Brother Twine has been unkindly treated by one, calling himself a minister of the gospel, and almost driven from the field. Elder Waff labored 77 days, preached 49 sermons: more than 300 souls have blessed to find peace, has received $22.75 from churches, while ring for them.

e condition of the churches in Washington and Tyrrell, has the special attention of the committees. In May, 1847, they t they had secured the settlement of an efficient minister m. but regret to inform you of their utter disappointment. Halsey, under date of 17th of May, 1848. writes from Tyrnty, that the attention of the people in his vicinity, is turned gly to the subject of religion. We do hope that, if we are successful in our efforts to secure the location of a minister among this people, this year, the voluntary labors of our brethren already pledged, will be blessed to the comfort and edification of our brethren in this destitute region; so that they may be encouraged to make an effort to help themselves. All of which, is submitted in Christian affection, by the

COMMITTEE.

(B)
ON THE STATE OF RELIGION.

For the want of time, the committee are compelled to omit many things that they would like to have drawn your attention to. The enquiry into the state of religion, should be regarded as one of momentous import. It is not important to the Christian alone, but it is

important to every rational being; from the fact that religion brings eternal life to its devout subjects, and the only principle from the Great Creator for enlightening, sanctifying, and ameliorating of mankind, in their present state of existence, and secure their eternal existence in His heavenly kingdom.

From the annual epistles read in your body, we learn that more than one thousand persons have professed faith and obedience to the Redeemer's divine authority, and have become His followers in the ordinance of baptism. May we not, in consideration of this great success attendant on the preached word, recommend that the disciples and all, make it their duty to walk worthy of the gospel, cultivating the blessed spirit that dwelt in our Lord in all things,—that their lives and works may tend to the sanctifying of their souls. That, through His divine grace there may be a happy admittance ministered unto them, into the Heavenly Kingdom. Respectfully submitted.

T. WAFF, *Chairman.*

(C)
SABBATH SCHOOLS.

The Scriptures contain all that is necessary to be known in regard to man's salvation, and are the best rule of conduct. A knowledge of God's truth is the best means of suppressing error, preserving truth, and perpetuating our civil institutions. Hence, all should study the Bible.

The Sunday School system is the best means of accomplishing as desirable an object. Baptists should cherish them,—and we cordially recommend Sabbath Schools to all our churches. Our children will soon occupy our places, and we should use every means to qualify them to fill those places more usefully than we have done. In other communities, other communities are far in advance of us in this enterprise.

Are we willing to be left behind, in this good work? I think I can hear the response, No. Let us enter heartily into this work. Our efficiency and usefulness will be in proportion to our knowledge of God's will. Ought we not, then, to study the Divine oracle ourselves, and teach it to others also? In view of these considerations, we would submit the following resolutions:

Resolved, That our ministers generally, and pastors in particular, be earnestly requested to establish Sabbath Schools where there are none at their churches, and to cherish and encourage those already organized.

Resolved, That we recommend to all our brethren, Sabbath Schools as worthy their wishes and labors, we would urge them to deny themselves Sunday recreation, and devote themselves to instructing the rising generation in the word of God.

We submit the subject, praying that the King of Saints may give it an increased interest in all our hearts.

W. P. BRITTON, *Chairman.*

(D)
N. C. BAPTIST STATE CONVENTION.

At the last meeting of the Convention, there were not funds sufficient to pay for missionary labor already rendered, consequently, an indebtedness was incurred for Home Missions, of $700, and for Education of $300. The Board, therefore, declined appointing missionaries, greatly needed in destitute sections of the State,—only two were appointed, and one of them goes, depending on the people of his charge. Not a single young minister is now receiving education at the hands of the Convention. These difficulties have arisen mainly from the fact, that there has been no agent in the field the past year. An agent is now operating, and in the short space of four months, has reduced the Home Mission debt to about $100; and the indebtedness of the Education department is entirely extinguished. There is now reason to hope from the past success of the agent, that before the next meeting the Convention will not only be relieved of its present liabilities, but will secure a fund sufficent to send forth several Missionaries into the field; and also, to sustain those young brethren at school, that are now waiting to present themselves as beneficiaries of the Convention.

The prospects of the Convention are, therefore, brightening; a greater degree of interest is being excited among the churches. in sustaining those objects of the Convention, which have been so dear to us for the last eighteen years. In conclusion, we would recommend the adoption of the following resolution:

Resolved, That as the agent of the Convention is now on a visit churches in our Association, that we recommend to our bre- contribute to him liberally for the different objects of the n.

fully submitted.

W. JONES, *Chairman.*

(E)
WAKE FOREST COLLEGE.

The committee on Wake Forest College, submit the following report:

The present condition of the College is encouraging. The number of students for the last year or two, has greatly increased, and notwithstanding some unpropitious circumstances, the friends of the Institution have reason to hope, that their expectations in founding it, will not be disappointed. The most serious cause of difficulty is, that the debt of the College, which has long been pressing upon us, is not yet paid. But a subscription for this purpose, is now in an encouraging state of progress, and if successful, will effectually relieve the College, and thus realize our long cherished hopes.

The advantages which have been already experienced in the progress of the Institution, increases the conviction, originally entertained of the importance of such an Institution to the denomination,

and the necessity of sustaining it with spirit and vigor. To the Baptists of North Carolina, the proper support and prosperity of this Institution is an object, the value of which, cannot well be estimated.

Already, under comparatively unfavorable circumstances, it has exerted an influence valuable to the general cause of education, and honourable to us as a denomination. It has brought out from obscurity, and elevated to a useful and honourable position in society, many, who, otherwise, would never have been known. It has contributed,—and with the liberal patronage of its friends, promises still more effectually, to contribute to the improvement and elevation of our ministry. Through its influence, North Carolina Baptists, as we believe, enjoy the honourable distinction, of having sent out the first foreign missionary from the State. Our brother Yates, now in China, was educated at Wake Forest, and there prepared for the high and honourable position which he is now occupying. With such evidences of good already accomplished, and such prospects of still greater good, we cannot but feel, that the toil and expense incurred by the friends of this Institution, have not been in vain, and that we should be encouraged to prosecute, with vigor, to consummation, what we have so well begun. Your committee feels, that the Institution is entitled to the confidence, the affections, and the liberal support of our Denomination; and we would cordially recommend to them, united and active co-operation, in the efforts now making for the relief of the College from debt, and its elevation to a position of permanent usefulness and dignity. In view of these considerations, your committee would submit the following resolutions:

Resolved, That we regard Wake Forest College, as co[illegible] one of the most honourable features in our denomination[illegible] ter in this State; and that it promises, with the blessing of [illegible] a most valuable means, in promoting the prosperity, and el[illegible] character of our Denomination.

Resolved, That we should regard a failure in the existing e[illegible] for the relief of the College,—and the consequent jeopardy into which its very existence would thus be brought—as most unfortunate, both for the general interests of education, and especially, to the character and prospects of our denomination.

Resolved, That we recommend to our brethren and friends, speedy, united, and active effort, in relieving the Institution of its debt, and thus securing the long and fondly cherished hopes of its founders and friends.

All of which, is respectfully submitted.

W. H. JORDAN, *Chairman.*

(F)
PERIODICALS.

The Committee on Periodicals would submit the following:

The subject assigned to us is one, having special claims on every enlightened community. They are the great lever by whose influence the standard of morality may be elevated or depressed. Under the unhallowed influence of a corrupt press, the community throughout the Republic, may receive indelible impressions of vice and immorality,—while society is purified and elevated by the beneficial and happifying influence of the press, conducted upon principles of truth and righeousness. In the absence of oral instruction, the religious periodical constitutes a great medium, not only of diffusing the principles of morality, but of disseminating the cardinal principles of the Christian faith. Taking this view of the subject, we cannot too earnestly recommend all our brethren the *necessity* of taking some good religious paper,—and we cannot speak too favourably of the Biblical Recorder, published by our talanted and indefatigable brother Meredith, at Raleigh,—and in fact, we cannot see how any intelligent Baptist in North Carolina, can dispense with it. It is true that there may be other papers of equal reputation, but being published in our own State, its editor deeply interested for the prosperity of our common cause, this should give it a preference over others.

We would also recommend the Baptist Guardian as most valuable, ating and sustaining a Sunday School interest. And the South- issionary Journal, the organ of the Southern Baptist Conven-; both of which are published in Richmond, Va.

To our brethren in the Ministry, we would specially recommend ptist Preacher, a monthly pamphlet, published by Elder H. ng, in Richmond, Virginia, containing sermons from living ist Ministers, at $1 per year. To you, brethren, this work is valuable. A wood-cutter could do as well without a grindstone, wherewith to sharpen his axe, as a Baptist Preacher could do without this work,—containing many choice sermons, it is also very valuable to other brethren, especially those who desire to conduct prayer-meetings profitably; the reading of some of these discourses is calculated to effect a great amount of good. All of which, is respectfully submitted.

C. E. BALLARD, *Chairman.*

On Lord's-day, the Word was preached to a large and attentive audience, by Elders Hendrickson, W. H. Jordan, and W. Jones, and we pray that the Holy Spirit may seal the counsel given, to the eternal good of those who listened.

After the second sermon, the brethren appointed to that duty, took up the collection for the Convention, and paid it into the hands of the agent.

S. J. WHEELER, *Clerk.*

G. C. MOORE, *Moderator.*

LIST OF ELDERS OR BISHOPS IN THE CHOWAN ASSOCIATION.

J. C. Barkly, Jackson.
A. J. Battle, Murfreesboro.
S. Bazemore, Windsor.
A. Berry, South Mills.
W. N. Britton, Jr., Pitch Land'g.
A. M. Craig, Hotel,
M. Corbel, Powell's Point.
J. Delk, Pitch Landing.
E. Forbes, Shiloh,
D. Harrell, Windsor.
W. H. Hardee, Jackson.
J. H. Hendrickson, Eliz'th City.
T. Hoggard, Pitch Landing.
E. Howell, South Quay, Va.
T. Waff, Edenton.
H. J. White, St. Johns.
M. W. Jones, New Lebanon.
R. Jordan, Elizabeth City.
A. Jones, Edenton.
M. L. Mirells, Windsor.
J. Nash, Elizabeth City.
B. Nixon, Edenton.
J. Nowell, Coleraine.
S. Patrick, Columbia.
J. Ross, Windsor.
L. Sanderlin, Elizabeth City.
H. Speight, Middle Swamp.
G. M. Thompson, Murfreesboro.
Q. N. Trotman, Mintonsville.
A. Twine, Powell's Point.
W. White, Ballard's Bridge.
H. White, Windsor.

LIST OF LICENTIATES.

D. V. Etheridge, Ballard's Bridge.
J. N. Goodwin, Hertford.
J. N. Hoggard, Windsor.
W. Leary, Edenton.
J. V. Lee, Somerton, Va.
E. Leicester, Windsor.
E. Meacham, Shiloh.
E. Prince, Windsor.
J. Powell, Conneconara.
J. J. Rochelle, Murfreesboro.
D. Sanderlin, Camden C. H.
J. D. Stokely, South Mills.
E. Wicker, Powell's Point.
H. W. White, Windsor.
John B. Webb, Edenton.

MINUTES

OF THE

FORTY-THIRD ANNIVERSARY

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD AT

PLEASANT GROVE, HERTFORD, N. C.

S. J. WHEELER, *Clerk,*
Murfreesboro, N. C.

RICHMOND:
PRINTED AT THE RELIGIOUS HERALD OFFICE.

1849.

Come to the examination on 10th Aug
S. J. W.

CHOWAN ASSOCIATION.

MINUTES.

PLEASANT GROVE, HERTFORD Co., N. C., May 17th, 1849.

The Introductory discourse was delivered by Elder Q. H. Trotman, from Mark xvi. 15—"Go ye into all the world and preach the gospel," &c. Subject: The great commission.

After a short intermission, the delegates were called together by the Moderator. Prayer by Elder Hendrickson.

Brethren Askew and Prichard were appointed assistant clerks.

Letters from the churches were then called for and read: From them is prepared the table on the following page.

The list of names being prepared, the roll was called, and the Association proceeded to organization. Brother G. C. Moore was elected Moderator for the ensuing year.

Visiting brethren present were invited to seats, and to participate in our deliberations; the invitation was accepted by Elder Jno. Culpepper, agent of the Southern Baptist Publication Society, and by Elder Wm. Jones, agent of the N. C. Baptist State Convention.

Brother J. P. Montague was recognised as a delegate from the Tar River Association, and handed in a bundle of Minutes.

A letter of correspondence contained in the Minutes of the Va. Portsmouth Association was read, a bundle of their Minutes laid on the table, and Elder Jacob K. Daughtry and brethren Richard H. Lee and Isaac Lee recognized as corresponding delegates.

Petitionary letters were handed in from churches newly constituted at Robert's Chapel and in Murfreesboro', which were read. The Association being satisfied of their standing and orthodoxy, by the constituting presbyteries, who were present, received the churches into the union, the Moderator giving the delegates the right hand of fellowship.

Elders Trotman, Battle, Delk, and Forbes, were appointed a committee of arrangements.

Adjourned to 9 o'clock, A. M., to-morrow; prayer by Elder Delk.

CHURCHES.	DELEGATES.
Ahoskie,	Jas. Holloman, A. J. Askew, Joseph Holloman,
Antioch,	
Ballard's Bridge,	*Dan'l V. Etheridge*, R. D. Simpson, C. Bunch,
Bethel,	T. Sutton, C. W. Skinner, W. M. Fleetwood,
Bethlehem,	W. J. Perry, H. M. Jones, Ab'm Thomas,
Buckhorn,	T. D. Vann, J. R. Darden, J. W. Barnes,
Capeheart's,	H. WHITE, James Cobb, W. F. McGlanhon,
Cashie,	D. HARRELL, T. C. Watson, N. H. Thompson,
Coleraine,	S. White, J. Smith, L. Evans,
Connaritsa,	W. W. Mitchell, L. White, W. Sharrock,
Conneconara,	*J. Powell*, B. Bishop, E. P. Powell,
Coal Spring,	Asa Hill, M. Howell, John M. Matthews,
Edenton,	T. WAFF, C. G. Manning, A. JONES,
Elizabeth City,	C. R. HENDRICKSON, W. D. Prichard, R. Simpson,
Free Chapel,	
Great Fork,	O. P. Savage, T. Pearce, J. S. Pearce,
Holly Grove,	J. S. Mitchell, W. J. Freeman, W. D. Wynns,
Meherrin,	G. M. THOMPSON, D. Vincent, E. Vaughn,
Middle Swamp,	H. SPEIGHT, C. E. Ballard, S. Rountree,
Mt. Tabor,	W. Darden, R. B. Cobb, T. D. Jenkins,
Mt. Carmel,	J. G. BARKLY, E. Stevenson, J. Gay,*
Mt. Zion,	E. P. Melson,* W. Beasly,* *T. W. Rayfield*,
Murfreesboro',	M. R. FORY, W. N. Adkins, Wm. E. Poole,
Piney Grove,	E. HOWELL, *J. P. Lee*, E. D. B. Howell,
Pleasant Grove,	G. C. Moore, A. J. Perry, Sam'l Maget,
Potecasi,	M. Baum, M. Cook, N. Blanchard,
Powell's Point,	M. CORBELL, W. S. Harrison,* R. Meekins,*
Providence,	T. Williams,* J. Bell,* J. Baxter,
Quankie,	
Ramoth Gilead,	J. D. STOKELY, A. Spence, J. Carver,
Republican,	J. H. Bunch, S. D. Bunch, T. Cherry,*
Roanoke Island,	A. TWINE,* E. Meekins,* J. F. Wright,*
Robert's Chapel,	Wm. Boone, James Atkinson, Isaac Baughan,
Rocky Hock,	*J. B. Webb*, J. Bonner, W. Bonner,
Ross M. H.,	W. J. Witchell, H. White, W. H. Hughes,
Salem,	G. W. Pendleton,* F. Fletcher, E. Pendleton,
Sandy Cross,	Q. H. TROTMAN, W. Stallings, J. White,
Sandy Run,	A. M. CRAIG, Wm. H. Lee, J. Harrell,
Sawyer's Creek,	E. FORBES, W. P. Forbes, J. B. Morgan,
Shady Grove,	J. Etheridge,* Daniel Lee,*
Shiloh,	A. BERRY, J. Walston, E. F. Beachum,
Sound Side,	J. Halsy,* J. Rhodes,*
Spence's M. H.,	J. N. Overton, T. S. Jones, L. D. Broughton,*
Vasser's M. H.,	P. H. Stevenson, J. R. Kee,* Wm. Carstarphen,*
Yoppim,	Joseph Benbury, Aug. Wilder,

*Absent—ordained ministers in SMALL CAPS—licentiates in *Italics*.

Baptized.	Rec'd by let.	Restored.	Dis'd by let.	Excom'd.	Deceased.	Whites.	Colored.	Total.	Funds.	S. Schools.	Teachers.	Scholars.	Vols. in lib.
6				5	5	292	98	390	3 00				
161	6	5	7	3	11	414	87	501	3 50				
4	2	1	1	10	7	206	20	226	3 00				
9	3			1	2	116	32	148	2 00				
20	4		1			78	33	111	2 00				
37	4		5	5	3	205	90	295	2 50	1	10	50	
36		2	2	12				391	3 00				
15	4	1	6	9	12	326	170	496	3 00				
	3		2	4	5	198	60	258	3 00				
18					1	49	53	102	2 00				
					3			173	2 00				
40	8		2	8	4			233	2 00	1			
29	8		9	3	8	241	25	266	2 50	3	41	200	428
2					1	90	21	111	1 00				
13	1		2		1			72	1 00				
			36		5	186	166	352	2 00				
21			3	1	2	101	98	199	1 50				
79				1	4	135	19	154	2 50				
4			10	5	4			322	2 50				
	1			2		34	9	43	1 00				
						36		36	3 00	1	8	60	250
3				3	2	85	55	140	2 00				
1	2			1	2	72	15	76	2 00				
3			19	3	2	169	39	208	2 00				
								19	1 00				
			1	1	1			78	1 50				
12	3			6	7	116	89	205	2 00				
16			8	2	2	111	15	126	2 00				
51	1			1	5	73	26	99	1 00				
24	10					48	4	52	1 50				
44	3	1	5	1	2	186	7	193	1 50				
19	1	1	12	13	5	321	54	375	2 25				
17	2	2			1	45	7	52	1 50				
9	1		4	6	9	277	22	299	3 00	1			
15		5	8	1	4	97	109	206	1 50				
51			8	5	6	186	34	220	3 00				
1	2			5	3			63	1 00				
5	1	2	8	11	3	303	52	355	3 00				
						24	2	26	1 00				
6		2		2	2	38	37	75	1 00				
						34	18	52	75				
21					2	87	5	92	1 50				
792	70	22	159	130	136	4979	1571	7901	84 00				

FRIDAY, May 18, 1849.

Association met according to adjournment, prayer by Elder Culpepper.

Roll was called.

Committee of arrangements reported: report received and committee discharged.

Rules of decorum were read.

Brethren A. J. Perry, Vann, and Boon, were appointed a committee to supply the pulpit with preaching until Lord's day.

On Finance, A. J. Askew, J. W. Barnes, and W. W. Mitchell.

On Ordination, Morgan, Skinner, and J. Baughn.

On State of Religion, Elders Jones, Thompson, and Speight.

On State of Convention, Elders Wm. Jones, R. D. Simpson, and J. R. Darden.

On Wake Forest College, McDowell, J. S. Mitchell, Carver.

On Foreign Missions, Elders Hendrickson, Stallings, and Thompson.

On Education and Chowan Female Institute, Elders Battle, Waff, and brother Baxter.

On Southern Baptist Publication Society, Elders Culpepper, Prichard, and Forbes.

On Periodicals, Elders Trotman, Delk, and Craig.

On Sunday Schools, Elders Britton, E. P. Powell, and R. B. Cobb.

On Temperance, Elders Harrell, Fleetwood, and Manning.

Elder A. Jones was selected to preach the conventional sermon before the next Association. Elder Delk the alternate.

Resolved, That the next session of this Association be holden with the church at Elizabeth City, to commence on Thursday before the 3rd Lord's day in May, 1850. Elder Fory to deliver the introductory sermon. Elder Battle the alternate.

Elder Hendrickson was appointed to preach a sermon on ministerial education on Friday evening of the next association.

Elder Delk was appointed to preach on the Deaconship on Saturday evening of the next association. Elder Britton the alternate.

Elder Fory was allowed one hour to deliver a lecture, which is to be illustrated with experiments on the philosophical apparatus of the Female Institute.

Elder Battle was appointed to write to the Union Association, and Elders Battle, Craig, and brother E. P. Powell, were appointed bearers of it.

Brother Prichard was appointed to write to the Tar River Association, and Elder Thompson and brethren Jesse Powell and Askew the bearers.

Elder Barkly was appointed to write to the Concord Association, and Elders Barkly, Delk, and Hardy the bearers.

Clerk was appointed to write to the Portsmouth Association. Bro. Moore, and Elders Delk, Britton, Barkly, Battle and Fory, the bearers.

The Association then took a recess, during which the Committee on Finance sat.

On re-assembling, the Committee on Finance reported as follows:

Present contributions,		$84 00
Amount in the treasury,		81 76
		$165 76
Contra,		
Printing Minutes of 1848,	62 00	
Transcribing same,	25 00	87 00
Balance in treasury,		$78 76

Committee appointed by last Association to prepare articles of faith, reported. After a protracted discussion, the report was recommitted, with instructions to the committee to append corroborating passages from the Holy Scriptures.

The Committee appointed last year to visit the church at Friendship being unable to report, asked further time, which was granted.

On motion, adjourned to 9 A. M., to-morrow; prayer by Elder Trotman. Elders Waff and Culpepper preached in the grove today.

SATURDAY, May 19th, 1849.

Association met according to adjournment, prayer by Elder Thompson.

Roll was called.

Committee on the Declaration of Principles reported; report received, and committee discharged. Report adopted as the declaration of the faith of this body, and ordered to be appended to the Minutes. Letter A, in appendix.

Committee on ordination reported; report was recommitted to the committee, and brethren Forbes, Prichard, Stallings, and R. B. Cobb, were added to the committee.

Committee on Chowan Female Institute reported; the report was received and committee discharged. See letter B, in appendix.

Whereas, censures have been cast upon Elder Battle on account of the baptism of certain young ladies in Murfreesboro', in April last:

Resolved, That our confidence in Elder Battle, as a minister of the gospel, remains unimpaired.

Elders Hendrickson, Forbes, and Fory were appointed to preach on Lord's-day.

Association took a recess of forty minutes.

On re-assembling, the committee on the state of religion reported; report received and committee discharged. Letter C, in appendix.

Committee on N. C. Baptist State Convention reported. Letter D, in appendix.

Committee on Wake Forest College reported. Letter E, in appendix.

Committee on Foreign Missions reported. Letter F, in appendix.

Committee on Southern Baptist Publication Society reported. Letter G, in appendix.

Committee on Periodicals reported. Letter H.

Committee on Sunday Schools reported. Letter I.

Committee on Temperance reported. Letter J.

Committee on Ordination reported in behalf of the ordination of the licentiates sent up from the churches at Capeheart's and Ballard's Bridge, and against the ordination of the licentiate from Mt. Zion; report was received and the committee discharged.

Elders Trotman, Forbes, Speight, and Jones were appointed to examine the candidates recommended for ordination. In behalf of the committee, Elder Jones then proceeded to examine the brethren recommended, (Etheridge and Hoggard,) in the presence of the Association. The examination proving satisfactory, they were declared worthy of ordination.

Elders Wm. White, Trotman, and Forbes, were appointed a presbytery to ordain brother Etheridge at Ballard's Bridge, on Friday before 2d Lord's-day in August next.

Elders Henry White, Trotman, and A. Jones, were appointed a presbytery to ordain brother Hoggard at Capeheart's M. H., on 2d Lord's-day in July next.

The committee appointed to enquire into the expediency of publishing a series of historical lectures by one of our pastors, reported, recommending their publication.

Ordered that the clerk have 2,500 copies of these Minutes printed; that Elder Trotman distribute them in Yoppim Union Meeting; Elder Newell in the Bertie, and Elder Forbes in the Camden and Currituck, Washington and Tyrrell Union Meetings. Brethren A. J. Perry, Sam'l Maget, W. W. Mitchell, A. J. Askew, C. E. Ballard, and Henry Yatling, Esq. were appointed to take up a collection after the second sermon on Lord's-day. Moderator is authorized to appoint delegates to represent us in the Convention.

The Association expressed its thanks to the brethren and friends for the kind manner in which it has been entertained during the present session.

It was ordered that our thanks be solemnly recorded to our Heavenly Father for the peace and good order that have pervaded our body during the meeting.

Elders Delk, Daughtry, and Barkly preached in the grove to-day.

The Association then adjourned, prayer by Elder Jones.

Brethren took the parting hand, and embraced each other. While singing "When I can read my title clear," the heaving breast and moistened eye feebly betokened the feeling of deep affection that struggled in each bosom.

On Lord's-day, Elder Hendrickson preached from Matt. xxviii. 19, 20. Refutation of Pedobaptism.

Elder Forbes preached from 1 John iii. 18: Conventional discourse.

The collection taken up after it, amounted to $30.

In the afternoon, Elder Fory preached from John v. 22, 23. Subject—The Divinity of Christ.

An immense congregation were present, and we trust that the great cause of truth and righteousness was eminently promoted.

G. C. MOORE, *Moderator.*

S. J. WHEELER, *Clerk.*

APPENDIX.

(A)
A Declaration of Religious Principles,

As held by the Churches composing the Chowan Association of North Carolina, May 19, 1849.

I. *Of the Scriptures.*—We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true centre of Christian Union, and the supreme standard by which all human conduct, creeds, and opinions should be tried. 2 Tim. iii. 16; 2 Peter i. 21.

II. *Of the true God.*—That there is one, and only one, true and living God, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness; worthy of all possible honor, confidence and love; revealed under the personal and relative distinctions of the Father, the Son, and the Holy Spirit; equal in every divine perfection, and executing distinct, but harmonious offices in the great work of redemption. Gen. i. 1—17; Isaiah xliv. 6, 8; Heb. ii. 10.

III. *Of the Fall of Man.*—That man was created in a state of holiness, under the law of his Maker, but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of Satan and their own sinful passions, and therefore under just condemnation to eternal ruin, without defence or excuse. Gen. i. 27; vi. 5; Rom. v. 12; viii. 6, 7, 8; Eph. ii. 1.

IV. *Of the Way of Salvation.*—That the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God, who took upon him our nature, yet without sin; honored the law by his personal obedience, and made atonement for our sins by his death; having risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour. Rom. v. 8; iv. 25; Eph. ii. 8, 9; 2 Cor. v. 21; Heb. vii. 25.

V. *Of Justification.*—That the great Gospel blessing which Christ of his fulness bestows on such as believe in Him, is justification; that justification consists in the pardon of sin and the promise of eternal life, on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through his own redemption and righteousness; that it brings us into a state of most blessed peace and favor with God,

and secures every other blessing needful for time and eternity. Eph. ii. 8, 9; Gal. ii. 16; Rom. v. 1.

VI. *Of the Freeness of Salvation.*—That the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation. John iii. 16; Isa. lv. 1; Ezek. xxxiii. 11; Rev. xxii. 17; John v. 40.

VII. *Of Grace in Regeneration.*—That in order to be saved, we must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind, and is effected by the power of the Holy Spirit, through the instrumentality of the word of God; so as to secure our voluntary obedience to the Gospel; and that its proper evidence is found in the holy fruit which we bring forth to the glory of God. John iii. 3—7, 8; 2 Thes. ii. 13; Eph. vi. 17.

VIII. *Of God's Purpose of Grace.*—That election is the gracious purpose of God, according to which he regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is ascertained by its effects in all who believe the Gospel; is the foundation of Christian assurance; and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence. Deut. vii. 6; Eph. i. 3, 4; 1 Peter i. 2; Rom. v. 8; Eph. ii. 8.

IX. *Of the Perseverance of Saints.*—That such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation. Luke x. 42; 1 Pet. i. 3, 4, 5; Heb. vi. 17, 18, 19, 20.

X. *Harmony of the Law and Gospel.*—That the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the Scriptures ascribe to fallen man to fulfil its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is the great end of the Gospel. Rom. iii. 19, 20, 21; v. 21; John iii. 19, 20; Tit. iii. 8.

XI. *Of the Church of Christ.*—That a church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights and privileges invested in them by his word; that its only proper officers are bishops or pastors, and deacons, whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus. Mat. xxviii. 18, 19, 20; 2 Tim. ii. 2; 1 Tim. i. 1—8; Tit. i. 7.

XII. *Of Church Independence.*—That every church is independent in matters of discipline; and that Associations, Councils and Conferences of several ministers, or churches, are not to impose on the churches, the keeping, holding, or maintaining any principle or practice, contrary to the church's judgment. Acts xx. 28; xv. 22.

XIII. *Of Baptism and the Lord's Supper.*—That Christian baptism is the immersion of a believer in water, in the name of the Father, and Son, and Holy Spirit; to show forth in a solemn and beautiful emblem, our faith in a crucified, buried and risen Saviour; and is the medium through which we enjoy that spiritual life, which we had before possessed; that it is prerequisite to the privileges of a church relation, and to the Lord's Supper, in which the members of the Church, by the use of bread and wine, are to commemorate the dying love of Christ, and should be preceded by self-examination.—Acts ii. 28; Mark xvi. 16; Rom. vi. 4; 1 John v. 3; John xiv. 15, 16, 17; Luke xxii. 19, 20; 1 John xi. 27, 28.

XIV. *Of the Christian Sabbath.*—That the first day of the week is the Lord's-day, or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that rest which remaineth for the people of God. Col. ii. 16; Acts xv. 21; xx. 7; John xx. 19.

XV. *Of Civil Government.*—That civil government is of divine appointment, for the interests and good order of human society; and that magistrates are to be prayed for, conscientiously honored and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth. 1 Pet. ii. 13, 14; Mat. xxii. 21.

XVI. *Of the Righteous and the Wicked.*—That there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death. Mat. iii. 18; Rom. viii. 1; iv. 21, 22; John iii. 18; Mat. xxv. 46.

XVII. *Of the World to Come.*—That the end of this world is approaching; and at the last day, Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness. Mat. xxiv. 30; 2 Cor. v. 10; Mat. xxiv. 26; xxv. 46.

(B)
EDUCATION.

Your Committee on Education connected with the Chowan Female Institute, beg leave to report, that the Trustees appointed at

your last session, proceeded at an early day to purchase the old academy lot in Murfreesboro, at the low price of $1225, and had such repairs made as would fit it for immediate use. They selected Rev. A. McDowell as Principal, who called to his aid such assistants as the wants of the Institute demanded. The Institute was formally opened on the 11th October, with eleven students, the number of whom continued to increase until they reached forty-seven; twenty-two of whom were music scholars, and several commenced the languages. The progress of the Institute has been steady and firm; and the scholarship of the young ladies has been thorough; and their advance has been more than usually rapid. The government of the Institute has been parental; moral persuasion only having been resorted to, to correct the improprieties of youth; and but little exercise of that power has been needed; for a large portion of the young ladies are members of our churches, and conduct themselves consistently as such. The agent of the Trustees, and his family, have been placed in the steward's department, who had nearly as many boarders as the building would accommodate, and no doubt the applications for board will soon be more than he can accommodate. It is very desirable and important that all the young ladies coming to the Institute should board in the steward's department, that they may all be brought under the same uniform government, and more immediately under the supervision of the principal and his assistants.

That this advantage may be secured to the daughters of our brethren and friends, it will be necessary for your Board of Trustees to raise funds by voluntary subscriptions enough to make such additions to the present building as will afford the accommodation needed; and it is to be hoped that our brethren and friends will cheerfully and liberally meet this call for funds, when they take into consideration the greatness and goodness of the object to be secured by it. To educate the daughters of our people under the sanctifying influences of religious institutions, trained to all the refined and correct deportment of the most civilized state of society, will be like planting so many moral light houses all over our bounds, to guide after generations in the pathway of virtue and holiness, to the blissful regions of eternal joy. Female education is the mighty lever, by which society is to be elevated in civilization; and to educate the female mind under the sanctifying power of divine grace, will be to put into operation the mighty engine by which the world is to become converted from their idolatries, to the worship of the true God. From this pure and enlightened fountain of influence, may be expected a race of ministers, competent to meet the demands of the age; who, aided and accompanied by such associates, will go forth with giant strength, to battle against the man of sin and powers of darkness, until this renovated world shall shout forth the praises of their Redeemer God.

The Institute has been subjected to a severe trial, by the occurrence of the small pox in Murfreesboro about the middle of April, which induced the Principal to suspend the exercises of the school, and subsequently resign his connexion with the Institute. The steward feeling his responsibilities as a minister of the gospel, avail-

ed himself of this opportunity to give more special instructions of religious truth to the young ladies of his family. The Lord was pleased to bless the truth by the influences of his Holy Spirit, and in the course of a few days six of them professed to find peace through believing in Jesus; and in accordance to the commission of Christ, they were baptized upon the profession of their faith in Him. This interposition of divine mercy has been the saving of the Institute from the temporary effects, at least, of the suspension of its exercises.—Many of the young ladies had resolved to go home, and not return again to the Institute, which might have been attended with such disastrous consequences as would in a measure have greatly checked its future prosperity. This visitation of the Lord caused the young ladies to decide to continue their connexion with the Institute, and most of them remained for the re-opening of the school. The executive committee of the Trustees held a meeting, and decided to have the exercises of the Institute resumed the 1st of May, and appointed Rev. M. R. Fory, Principal *pro tem.* who called to his assistance such aid as was at hand; and the exercises have been very satisfactorily conducted, and most of the young ladies have returned, and the others will no doubt return after the close of the association. Several new scholars are engaged, and will soon come in, so that we have reason to expect that there will be over fifty before the close of the present session. Had all the students come in that gave partial promises to do so, there would now have been over sixty young ladies at the Institute. Your Committee much regret to learn, that there are children of Baptist parents within our bounds, now attending Pedobaptist schools; and in some instances, where those having charge of the schools purpose to alienate the affections of those children from the religion of the Bible, and attach them to their vain human traditions. If Baptist parents do not want their children to be Baptists, they only have to send them to such Pedobaptist schools, and there can be but little doubt that nine out of ten will never become Baptists.

It is to be hoped that the superior advantages which our Institute affords over all other schools within our bounds, and the very low rates of charges, will at once induce our brethren and friends to patronize the Institute, even though it may be at some sacrifice of feelings and convenience. Our brother Fory has most generously purchased, at his own expense, philosophical and other apparatus to a large amount for the benefit of the Institute, and purposes to pay for it by delivering lectures, and then make a donation of it all to the Institute. We trust this generous offer, on his part, will be met by equally a liberal spirit on the part of our brethren, to enable him to accomplish this praiseworthy and noble object.

For want of time, your Committee have to close this report, with the prayer that the Lord will continue to smile on this child of the Association.

All which is respectfully submitted.

A. J. BATTLE, *Chairman.*

(C)
ON THE STATE OF RELIGION.

The Committee on the state of religion in the bounds of our Association beg leave to report:—

Our most devout thanks are due to the God of all grace, for his continued favor to the churches during the past year. The Holy Spirit has accompanied the word preached in a signal manner, and as a result, nearly 1000 souls have been added to this great branch of the great Baptist family. We are gratified to perceive, too, that love, joy and peace, the first fruits of the Holy Spirit, are abounding more and more; and we trust that the sister graces, "long-suffering, gentleness, goodness, faith, meekness and temperance," are remembered with equal zeal as a part of the Christian character. It is clearly manifest that there is an increasing conformity to the mind and will of Christ, doctrinally, experimentally and practically. The forbearance, brotherly kindness and fervent charity which all the letters express, are cheering evidences of the desire "to keep the unity of the Spirit in the bonds of peace." But while we rejoice in this expression of opinion and feeling, your Committee would urge brethren to still greater proficiency in divine life; to still higher attainments in practical usefulness. The standard which should govern us requires not only to be "steadfast in contending for the faith once delivered to the saints," but "to be always abounding in the work of the Lord." Religion should not only regulate our thoughts and opinions, but our acts; not only our faith, but our practice also. It should qualify us to live, as well as to die; for earth, as well as heaven; for time, as well as for eternity. In every state, the will of God should be our standard. The Christian Church was intended to be a universal blessing to mankind. This is the point to which not only the church, but every individual Christian should aim. It is "the light of the world;" it reflects the radiance of the divine benevolence upon the darkness of human selfishness; the "salt of the earth," it preserves the world from moral corruption; it purifies it from the immoral taint of sin so far as its influence is exerted and felt. And says the Saviour, "Let your light *so* shine before men that they may see your good works, and glorify your Father which is in heaven." Oh, brethren, remember the words of Jesus, and "as new-born babes, sincerely desire the milk of the word, that ye may grow thereby."

All of which is respectfully submitted.

AARON JONES, *Chairman.*

(D)
STATE BAPTIST CONVENTION.

Your Committee on the Baptist State Convention beg leave to submit:—

That this Institution has been in operation during the last twenty years, and that under its influence, much good has been accomplished. Its objects are purely benevolent, and must commend themselves

to every philanthropic heart. For the accomplishment of any important object, there must be union and concentration of effort. The ocean is formed by the small particles of water, first drops forming streams, these rivulets, and these larger bodies of water, on which we have intercourse with the world. Thus, if all Baptists would unite in benevolent efforts, and concentrate them to any one point, what is there which they could not accomplish for Christ's kingdom in this world? We present the Baptist State Convention of North Carolina as the point to which our efforts should be chiefly directed. Should its objects be carried out, the destitute parts of our State will ere long be supplied with an efficient ministry, able to contend for the faith once delivered to the saints; and others will be qualified to bear the glad tidings of salvation to the benighted heathen. The Convention has under its patronage this year four young men, who are pursuing their studies at Wake Forest College preparatory to greater usefulness in the ministry. Six or seven miasionaries are actively engaged in supplying the destitute portions of our State; and our beloved brother and sister Yates, already in China, are prepared to preach Christ in the language of that idolatrous people. For the support of these objects, the Convention is dependant upon the contributions of its friends; therefore,

Resolved, That we recommend to the churches composing the Chowan Association a hearty co-operation and united effort in carrying out the objects of this Convention.

Respectfully submitted. A. J. PERRY, *Com.*

(E)
WAKE FOREST COLLEGE.

The Committee on Wake Forest College beg leave to submit the following:—

The friends of this Institution have reason to congratulate themselves on having so nearly attained an object for which they have long devoutly prayed and energetically labored. At no period of its history has the College presented more flattering prospects of perseverance and success than at the present.

During the present year, the means of instruction have been considerably increased by valuable accessions to the libraries, to the philosophical apparatus, and to the cabinet of minerals. Two members have been added to the Faculty; and atthough during the present term there has been no President, the duties of that office have been ably and successfully discharged by the senior Professor. The number of students now in the Institution is considerably greater than for several previous sessions; and these have been characterized in an unusual degree by morality, propriety of deportment, and application to study.

In addition to these favorable indications, a very commendable liberality has been evinced; and notwithstanding there has been no active agent in the field, an amount has been raised nearly or quite sufficient to relieve the College of all its liabilities.

Your Committee are happy to be able to communicate these facts, which they know will be as grateful to you as to them. They feel that a very important work has already been done, but they feel also that much yet remains to be accomplished. We must not forsake our College until, by endowment, it has been placed beyond the reach of contingency; for then, and not till then, will it be permanent, and will exert that extended and hallowed influence upon the destinies of our State and the world which we hope for from it.

A. McDOWELL, *Ch. Com.*

(F)
ON MISSIONS.

As the churches are not in the habit of reporting the amount of their contributions for Foreign Missions, your Committee have no means of ascertaining the degree of interest that prevails on this subject.

We suppose, however, that the silence of the churches on this subject is a sure indication that the missionary spirit is not very active. This is a matter of deep regret. The last command of the Redeemer to his church was, "Go ye into all the world, and preach the gospel to every creature." That command stands unrepealed. It still remains obligatory upon every church.

Besides this imperative command, which no church can neglect without incurring great guilt, there is another important consideration derived from the adaptation of the gospel to the wants of the world. Man is lost; the gospel reveals a Saviour. Man is guilty; the gospel offers pardon. Man is polluted; the gospel points to the blood which cleanseth from all sin. Man is the heir of hell; the gospel directs to the grandeur of heaven. There is no possible condition of humanity conceivable by the human mind, for which the gospel does not provide an amelioration. This gospel belongs to man—to every man;—it is the gift of a righteous and merciful God to his sinful creatures. It is confined to no age—to no place:—it is universal in all its aspects. But without the knowledge of this gospel, no man can be saved. And there is no organization, no institution on earth, that can or will convey the tidings of salvation to all people, but the Church of Christ—the saints of the Most High: If they fail in carrying out the purposes and commands of the Redeemer, men must perish in their sins and blood. Can we let our fellow-sinners sink down to perdition, when we have the means of raising them to the skies? Humanity, religion, every creature in whose bosom the fountain of compassion and love is not dried up, shudders at the thought. The heart-rending cries of dying millions call upon us for help. The agonized shout of Asia, mingling with the tears of Africa, appeals to us for relief. The heaving masses of Europe, the up-lifted hands of new-born freemen on the continent, in France, Italy and Germany, all demand the gospel to heal the wounds of sin, and soothe their care-worn hearts. The aborigines of North America, the sons and daughters of Old Spain in Mexico, and the priest-

ridden myriads of South America, speak to us as with the voice of God. The signs of the times, the developements of Providence, the progress of religious and civil liberty, all proclaim that the time is forthcoming in which the Bible will become the universal statute-book, and the church of the living God shall become the house of refuge for all the guilty of our race. The hosts of the church are preparing for the conflict. They are uniting themselves to assail the strong holds of superstition, sin and error. They are bringing their gold and silver to the treasury of the Lord. Sons and daughters are given to God by their parents to become standard-bearers of salvation. A general activity is seen throughout Christendom.—And shall we be in the rear of our brethren? Let every church answer no. Let us share in the dangers of the battle, and then we, too, shall wear the laurels of victory. Our churches can do more—they ought to do more to sustain and increase the number of our missions. Did our eight thousand members average in their contributi ns only fifty cents each, we could sustain in China or Africa eight self-denying and well-qualified missionaries. We could send at least eight thousand Bibles to as many perishing families; and these Bibles might descend to the third and fourth generations. Brethren, think of your responsibilities—think of the luxury of doing good—think of perishing nations—think of the glory of Christ—and then, after mature reflection, consecrate to God your property as well as your persons.

We commend to the churches the following resolutions:

Resolved, That so imperative is the command of Christ to preach the gospel, and so alarming is the condition of the heathen world without the gospel, that the churches of the Association are earnestly requested to make renewed and increased efforts in behalf of our Foreign Missions.

Resolved, That each pastor in the Association be affectionately entreated to bring the subject of Missions before his people, by preaching an appropriate sermon, and also to take up a collection and subscriptions in behalf of the enterprize, at such times as may be most convenient.

Resolved, That we commend to all our churches both the Missionary Journal and the Commission, published by our Southern Board of Missions at Richmond, Va.

C. R. HENDRICKSON, *Ch'n.*

(G)
SOUTHERN BAPTIST PUBLICATION SOCIETY.

The Committee on the Southern Baptist Publication Society respectfully submits the following report:

The Scriptures authorize us to believe that a period will arrive when the conversions of men to holiness will be much more numerous, and proceed upon a vastly more extensive scale than the world has yet witnessed. The great work of thus turning men "from darkness to light, and from the power of Satan unto God," is com-

mitted to the Church of Christ, she being made "the pillar and the ground of the truth." "Israel (it is said) shall blossom and bud, and fill the face of the earth with fruit." Before "a nation shall be born in a day," the church must acquire a vast increase of efficiency; and shine with a light incomparably more brilliant than she has yet cast upon the world; otherwise "the Gentiles" will not "come to her light," nor "kings to the brightness of her rising." The expectation of another and a better gospel would be impious in the highest degree; the hope of imparting higher elements for success to the glorious gospel which God has given us is no less dishonoring to the divine character, and altogether vain. The church must, therefore, greatly increase her efforts to spread the triumphs of the cross, and obtain greater skill in bringing the truths of Revelation to bear upon the hearts and consciences of men. The influence of the church over the unconverted, falls far short of what it must be to secure the requisite measures of success. Holiness in all her members, far surpassing their present attainments, is essential to the exercise of such an influence. Additional weight, however, may be imparted to this influence by an increase of knowledge. So long as the world keeps in advance of the church, the influence of the latter must remain in a crippled state. We contemplate with delight the increase of good seminaries of learning for the youth of both sexes; but these increase the responsibilities of the church to furnish a pure literature conforming to the word of God, and chastened by the spirit of piety, to all who can be prevailed upon to receive it. The wicked are flooding the world with publications, all injurious, and many of them destructive to virtue and religion. These must be displaced by those which are good and saving, or the increase of knowledge will be attended by an increase of vice and infidelity. To supply this demand in the manner best calculated to secure success in the Southern States, the Southern Baptist Publication Society has been organized. We, therefore, look upon it as a very important auxiliary in accomplishing the great work before us.

The Church, in her successful struggle against the powers of darkness, to recover men to holiness, must enlist the energies of all her members in the great work of saving souls. Those who are called to preach must "make full proof of their ministry"—those who can teach in the Sabbath school, must do it with their might—others must unite for the Lord, and furnish the right quality of books, to still another class, who can pass through the length and breadth of the land; distributing books, forming Sabbath schools, and preaching by the fireside—all others aiding by their prayers and contributions. The power of the press must be worked to the best advantage; and to carry on the work, this Publication Society is considered to be the appropriate instrumentality. We therefore recommend the adoption of the following resolution:

Resolved, That we heartily commend the Southern Baptist Publication Society to the prayers and liberal support of all Southern Baptists.

JNO. CULPEPPER, *Chairman.*

(H)
PERIODICALS.

The Committee to whom was referred the subject of Periodicals beg leave to submit to your consideration the importance of amply sustaining our highly esteemed brother Meredith in the enterprize in which he is engaged of editing and publishing the Biblical Recorder. We should feel bound to do so for various reasons—one of which is, he is almost worn down by age and disease, while the flower of his life has been spent within our State, and much of that time within the bounds of our Association, during which time he has in an able and effective manner, both from the pulpit and from the press, successfully propagated and defended our views as Baptists. While Northern fanatics have been pouring upon us the vials of their wrath, because of the institution of slavery at the South, the Recorder has measured lances with them, and repulsed the enemy at every point from which he has chosen to attack us. And when our fondly cherished views as a denomination have been attacked by the Man of Sin fighting under various flags, with professions of friendship upon his lips, but with enmity rankling in his bosom, the Recorder has torn away the veil of deception, and exhibited him to the world in his own native deformity, and with the sword of the Spirit, which is the word of God, has driven him from the field.

In view of these facts, with others that might be named, we, as an Association, should present an undivided front in sustaining the Biblical Recorder. We therefore hope some measure will be adopted at this meeting of the Association by which the editor may be assured that he will receive a more liberal support from the members composing our churches than he has hitherto received. If the Recorder could be amply sustained the editor would be enabled thereby to make it every thing that the Baptists of North Carolina could ask for in the shape of a religious newspaper;

Therefore, *Resolved*, That we heartily approve of the Recorder as a denominational paper.

Furthermore, *Resolved*, That we will use our best endeavors to increase the number of subscribers to the Recorder, and thereby place it upon a permanent basis.

All of which is respectfully submitted by

THE COMMITTEE.

(J)
TEMPERANCE.

Your Committee on Temperance would report—

The cause of Temperance calls loudly upon us, at this time, to say a word in its behalf; and it does so, by presenting to our consideration its good consequences. If the warning be listened to, we shall be benefitted thereby. The injunction of the Apostle is, "be sober and watch unto prayer." Then, if we are Christians, we must love

the cause of Temperance, and be its advocates in order to do good and communicate. We only have to notice the bad consequences of intemperance, in order to see the necessity of temperance. Its claims, then, should be considered by us, as the disciples of Christ; and let us be the strong advocates of this praiseworthy object.

In view of the importance of the subject, we would respectfully submit the following resolution:

Resolved, That we, as brethren, and as Christians, do hold in high estimation the noble object contemplated by the Temperance reformation.

D. HARRELL, *Chairman*.

LIST OF ELDERS OR BISHOPS IN THE CHOWAN ASSOCIATION.

J. C. Barkly, Jackson.
A. J. Battle, Murfreesboro.
S. Bazemore, Windsor.
A. Berry, South Mills.
W. P. Britton, Pitch Landing.
A. M. Craig, Hotel.
M. Corbel, Powell's Point.
J. Delk, Pitch Landing.
E. Forbes, Camden C. H.
D. Harrell, Windsor
W. H. Hardee, Jackson.
C. R. Hendrickson, Eliz'th City.
T. Hoggard, Pitch Landing.
E. Howell, Factory Hill, Va.
T. Waff, Edenton.
H. J. White, St. Johns.
W. Leary, Edenton.
M. W. Jones, New Lebanon.
P. Jordan, Elizabeth City.
A. Jones, Edenton.
M. L. Mizells, Windsor.
J. Nash, Elizabeth City.
B. Nixon, Edenton.
J. Nowell, Coleraine.
S. Patrick, Columbia.
J. Ross, Windsor.
L. Sanderlin, Elizabeth City.
H. Speight, Middle Swamp.
G. M. Thompson, Murfreesboro.
Q. H. Trotman, Mintonsville.
A. Twine, Powell's Point.
W. White, Ballard's Bridge.
H. White, Windsor.
J. D. Stokely, South Mills.

LIST OF LICENTIATES.

Horatio Bass, Edenton.
E. Beacham, Shiloh.
J. N. Goodwin, Hertford.
J. P. Lee, Somerton, Va.
E. Pierce, Windsor.
Abram Pruden, Gatesville.
E. Wicker, Powell's Point.
Wells Briggs, Mintonsville.
D. V. Etheridge, Ballard's Bridge.
J. N. Hoggard, Windsor.
E. Leicester, Windsor.
J. Powell, Conneconara.
J. J. Rochelle, Murfreesboro.
John B. Webb, Edenton.

MINUTES

OF THE

CHOWAN

BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

ELIZABETH CITY, PASQUOTANK CO., N. C.

May 16---19, 1850.

RALEIGH:
Printed at the Recorder Office.
1850.

A LIST

Of Elders or Bishops in the Chowan Association.

1. J. G. Barkley, Jackson,
2. S. Bazemore, Windsor,
3. A. Berry, South Mills,
4. Wm. P. Britton, jr., Pitch L'd'g.
5. A. M. Craig, Hotel,
6. M. Corbel, Powell's Point,
7. J. Delk, Pitch Landing,
8. D. V. Etheridge, Ballard's Br.,
9. E. Forbes, Camden C. H.,
10. M. R. Fory, Murfreesboro,
11. D. Harrell, Windsor,
12. W. H. Hardee, Jackson,
13. C. R. Hendrickson, E. City,
14. T. Hoggard, Pitch Landing,
15. J. N. Hoggard, Windsor,
16. E. Howell, Factory Hill, Va.,
17. M. W. Jones, New Lebanon,
18. P. Jordan, Elizabeth City,
19. Aaron Jones, Edenton,
20. West Leary, do.
21. M. L. Mizells, Windsor,
22. James Nash, Elizabeth City,
23. B. Nixon, Edenton,
24. J. Nowell, Coleraine,
25. J. Ross, Windsor,
26. L. Sanderlin, Elizabeth City,
27. H. Speight, Middle Swamp,
28. J. D. Stokely, South Mills,
29. G. M. Thompson, Murfreesb'o,
30. Q. H. Trotman, Mintonsville,
31. A. Twine, Powell's Point,
32. H. White, Windsor,
33. H. J. White, St. Johns.

LIST OF LICENTIATES.

1. Horatio Bass, Edenton,
2. Wells Briggs, Mintonsville,
3. J. N. Goodwin, Hertford,
4. J. P. Lee, Murfreesboro,
5. B. Lassiter, Edenton,
6. E. Leicester, Windsor,
7. E. Pierce, Windsor,
8. J. Powell, Coneconara,
9. Abram Pruden, Gatesville,
10. J. J. Rochelle, Murfreesboro,
11. J. B. Webb, Edenton.

PROCEEDINGS, &c.

ELIZABETH CITY, N. C., Thursday, May 16th, 1850.

The Introductory discourse was delivered by Elder M. R. Fory, from 1 Cor. III. 12th and 13th. "Now if any man build upon this foundation &c."

After a short intermission, the delegates were called together by the Moderator. Prayer by Elder Berry.

Brethren Pritchard and Bond were appointed assistant clerks.

Letters from the churches were then called for and read; from them is proposed the table on the following page.

The list of names being prepared, the roll was called, and the Association proceeded to organization. Brother G. C. Moore was elected Moderator for the ensuing year.

Visiting brethren present were invited to seats and to participate in our deliberations; the invitation was accepted by Elder Isaac Merriam of Wake Forest—Elder R. H. Land was recognized as a corresponding delegate from the Portsmouth Association.

A letter contained in the Minutes of the Union Association was read, and copies of their minutes were laid on the table.

Committee appointed at our last session to visit the church at Friendship, reported through Elder Berry that they had attended to the duties assigned them. Report was received and committee discharged. The Clerk was instructed to reply to the letter.

Elders Trotman, Thompson, and Waff, were appointed a Committee of arrangements.

The rules of order of 1842 were read and adopted for the government of this body.

Adjourned to 9 A. M. to-morrow: prayer by Elder Thompson. Elder A. Jones preached in the Baptist Church at candle lighting.

FRIDAY, May 17, 1850.

Association met: prayer by Elder A. Jones.

Roll was called--proceedings of yesterday were read. Elder Hume being present this morning, was recognized as a corresponding delegate from the Portsmouth Association; he laid copies of the minutes of the last session of that body on the table.

Committee of arrangements reported: report was received and Committee discharged.

Elder Hendrickson, brethren Pritchard and Sanderlin were appointed a Committee on religious services.

On Finance, brethren Mitchell, J. Parker, and Spires.

On State Convention, Elder Henerickson, brethren Wm. P. Forbes, and Simpson.

On state of Religion, Elders Thompson, Britton and Berry.

On W. F. College, Elders Merriam, Waff and Baxter.

On Home Missions, brethren J. R. Darden, S. T. Bond, and J. Baxter.

On Ordination, brethren Elisha Felton, Stallings, J. R. Darden, W. Darden, and J. B. Morgan.

On C. F. Institute, Elder Fory, brethren Boone, J. Parker, Stallings, and J. B. Morgan.

On Temperance, Elders Land, Speight, and Nowell.

On Sunday Schools, Elder A. Jones, brethren A. W. Darden, and J. B Webb.

On Foreign Missions, Elders Hendrickson, Fory, and Etheridge.

On Tracts and Publications, Elders Hume, Twine, and brother Jenkins.

QUERIES.

Can a member of the Church rightfully claim the erasure of his name from the Church rolls and thereby absolve himself from the authority of the Church? Q. H. Trotman.—Answer. No. While we respond in the negative, we would urge the churches to pursue a course of tenderness and forbearance, marked by sound discretion, which may lead to the withdrawal of applications of the kind referred to; and issue in the satisfactory adjustment of all difficulties connected therewith.

What are the requisites to membership in this Association? Q. H. Trotman.—Answer. Membership in good standing in a church in connection with this body, and the appointment certified in the Associational letter.

Resolved, That the next meeting of this body be held with the church at Bethlehem, Hertford county, to commence on Thursday before 3rd Lord's day in May, 1851. Elder A. Jones to preach the Introductory; and Elder Waff his alternate.

Elder Thompson was appointed to preach the Conventional Sermon and Elder Craig his alternate.

Association took a recess of an hour.

Resolved, That in future, standing committees be appointed the year previous to that in which they are to report. Committee on ordination reported favorably on the application of the church at Rocky Hock for the ordination of brother John B. Webb. Report

received and Committee discharged. Elder Hume was requested to examine the candidate at 10 A. M. to-morrow in the presence of the Association.

Instead of the usual letters ordered to be written to corresponding Associations, it was agreed that the Moderator prepare a general letter of correspondence to be inserted in our minutes.

On motion of Elder Trotman, seconded by Elder Fory, it was resolved that the 13th article of our declaration of principles be amended so as to strike out the words "and is the medium, through which we enjoy that spiritual life which we had before possessed," and insert in lieu thereof—"and is the answer of a good conscience towards God."

Committee on Finance reported as follows :—

Present contributions,		$68 25
In the treasury,		78 76
		147 01
Contra		
Printing of minutes of 1849,	69 00	
Transcribing the same,	25 00	
Printing articles of Faith,	5 00	99 00
Amt. in the treasury,		48 01

Elders Fory, Hendrickson, and A. Jones were appointed delegates to the Portsmouth Association.

Elders Britton, Craig, and Bro. Wheeler, to the Union Association. Elders Thompson, Barkly, and Trotman, to the Tar River Association. Elders Delk, Harrell, and Waff, to the Concord Association.

On motion, the Association adjourned to 9 A. M. to morrow : prayer by Elder Hendrickson. Elders Land and Merriam preached in the Methodist church at 11 A. M. and 3 P. M. Elder Hendrickson by request of the last Association in the Baptist church at 7 1-2 P. M.

Saturday, May 18th, 1850.

Association met at 9 A. M. Prayer by Elder Britton. Roll was called.

Committee on state of religion not being prepared to report, were continued, with instructions to report at our next session.

In accordance with the order of the Association yesterday, Elder Hume proceeded to examine Bro. J. B. Webb (sent up from the church at Rocky Hock for ordination) in the presence of the body. After the examination it was agreed that Bro. Webb be ordained.

Brethren Fleetwood, Holly, aad Elder Etheridge were appointed a committee to provide the means of educating Bro. Webb.—

Association took a recess of one hour.

On re-assembling, the chair announced Elders Trotman, Waff, and Nixon as the presbytery to ordain Bro. Webb on Saturday before 1st Lord's day in June next.

Committee on Home Missions reported. Report received and Committee discharged. See Appendix, letter A.

Committee on State Convention reported. Report received and Committee discharged. See Appendix letter B.

Committee on Temperance reported. Report received and Committee discharged. See Appendix, letter C.

Committee on Publications and Tracts reported. Report received and committee discharged. See Appendix, letter D.

Committee on the subject of aiding Bro. Webb reported. Report received and Committee discharged.

Committee on the Chowan Female Institute reported. Report received and Committee discharged. See Appendix, letter E.

Resolved, That this Association has perfect confidence in the ability of the Board of Trustees and faculty of the Chowan Female Institute to manage their affairs, and that we appreciate their laudable efforts to promote the interest of the Institute.

Committee on Wake Forest College reported. Report received and Committee discharged. See Appendix, letter F.

Committee on Sunday Schools reported. Report received and Committee discharged. See Appendix, letter G.

Committee on Foreign Missions not be prepared to report, was excused and Elders Hendrickson, Speight and Bro. Pritchard, were appointed to prepare a report for the next Association.

The following committees were appointed to report before the next Association on the subjects named.

On N. C. State Convention, Elders Britton, Nowell and Bro. J. Smith.

On Sunday Schools, Elder Fory, bre'n Wheeler and W. Darden.

On Home Missions, Elders Trotman, Hendrickson, and A Jones.

On Temperance, Elders A. Jones, Waff, and bro. S. T. Bond.

Resolved, That the thanks of this body be, and are hereby presented to our Methodist brethren for the use of their house of worship during our Session.

The thanks of the Association were voted to our brethren and other citizens of this place for their kindness in entertaining the delegates to this body.

Resolved, That a Mass Missionary meeting be held in the Baptist Church at 7 1-2 P. M. on Lord's day.

Resolved, That the Trustees of C. F. Institute be instructed to receive proposals for the erection of the proposed new edifice in a new location, and that should a new site be offered on more advantageous terms, that they be instructed to accept it.

Resolved, That 2,500 copies of these minutes be printed and distributed as usual—and that the Circular of the C. F. Institute be appended to them.

Saturday before 1st Lord's day in July was requested to be observed as a day of fasting and prayer for an outpouring of the Holy Spirit on our churches.

Association then adjourned—prayer by Elder Hendrickson.

Elders Britton, Nowell and Hume preached in the Methodist church at 11 A. M., 3 P. M., and 7 1-2 P. M. Elder Merriam in the Baptist church at 7 1-2 P. M.

G. C. MOORE, *Mod'r.*

S. J. WHEELER, *Clerk.*

SUNDAY, May 19, 1850.

Elders Hume and Trotman preached in Baptist church at 11 A. M. and 3 P. M. Elders Fory and Speight in the Methodist church at same hours. Elder Merriam preached to the colored people.—At 7 1-2 P. M. a mass missionary meeting was held in the Baptist church. Congregations were large and attentive, and we trust that the cause of Christ was advanced. Collections for the Convention amounted to $52.

APPENDIX.

[A.]

REPORT ON HOME MISSIONS.

Your Committee would respectfully report that in considering the subject of Home Missions, they are deeply impressed with the magnitude of the subject.

While it is vastly important that we give attention to the Foreign field, we cannot but regard it as of primary importance that we devote our mightiest energies to that at home. This will be seen from the following facts.

First. The spread of the Gospel abroad depends, under God, upon the success of the Gospel at home. There must be churches to sustain foreign missions; these churches must be established at home. If, therefore, the home field be neglected, we are cut off from our resources by which we are to cultivate the field abroad. Again, the field at home greatly needs cultivation. Every where are marks of moral sterility. There is a gross inconsistency in seeking objects of charity abroad when we have sufficient room for the exercise of the largest benevolence at home. Let us not be understood as opposing Foreign Missions: we would have them receive even a more ample support than they have thus far enjoyed; we would have every isle visited by the missionaries of the cross. But while this be done, we would also have increased effort made for the field at home. The governing principle should be, not less for Foreign, but much more for Home Missions. Your Committee would call the attention of the Association to the distribution of religious works among the destitute. In the absence of the living teacher this is of vast importance. The circulation of good books has been productive of immense good, in many destitue sections, and encourages us to vigorous efforts in this most important work. Another important consideration is that a vigorous prosecution of the work at home, will furnish most profitable employment to the church. To be spiritually healthy, we must be spiritually active. This is as true in a moral as in a physical sense. We urge, therefore, most earnestly, that increased attention be given to the home field, fully confident that it will be productive of the most happy results in spreading the gospel abroad.

Your Committee would recommend the adoption of the following resolution:

Resolved, That a standing Committee be appointed for the purpose of selecting one or more brethren to travel through our bounds, in the capacity of Home missionaries and colporteurs.

All of which is respectfully submitted,

S. T. BOND, *Chm'n.*

[B.]

REPORT ON THE N. C. BAPTIST STATE CONVENTION.

Your Committee on the State Convention offer the following as their report.

The objects of the Convention commend themselves to every intelligent and spiritual Baptist, as worthy of liberal and cheerful patronage. The education of pious young men for the ministry, the establishment of churches in destitute sections of the State, and the propagation of the gospel in Foreign lands, contemplate the best interests of our fellow men, and the glory of our exalted Redeemer.

But worthy as are these objects, identified as they are with the true prosperity of the churches, and essential as they are to the advancement of Christ's kingdom, we regret to learn from the Secretary of the Board, that they cannot be promoted as they should be for want of adequate funds. Extensive fields of usefulness are now inviting us to thrust in the sickle, but our Board are compelled to turn away from them. Young men are coming forward to be trained for efficient service; but the temple of learning and discipline, is closed against them. These things ought not so to be. We have wealth enough and liberality enough, if properly directed, to meet the pressing claims of missions and education. But unfortunately, owing to the want of systematic and faithful effort, we, to an alarming extent, fail to develop our resources, and do but little for the cause of human improvement.

We therefore recommend the adoption of the following resolulutions :

Resolved, That we highly appreciate the objects of the N. C. B. State Convention, and will zealously and liberally unite for their promotion.

Resolved, That we recommend all churches within the Association to contribute statedly and systematically of their substance to the objects of the Convention, and to represent themselves by delegates at its annual sessions.

[C.]

REPORT ON TEMPERANCE.

Your Committee being entirely unacquainted with the progress which the Temperance reformation has made in this Association, are unable to present facts either of a pleasing or painful nature. We know not whether this cause is gaining or losing ground. In the absence therefore of any facts, we beg leave to submit a few considerations.

The christian, from his very profession, occupies a position far above the common mass of mankind. What others do without hesitation, he must shun as the traveller would the fiery fanged serpent. His robe is too pure, his mantle is too chaste, to be polluted by contact with anything that tends to degrade human character. His heart being the shrine in which the pure principles of christianity have been deposited, his whole life should be spent in radiating a moral influence, as the beautiful and delicate flower imparts to the surrounding air a delightful fragrance. Every christian is a moral beacon, standing upon the cliffs of time, whose light, as a moveless index, should ever with unerring accuracy, direct the mariner to avoid the latent rocks which line the ocean of life. Are these sentiments correct?

Intemperance is a vice. It is the prolific mother of crime, of wickedness, of almost every thing which is degrading. It is a perturbed stream that has borne and continues to bear on its foul and agitated waters many a promising youth, whose hopes of earth and heaven, in one sad moment, have all been wrecked in the vast whirlpool of debauchery. It has disrobed genius of its peerless energies, and sullied the character of virtue. Many a one who has arisen above the horizon of active life, with all the brilliancy and beauty of the morning star, it has caused to fall obscured as the extinguished meteor.—Wherever intemperance is found, whether in the Senate-chamber or in the hut of ignorance—whether in the church of God or in the haunt of vice, it exhales a pestiferous influence, which, worse than the plague, pestilence, or fever, sends a moral blight upon every object on which it breathes. Is it a fact that intemperance possesses such a dangerous tendency? If this be true, why need we say what is the christian's duty respecting it? Shall we say that he should set his face as flint against it? Shall we say that he should touch not, taste not, handle not? If the christian is the light of the world, and if intemperance is the evil which we have represented it to be, how can any one hesitate for a moment as to the course which he should pursue? "If the light that is in thee be darkness, how great is that darkness!"

As intemperance is so great an evil, if we drink with the drunken, if we engage in its trafic, if we encourage the dissipated by the use of it ourselves, though in moderation, does not this in us possess at least the appearance of evil? But the Bible says "avoid every appearance of evil." Need we repeat then what every christian should do in this matter? The silent conviction of every heart must be that intemperance is a vice which should never meet with

the least encouragement from the follower of Jesus Christ. We hope therefore that every christian in this Association will stand shoulder to shoulder and breast to breast in one mighty unbroken phalanx, and will bear down upon the dreadful monster with determination, till all within your bounds shall arise emancipated from his iron thrawl, and shall be clad in the beautiful, the lovely garments of Temperance.

Respectfully submitted,

R. H. LAND, Chm.

[D.]

REPORT OF COMMITTEE ON RELIGIOUS PUBLICATIONS.

Among the means of a secondary character, calculated to promote "the greatest good of the greatest number," we know of none that may be more truly regarded as such, than the circulation of approved religious publications. In the Tract form and in that of books, the most valuable discussions and expositions of religious truth are constantly set forth. If any lack for information in this day of wide-spread and increasing light, it is their sin and shame. The sources of knowledge are in various senses accessible to all. While we would stir up the pure minds of our church members to procure and read for themselves the many valuable religious publications which are so easily obtained, we would especially urge in this brief report, the importance of systematic and earnest efforts for the circulation of tracts and books among the masses who surround them. Multitudes may thus he reached who could not be in any other way. Many may be useful in this form of effort who could not otherwise exert themselves, while such means would prove eminently auxiliary to all legitimate endeavors. It is due to ourselves, to the cause of truth we have espoused, to make especial efforts to circulate publications of a denominational character.—There are misconceptions afloat, and misrepresentations propagated, which can be more effectually corrected and checked in this way than in any other. Perhaps we shall render important service in closing, by mentioning some valuable works of recent publication, which in addition to those our brethren are acquainted with, it would be desirable to circulate. Some of these are, "The Hand-Book for Church Members"—"Dr. R. Fuller on Baptism and Communion"—"A Pedo-baptist church no home for a Baptist." We would also recommend the more extensive circulation of "Remington's Defence of restricted Communion," a brief but clear exposition of this much misunderstood subject.

We cannot close without urging the more extensive circulation of our periodical publications. "The Commission" and "the Southern Baptist Missionary Journal," are monthly issues of the Foreign Mission Board of the Southern Baptist Convention—published at rates justifying a large circulation, and in view of their character, every member of our churches should be supplied with one or both of them. The Recorder, Intelligencer, and Messenger, are papers pers published within our State, the latter within our bounds, and is accomplishing great good. While the former are appreciated by many of their friends.

COMMITTEE.

[E.]

REPORT ON CHOWAN FEMALE INSTITUTE.

Your Committee would respectfully report, that since the last session of the Association, the Institute has enjoyed a greater share of prosperity, than at any former period of its history. Public confidence has been secured and strengthened, and the prospects of the Institute are every way encouraging.

The present number of Teachers is five—the number of students, seventy.—In consequence of the large accession of students at the commencement of the last term, it was found necessary to enlarge the Board of Instruction.

The salaries of the Teachers will be paid from the tuition fund, without drawing from other resources. The Institute is furnished with a large and valuable Philosophical apparatus, surpassed by none of any similar Institution in the State.

Weekly lectures are delivered before the whole Institution, besides those before the classes. The Institute has also a Library, a cabinet of minerals and curiosities, and a well furnished reading room, with periodicals from different parts of the country. A Literary Society is organized, composed entirely of the young ladies of the Institute who edit a periodical, which is read at the regular meetings of the Society.

The young ladies have also organized a Missionary Society, and have resolved to educate at least one Chinese girl, at one of our missionary stations in China. The monthly concert of prayer for the spread of the Gospel is regularly held, and we trust, has been attended with the divine blessing. It will doubtless be gratifying to the friends of the Institute to learn, that a missionary spirit is increasing among the students, and that the hope is cherished that some of them may consecrate themselves to the work of spreading the gospel in heathen lands.

The Board of instruction have been greatly embarrassed by the limited accommodations for students, and thus materially hindered in their appropriate work. In consequence of this, a few friends of the Institute, including several members of the Board of Trustees, feeling the necessity of more ample accommodations, organized a joint stock company for the purpose of erecting a large and tasteful edifice for the use of the Seminary. The plan of this company was approved by the Board of Trustees of the Institute, on the 26 Nov., 1849.

The company is so organized as to secure to the Baptist denomination the *entire* control of the Institute for all coming time. The Company has a Board of Directors, a majority of whom are connected with the Baptist church. The President of the company, is the Chairman of the Board of Trustees of the Institute. From this it will be seen that the governing influences in the Board of Directors are with those of our own Denomination.

Your Committee have felt it necessary to be thus explicit on this point, in consequence of repeated attempts to excite prejudice against this new organization. Already the sum of $10,755 is subscribed for the new edifice and Institute. Of this sum $4,500 is for stock; 2,000 from N. H. Thompson Esq., on condi-

tion of erecting the new edifice on a new site, either in Murfreesboro or elsewhere; $3,250 constitutes a contingent fund; and $1,005 are unconditional subscriptions obtained by agents. In addition to this the Board have possession of the premises now occupied by the Institute, valued at $2,000. The price of shares in the Joint-stock company is $25,00 each, each share entitling a stockholder to one vote, either in person or by proxy.

The Institute once in possession of this proposed edifice, will be established on a firm basis, and we may hope, with the blessing of Providence, will be increasingly useful.

We doubt not that every friend of the Institute will rejoice in the formation of this company, and in the vigorous manner in which it has prosecuted its work. Considering the peculiar exigencies of the Institute, we cannot but regard its organization as entirely providential. We take it for granted therefore, that the Association will welcome this new auxiliary in her educational operations, and cordially co-operate in this most important work.

It is the determination of the Board to furnish the Institute with all necessary educational facilities, and make it of such character as shall render it an honor to the denomination, and a blessing to the world.

It has been regarded as of vital importance that the Seminary be of a decidedly religious character. As a means of accomplishing this most important object, the students are organized into bible classes, and meet every Sabbath for the study of the Scriptures. They are also required to attend divine service on the Sabbath, in one of the churches of the town. The daily exercises of the Institute are opened and closed by appropriate religious services, at which all the students are required to be present.

It affords your committee much pleasure to state, that the large and respectable bodies known as the Portsmouth, Union, and Bethel Associations, have cordially united with us in sustaining the Institute, and have already furnished a number of students, and contributed largely to our funds. The bodies referred to, have selected several of their members to be identified with the Board of Trustees, who have been duly elected to office.

Respectfully submitted,

M. R. FORY, Chm.

[F.]

REPORT ON WAKE FOREST COLLEGE.

The Committee on Wake Forest College ask leave to report.

The internal condition of the College, is encouraging. During the last year, there has been an increase of students, some of whom are desirous to improve their minds as preparatory to the work of the ministry. It is gratifying to learn that the deportment of the students commands the respect of the community.—Their dilligence in study and progress in scholarship, is gratifying to their devoted teachers. There is strong moral influence in the College, and a division of the Sons of Temperance. It is believed that no persons sell spirituous liquors as a beverage, for some miles round the Institution.

During the last year, God mercifully poured out his spirit on the College and vicinity, and a large number of those students who had not previously become pious, were hopefully converted, and rejoiced in the hope of the pardoning love of God. Some fifteen of them were baptized and united to Wake Forest Church or other sister churches. Some others have not yet made a profession of religion, and some it is believed, have found a connexion with churches where their parents and friends reside. A very encouraging religious influence continues. During the present session, the influences of the Holy Spirit evidently rest on the Institution. Prayer meetings—the thermometer of religious influence, are fully attended by the students, and very interesting, and one has recently been baptized.

The Board of Instruction are dilligently engaged in their appropriate duties and we believe their services are duly appreciated and satisfactory to the students.

Such arrangements have been made and subscriptions secured, as at the last commencement met the existing demands against the College. This was in a great measure, the result of the efforts of the board of Trustees, and friends in the immediate vicinity of the College, who in addition to all their former benefactions, have given an increased subscription, twelve of whom have subscribed $6,500, in this last effort. But a subscription which at the time met the amount of indebtedness was not a payment, and for all that, has since remained unpaid, interest has been accruing, this together with the deaths, insolvency, and removal of others, will leave a deficit, which others, it is hoped, who have not borne the burden of labor and sacrifices heretofore, will feel it to be their duty and privilege by liberal contributions to meet. Vigorous efforts are in progress to collect and pay the amount of indebtedness.

But when this is done, we have only the College and appurtenances. Wake Forest College has no State endowment, although performing a full share of instruction and labor to elevate the standard of science in the State.

You will see, therefore, that to enable the Board of Trustees to carry out the wishes of the patrons of the College, and to sustain the Board of instruction in fulfilling the duties devolving on them, they are wholly dependent on patronage. Fail not then to sustain them in this, when it is the only source of pecuniary reliance.

We trust that you will not be weary in well doing, for in due time you will reap if you faint not. And now that there is hope of a speedy liquidation of College debts, may we not hope that you will encourage efforts to endow professorships by your liberality, and fill the philosophical halls of the College with apparatus second to none in the State.

This Association has we believe some claim to paternity to this Institution, and though engaged in another important enterprise, let us still labour to promote its interests, and pray for its prosperity.

All of which is respectfully submitted,

ISAAC MERRIAM, Chm.

[G.]

REPORT ON SABBATH SCHOOLS.

The Committee on Sabbath Schools beg leave to report:

Your Committee would express the conviction, felt, they are happy to believe, very generally, that Sabbath Schools are among the most efficient instrumentalities for doing good. Ever since their first organization, whenever and wherever they have been conducted in the proper manner, and with a singleness of eye to God's glory, they have in a most eminent degree, promoted the intelligence, piety and usefulness of those who have enjoyed their advantages. Some years since, the question arose among a large number of students at Princeton Theological Seminary, as to how and when they received their first religious impressions, and the result was, the discovery that nearly ALL had been first religiously impressed in Sabbath Schools. And your Committee would express the opinion that were similar enquiries made in other institutions, and were, indeed, the enquiry to be sent around among the most intelligent, pious and efficient ministers of different denominations, and were the same enquiry to be made of the missionaries of the cross who have labored successfully in heathen lands, and of the most efficient private christians, both male and female, throughout the world, it would be found that nearly all were nurtured in Sabbath Schools. And why is this? Why do such results follow Sabbath School instruction? Simply because the Sabbath School is a practical exemplification of the inspired admonition, "Train up a child in the way he should go;" and the result is but the fulfilment of the divine pledge, "when he is old he will not depart from it." Youth is emphatically the impressible period of human life. The mind then receives impressions either for good or evil; impressions too, that exert a more or less powerful influence on the future character.

It has been well said, that many men have been spoiled in the nursery; i. e., their earliest impressions respecting truth and moral obligation were defective, and have exercised a controlling influence over their future opinions, which no subsequent training could correct.—How important, therefore, that the minds of children should receive the proper direction at the earliest possible period. The young are the hope of the church, of our country, and of the world. To these are soon to be committed, these various important interests. And who does not see and feel too, that a high sense of moral obligation, just conceptions of divine truth, and elevated rules of christian duty, will be among the inferior demands of coming years. And Sabbath Schools, brethren, next to an able ministry, your committee believe to be the very instrumentality which will prepare those who are to follow us for the high and responsible position they will occupy. In Sabbath Schools, properly conducted, children, many of whom have no oth-

er religious training, are taught to read and understand God's word; they are taught to reverence the Bible as the only guide in morals and religion; they are prepared to understand, value and sustain a preached gospel; they are taught those high and holy duties, which none but God has taught, and which He teaches only in the Bible. Therefore, brethren, cherish, sustain, and multiply Sabbath schools; hail them as means of religious instruction to your children. Engage in them as teachers, as officers, and as friends, on a basis of the most efficient co-operation. In doing this, you will honor God, promote His cause, and be instrumental in winning souls to Christ.

Your Committee rejoice to perceive that many of our churches already evince a commendable zeal in this matter. And there is no reason why *all* our churches may not each have a Sabbath school; why all the children within our bounds, may not enjoy the advantage of regular Sabbath School instruction. Brethren, we affectionately ask you, and we hope you will ask your consciences, is there any *reason*, such as you could give at the judgment seat of Christ, why you may not each establish a Sabbath school or Sabbath schools in your respective churches? We commend to you, as examples worthy of imitation, the church at E. City, which has 2 schools in successful operation; the Church at Rockahoc which has a school of over 100 scholars, and other churches who have established schools now in successful progress. Brethren, you who have no Sabbath Schools, "go and do likewise."

In conclusion, your Committee would urge the pastors and ministers, and brethren and sisters who desire to be a blessing to the young, to the world, to the church, and to themselves, to engage in this good work. Lose no time, but forthwith do what you can in your respective neighborhoods, and cease not to pray and labor, and labor and pray to this end, until not a church nor neighborhood within your influence shall be without a Sabbath School.

All of which is respectfully submitted,

AARON JONES, Chm.

CORRESPONDING LETTER.

The Chowan Baptist Association to the several sister bodies corresponding with her, sendeth christian salutation.

Dear Brethren:

Another year having accomplished its revolution, it becomes our duty (a pleasant one) to send you once more our annual memento of remembrance, as fellow laborers together with you in our master's work. We received the minutes and accompanying letters of the Union and Portsmouth Associations; and our hearts were made glad by the presence of two of our brethren representatives of the latter. But no tokens of remembrance or regard from our sisters the Concord or Tar River

have come to hand. We always appreciate the visits of our brethren, particularly when they appear as the representatives of sister Associations. Personal intercourse is not only grateful to the feelings, but profitable as an incentive to increased effort for greater growth in grace.—Seeing the superior attainments of others, we bear the evidences in our own bosoms of a want of industry and more entire consecration in our own cases—their devotedness and nearness of living to God, says to us in language not to be mistaken, "go and do thou likewise." But the intercourse of religious bodies, having for its object the more successful propagation of the gospel, and building up of Christ's kingdom on earth, is an object paramount to mere individual enjoyment or advancement in religion. Hence our pleasure in welcoming your delegates, and let us then, dear brethren, be careful and solicitous for the future to secure representatives at our several anniversaries, if the great object of religious association can be aided thereby.

Our churches comprising this body seem not to have made the usual progress in the good work since our last adjournment. The corresponding letters of many complain of coldness and leanness—their "Harps seem to be hanged on the willows," but feeling our wants, we mean to go to the only source for supply, knowing "that in due season we shall reap if we faint not."

Our next anniversary will be held with the church at Bethlehem, Hertford county, where we hope to meet once more your representatives.—Brethren, the grace of our Lord Jesus Christ be with you all.

☞ [It is due to the printer to say, that some of the reports were so badly written, that it was sometimes scarcely possible to make a respectable GUESS, as to what was intended.]

STATISTICAL TABLE.

CHURCHES.	DELEGATES.	Baptized.	Rec'd by letter.	Restored.	Dis'd by letter.	Excommunicat'd	Deceased.	Whites.	Colored.	Total.	Funds.	Sunday Schools.	Teachers.	Scholars.	Volumes in Libraries.
Ahoskie,	W W Mitchel, J S Godwin,* J Holoman,	31	2	1	4	7	5	305	102	407	3 00				
Antioch,	No letter nor delegate.									82					
Ballard's Bridge,	D V Etheridge, R D Simpson, W J Holly,	6	1		4	3	11	396	92	488	5 00				
Bethlehem,	Jas Delk,* T Hoggard,* W P Britton, Jr.,		5		5		1	114	34	148	2 00				
Bethel,	Saml Sutton, Elisha Felton, W M Fleetwood,	69	6	2	1	6	4	260	27	287	3 00	1	5	50	
Buckhorn,	J B Jenkins, M J Davis, J R Darden,	3			10		1	72	34	106	2 00				
Capehearts,	W Leary, J N Hoggard,* Jas Cobb,* no letter														
Cashie,	No letter nor delegate.									391					
Coleraine,	John Nowell, Jos Smith, J L Britton,*		6		5	4	5	325	164	488	3 00				
Conaritsa,	No letter nor delegate.									258					
Conneconara,	Jos G Barkley,* Jacob Pope,* Henry Pittman,*	21	3		2	4	2	55	58	113	2 00	1	6	43	
Cool Spring,	Jas Carter,* Asa Hill,* J M Matthews,*	24			4	3	4	163	24	187			4	40	
Edenton,	A. Jones, S T Bond, C G Manning,	49	3		7	5	7	62	208	270	2 00	1	10	37	150
Elizabeth City,	C R Hendrickson, M Sanderlin, W D Pritchard,	24	8		2	4	3	249	28	277	2 50	4	45	225	580
Free Chapel,	Has not been represented since 1839.									18					
Great Fork,	John S Pearce, O P Savage,* A R Collins,*	33	2				5	121	22	143	1 00	1	12	39	
Holly Grove,	J P Freeman,* W D Wynns, W J Freeman,*	2	2		1	1	2	50	22	72	1 00				
Meherrin,	G M Thompson, Horace Parker,* S J Wheeler,	15	5	1	8	4	3	188	170	358	2 00				
Middle Swamp,	Henry Speight, W Matthews, W Riddick,	25			3	6	8	105	104	209	1 50				

Mt. Tabor,	W Dunning,* A W Darden, W Darden,	8	3		4		4	129	20	149	2	50				
Mt. Carmel,	Green Stancill,* E Stephenson,* Isaac Pede,*	29		10		4	3			334	2	50				
Mt. Zion,	J H Combs,* Wm Beasley,* Jas Cosgrove,*				1		1	32	9	41	1	00				
Murfreesboro,	M R Fory, J Parker, L T Spires,						1			27	3	00	1	10	94	350
Piny Grove,	J H Parker, W H Howell, H W Parker,	35	2		3	1	5	105	66	171	2	50				
Pleasant Grove,	G C Moore, A J Perry,* Saml Magitt,*				3	1		69	13	82	2	00				
Potecasi,	M Cooke,* M Baum, W J Cooke,*	18		1	2	3	2	181	39	220	2	00				
Powell's Point,	No representation since 1842.									19						
Providence,	Isaac Baxter, W T Cotter, I N Baxter,	12			1	1	2			82	1	50				
Quankie,	No representation since 1840.									55						
Ramoth Gilliad,	M W Jones, J D Stokely, J Carver,	14		1	2	4	4	117	95	212	2	00				
Republican,	No letter nor delegate,									126						
Roanoke Island,	A Twine, M W Etheridge, J Westeoff,	18				1	1	112	33	145	1	00				
Robert's Chapel,	W Boone, I Baum, Jas Atkinson,	21	3			1	1	58	16	74	1	50				
Rocky Hock,	J B Webb, R R Felton, T Waff,		7	1	2	1	4	185	6	191	1	50	1	15	116	155
Ross' M. H.,	No letter nor delegate,									375						
Salem,	A Hollowell, G W Pendleton, P Jordan,	3				1	1	50	6	56	1	00				
Sandy Cross,	Q H Trotman, W Stallings, W Parker,	4	1	1	6	1	12	264	25	289	3	00				
Sandy Run,	W H Lee,* J R Powell,* J H Taylor,*	1		1	8	1	3	88	107	195	2	00				
Sawyer's Creek,	J B Morgan, W P Forbs, W S Grandy,	2	2		8	4	6	179	33	212	3	00				
Shady Grove,	Moses Caps, H Lee,* D Lee,	24	2	1	1		4	83	1	84	1	00				
Shiloh,	A Berry, J Walston, B Baceo,	10		1	6	4	5	296	67	363	3	00				
Sound Side,	Jos Halsey,* J Rhodes,*							24	2	26	1	00				
Spence's M. H.	J S. Jones, C Spence,* J Etheridge,					2	3	35	35	70	1	00				
Vasser's M. H.	W Carstarphen,* J Barham,*	17						50	17	69		75				
Yoppim,	J L Ferrell,* B H Webb, Wm Benbury,	17	1		3		2	97	5	102						
		545	64	21	106	76	125	4648	1476	7981	69	75	10	107	644	1235

* Absent. Ordained Ministers in SMALL CAPS. Licentiates in *Italics*.

A DECLARATION OF RELIGIOUS PRINCIPLES,

As held by the Churches composing the Chowan Association of North Carolina, May 19, 1849—*and as amended at their late session.*

I. *Of the Scriptures.*—We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true centre of Christian Union, and the supreme standard by which all human conduct, creeds, and opinions should be tried. 2 Tim. iii. 16; 2 Peter i. 21.

II. *Of the true God.* That there is one, and only one, true and living God, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness; worthy of all possible honor, confidence and love; revealed under the personal and relative distinctions of the Father, the Son, and the Holy Spirit; equal in every divine perfection, and executing distinct, but harmonious offices in the great work of redemption. Gen. i. 1—17; Isaiah xliv. 6, 8; Heb. ii. 10.

III. *Of the Fall of Man.*—That Man was created in a state of holiness, under the law of his Maker, but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of Satan and their own sinful passions, and therefore under just condemnation to eternal ruin, without defence or excuse. Gen. i. 27; vi. 5; Rom. v. 12; viii. 6, 7, 8; Eph. ii. 1.

IV. *Of the Way of Salvation.*—That the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God, who took upon him our nature, yet without sin; honored the law by his personal obedience, and made atonement for our sins by his death; having risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour. Rom. v. 8; iv. 25; Eph ii. 8, 9; 2 Cor. v. 21; Heb. vii. 25.

V. *Of Justification.*—That the great Gospel blessing which Christ of his fulness bestows on such as believe in Him, is justification; that justification consists in the pardon of sin and the promise of eternal life, on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through his own redemption and righteousness; that it

brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.—Eph. ii. 8, 9; Gal. ii. 16; Rom. v. 1.

VI. *Of the Freeness of Salvation.*—That the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation. John iii. 16; Isa. lv. 1; Ezek. xxxiii. 11; Rev. xxii. 17; John v. 40.

VII. *Of Grace in Regeneration.*—That in order to be saved, we must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind, and is effected by the power of the Holy Spirit, through the instrumentality of the word of God; so as to secure our voluntary obedience to the Gospel; and that its proper evidence is found in the holy fruit which we bring forth to the glory of God. John iii. 3—7, 8; 2 Thes. ii. 13; Eph. vi. 17.

VIII. *Of God's Purpose of Grace.*—That election is the gracious purpose of God, according to which he regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is ascertained by its effects in all who believe the Gospel; is the foundation of Christian assurance; and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence. Deut. vii. 6; Eph. i. 3, 4; 1 Peter i. 2; Rom. v. 8; Eph. ii. 8.

IX. *Of the Perseverance of Saints.*—That such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation. Luke x. 42; 1 Pet. i. 3, 4, 5; Heb. vi. 17, 18, 19, 20.

X. *Harmony of the Law and Gospel.*—That the Law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the Scriptures ascribe to fallen man to fulfil its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is the great end of the Gospel. Rom. iii. 19, 20, 21; v. 21; John iii. 19, 20; Tit. iii. 8.

XI. *Of the Church of Christ.*—That a church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights and privileges

invested in them by his word; that its only proper officers are bishops or pastors, and deacons, whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus. Mat. xxviii. 18, 19, 20; 2 Tim. ii. 2; Tim. i. 1—8; Tit. i. 7.

XII. *Of Church Independence.*—That every church is independent in matters of discipline; and that Associations, Councils and Conferences of several ministers, or churches, are not to impose on the churches, the keeping, holding, or maintaining any principle or practice, contrary to the church's judgment. Acts xx. 28; xv. 22.

XIII. *Of Baptism and the Lord's Supper.*—That Christian baptism is the immersion of a believer in water, in the name of the Father, and Son, and Holy Spirit; to show forth in a solemn and beautiful emblem, our faith in a crucified, buried and risen Savior; and is the answer of a good conscience towards God; that it is prerequisite to the privileges of a church relation, and to the Lord's Supper, in which the members of the Church, by the use of bread and wine, are to commemorate the dying love of Christ, and should be preceded by self-examination.—Acts ii. 28; Mark xvi. 16; Rom. vi. 4; 1 John v. 3; John xiv. 15, 16, 17; Luke xxii. 19, 20; 1 John xi. 27, 28.

XIV. *Of the Christian Sabbath.*—That the first day of the week is the Lord's-day, or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that rest which remaineth for the people of God.—Col. ii. 16; Acts xv. 21; xx. 7; John xx. 19.

XV. *Of Civil Government.*—That civil government is of divine appointment, for the interests and good order of human society; and that magistrates are to be prayed for, conscientiously honored and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth. 1 Pet. ii. 13, 14; Mat. xxii. 21.

XVI. *Of the Righteous and the Wicked.*—That there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death. Mat. iii. 18; Rom. viii. 1; iv. 21, 22; John iii. 18; Mat. xxv. 46.

XVII. *Of the World to Come.*—That the end of this world is approaching; and at the last day, Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgement will fix forever the final state of men in heaven or hell, on principles of righteousness. Mat. xxiv. 30; 2 Cor. v. 10; Mat. xxiv. 26; xxv. 46.

CIRCULAR

OF THE CHOWAN FEMALE INSTITUTE.

Murfreesboro, N. C.

The Sessions of the Institute will commence on the second Wednesday in October, 1850, and on the 10 of March 1851. The exercises of the Institution will be conducted by the Rev. M. R. FORY, aided by a full and competent Board of Instruction. The Institution has been recently furnished with a Chemical, Astronomical and Philosophical Apparatus, far superior to that of any similar Institution in the State, or, the adjoining States. In addition to this, the Seminary has a Library, a Reading Room, with Periodicals from different sections of the country, and a Cabinet of Minerals.

The Young Ladies have organized a Literary Society, and established a semi-monthly Periodical, which is read at the regular meetings of the Society.

In order to form habits of economy, and prevent rivalry in dress, the Board has prescribed a Uniform for Sabbaths and Holidays. For Winter, deep blue Merino, or other suitable fabric—for Summer, pink Calico or Ginghams, and white Cambric or Muslin. The Bonnet to be Straw, dressed with blue for Winter and pink for Summer.

During school time, any dress may be worn not more expensive than the Uniform. Expensive Jewelry is not allowed to be worn by the Students. Purchases for the Young Ladies will be made only under instructions from their Parents and Guardians.

RATES OF TUITION.

Per Session of five Months.

Primary English Branches, including Geography, Grammar, Arithmetic and Compositions,	$ 10 00
The above, including Natural and Moral Philosophy, Astronomy, Botany, History, Logic and Algebra,	15 00
French and Latin Languages, each $5,	10 00
Drawing, Painting and Needlework, each $4,	12 00
Music on Piano and Guitar, each $15,	30 00
For use of Instruments, each $2 50,	5 00
Lectures,	1 50
Incidentals for School Room Expenses,	1 00
Board, including Washing, Fuel and Lights, per month—one half to be paid in advance,	8 00

Board can be obtained in private families at the same rate. It is *very important* that the Student enter at the *commencement* of the Session, as a tardiness of a few days often embarrasses the pupil throughout a whole term. Students will be received at any time.

For further information, apply to the Principal, or to the Chairman of the Board of Trustees.

G. C. MOORE, *Chm. Board Trustees.*

J. PARKER, *Secretary.*

MINUTES

OF THE

Forty-fifth Annual Session

OF THE

CHOWAN

BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

BETHLEHEM, HERTFORD COUNTY, N. C.,

May 15--18, 1851.

S. J. WHEELER, Clerk. Murfreesboro', N. C.

RALEIGH:

PRINTED AT THE BIBLICAL RECORDER OFFICE.

1851.

List of Elders or Bishops in the Chowan Association.

1 Joseph G. Barkly, Enfield.
2 Stephen Bazemore, Windsor.
3 Abner Berry, South Mills.
4 Wm. P. Britton, Jr., Pitch Landing.
5 Andrew M. Craig, Hotel.
6 M. Corbell, Powell's Point.
7 James Delk, Pitch Landing.
8 D. V. Etheridge, Ballard's Bridge,
9 Evan Forbes, Camden C. H.
10 M. R. Fory, Murfreesboro.
11 David Harrell, Windsor.
12 Wm. H. Hardee, Jackson.
13 C. R. Hendrickson, Elizabeth City.
14 Thos. Hoggard, Pitch Landing.
15 John N. Hoggard, Windsor.
16 Edw. Howell Factory Hill, Va.
17 Aaron Jones, Edenton.
18 M. W. Jones, South Mills.
19 Prichard Jordan, Elizabeth City.
20 West Leary, Edenton.
21 Moses L. Mizells, Windsor.
22 Jas. Nash, Elizabeth City.
23 B. Nixon, Edenton.
24 John Nowell, Cole Rain.
25 Jas. Ross, Windsor.
26 Leml. Sanderlin, Shingle Landing.
27 Henry Speight, Gatesville.
28 J. D. Stokely, South Mills.
29 Q. H. Trotman, Mintonsville.
30 A. Twine, Elizabeth City.
31 Henry White, Merry Hill.
32 H. J. White, St. Johns.
33 John B. Webb, Edenton.

List of Licentiates.

1 Horatio Bass, Edenton.
2 Wells Briggs, Mintonsville.
3 Jeremiah Bunch, Jr., Windsor.
4 J. N. Goodwin, Hertford.
5 Everitt Hancock, Hotel.
6 R. Lassiter, Edenton.
7 John P. Lee, Somerton.
8 E. Pierce, Windsor.
9 Thos. Pittman, Berlin, Va.
10 Jesse Powell, Coneconara.
11 Abram Pruden, Gatesville.
12 J. J. Rochelle, Murfreesboro.

Proceedings, &c.

BETHLEHEM, Hertford Co., N. C., *Thursday*, *May* 15, 1851.

The Introductory discourse was delivered by Elder Aaron Jones, from Col. 1: 14—"In whom we have redemption, through his blood, even the forgiveness of sins."

After a short intermission, the delegates were called together by the Moderator. Prayer by Elder Waff.

Brethren W. D. Pritchard and S. T. Bond were appointed Assistant Clerks.

Letters from the churches were called for, and read: from them is prepared the statistical table.

The list of names being prepared, the roll was called, and the Association proceeded to organization. Brother G. C. Moore was elected Moderator for the ensuing year.

Visiting brethren present were invited to seats, and to participate in our deliberations: the invitation was accepted by Rev. Dr. Wm. Hooper, Elders T. W. Tobey, J. S. Purify, Wm. M. Jones, of Raleigh Association; Elder C. W. Bessent of Yadkin Association; Elder Geo. W. Wallace of Union Association; Elders Wm. M. Young, J. G. Council, of the Portsmouth Association; and Elder A. J. Spivey of Big Hatchie Association, Tennessee.

Minutes of Union Association, S. Bap. Convention, and of N. C. Freewill Conference were laid on the table.

The church at Spence's M. H. requested that her name appear on the Minutes as Ebenezer—request granted. Elders Trotman, Delk, Berry and Fory were appointed a Committee of Arrangements.

New churches at Macedonia in Chowan co., and Watery Swamp in Gates co., presented letters, asking admission into this body. Elders A. Jones, Britton and Harrell were appointed a Committee, to which the petitions were referred.

Brother W. W. Mitchell was appointed a Committee to supply the stage with preaching until Lord's day.

On motion, adjourned to 9 A. M. to-morrow; prayer by Eld. Delk.

FRIDAY, May 16, 1851.

Association met according to adjournment. Prayer by Eld. Harrell. Roll was called, and proceedings of yesterday were read.

Committee of Arrangements reported; Report received, and Committee discharged.

Committee on the application of churches at Macedonia and Watery Swamp for admission, reported in favor of their reception; Report received and Committee discharged.

Delegates from those churches came forward and received the right hand of fellowship from the Moderator.

Committee on Home Missions reported; Report received and Committee discharged. (See Report under A in Appendix.)

After some interesting remarks on the Report, the sum of $186 50 was pledged to sustain Home Missions.

Elders Trotman, Jones, Hendrickson, brethren C. W. Skinner, M. L. Bond and J. B. Morgan were appointed Committee on Home Missions the ensuing year. On motion, the Moderator was chosen Chairman of the Committee: the Committee instructed to meet four times a year, three of their number to constitute a quorum; their proceedings to be published in the Biblical Recorder.

Brethren Powell and Solomon appeared in our midst as delegates from Tar River Association, and were recognized as such. Copies of the Minutes of their last Association were laid on the table and distributed.

Brethren Askew, J. Parker and Spiers were appointed Committee on Finance.

Association took a recess of thirty minutes.

On re-assembling, the Committee on Finance reported as follows:

Present Contributions,		$90 80
Amount in the Treasury,		48 01
		$138 81
CONTRA.		
Printing Minutes of 1850,	$72 50	
Transcribing same,	25 00	97 50
		$41 31
Contribution on Saturday,		64 70
		$106 01

Resolved, That the next session of this body be held with the church at Piney Grove, to commence on Thursday before 3d Lord's day in May, 1852; Elder Britton to preach the Introductory, and Elder Harrell in case of failure.

In the absence of brethren appointed to preach the Conventional

sermon on the morrow, Elder Tobey was requested to attend to that duty, and it be the second sermon on Lord's day.

Elder Fory was appointed to preach the Conventional sermon before next Association, and Elder Hendrickson was appointed the alternate.

The Moderator was instructed to appoint some person to write a biographical notice of the late Elder Geo. M. Thompson, to be appended to our Minutes—and also to prepare a general letter of correspondence.

The following Committees were then announced:

On the expediency of ordaining candidates for Ordination, brethren W. W. Mitchell, A. J. Perry, Jno. S. Tayloe, A. R. Collins and E. N. Riddick.

On W. Forest College, Elders Spivey, Purify, and brother Skinner.

On Tracts and Publications, Elder Tobey, brethren Pritchard and Ferrill.

On Ordination, Elders A. Jones, Britton and Harrell.

On the state of Religion, Elders Waff, Harrell and Barkly.

On C. F. Collegiate Institute, Elder Fory, brethren Wheeler and J. Parker.

Brethren Wheeler, J. Parker and Spiers were appointed messengers to the Portsmouth Association, in addition to those appointed last year.

Elders Barkly, A. Jones and Speight, and brother Wheeler to the Union Association.

Elders Trotman, Britton, Fory, and brother Jesse Powell to Tar River Association.

Resolved, That the Chowan Association establish a Male Academy within her bounds, and that the proposed institution be auxiliary to Wake Forest College. Brethren S. T. Bond, Pritchard, Sawyer, J. W. Powell and J. P. Freeman were appointed a Committee to nominate a Board of Trustees for the Male Academy.

WHEREAS, We understand that it is in contemplation to form a new association of Churches lying between Roanoke and Neuse rivers. Therefore,

Resolved, That we appprove the contemplated movement, and that such churches, as are now members of this body, and desirous of uniting with the Association to be formed, be granted letters of dismission on application.

Resolved, That a Committee of five be appointed to nominate a Board of 16 Trustees, for the proposed Male Academy, to mature a plan of operations, and in connection with the Board of Trustees, to receive proposals for locating the Seminary.

Elders Purify, Bessent and Council preached at the stage to-day.

On motion, the Association adjourned to 9 A. M. to-morrow; prayer by Elder Tobey.

SATURDAY, May 17th, 1851.

Association met this morning according to adjournment; prayer by Rev. Dr. Hooper. Roll was called.

Elders Hooper, Fory, and Young were appointed to preach in the house on Lord's day, and Elders Trotman, Tobey and Wallace at the stage.

Committee on Tracts and Publications reported; Report received and Committee discharged. (See letter B in Appendix.)

RESOLUTIONS RESPECTING THE BIBLICAL RECORDER ADOPTED BY THE CHOWAN BAPTIST ASSOCIATION.

WHEREAS, Our Heavenly Father in his gracious, but afflictive Providence, has been pleased to remove from our earthly associations, our faithful friend and brother, Thomas Meredith, for many years the able and consistent Editor and Proprietor of the Biblical Recorder. And

WHEREAS, His bereaved and afflicted widow, sister Meredith, has promptly caused the Editorial chair to be filled by brother T. W. Tobey. Therefore,

Resolved, That this Association deeply sympathize with our beloved sister in her afflictions. Also,

Resolved, That we fully concur in the arrangement which she has made in securing the services of Elder Tobey as Editor, and that we will use our endeavors to aid our sister by encouraging a more general circulation of the Recorder; also recommending that each Pastor become an Agent for the paper. Also,

Resolved, That we hope that the N. C. Baptist State Convention, in selecting its future Editor, will retain the present incumbent, Elder T. W. Tobey. Also,

Resolved, That this Association heartily approves the course pursued by brethren McDaniel and Hendrickson in discontinuing the Intelligencer and the Messenger, believing that the union and harmony of our churches are best promoted by the existence of only one Baptist paper in the State.

Committee on the expediency of ordaining the candidate sent up for ordination reported adversely; Report received and Committee discharged.

The deficiency resulting from certain churches failing to send up contributions to the minute fund at last session was made up by a contribution of members present.

Committee on Baptist State Convention reported; Report received and Committee discharged. See letter C in Appendix.

Committee on Foreign Missions reported; Report received and Committee discharged. (See letter D in Appendix.) After a heart-thrilling discussion it was *unanimously* determined that we assume the support of a Missionary in the Foreign field. Elders Fory, Trotman and Hendrickson were appointed a Committee to correspond with the So. Baptist Missionary Board and the churches, in reference to this matter.

Elder Britton was appointed to prepare a sketch of the late Elder Thompson.

Elder Jones was requested to furnish a copy, for publication in Bib.

Recorder, of the discourse delivered by him as introductory to the present session.

Committee on Temperance reported; Report received and Committee discharged. (See E in Appendix.)

Committee on C. Female Collegiate Institute reported; Report received and Committee discharged. (See F in Appendix.)

Committee on the state of Religion reported; Report received and Committee discharged. (See G in Appendix.)

Committee on W. F. College reported; Report received and Committee discharged. [See H in Appendix.]

Standing Committees to report next session were announced as follows:

On Foreign Missions, Elder Fory, brethren Wheeler and Rochelle.

On the N. C. Baptist State Convention, Elder A. Jones, brethren Manning and S. T. Bond.

On Sunday Schools, Elder Hendrickson, and brother J. B. Morgan and W. P. Forbes.

On Temperance, Elders Britton, Jones, and brother W. Darden.

Agreed that the Circular of the Female Institute be appended to the Minutes.

Committee to nominate trustees for the Male Academy reported the following: C. E. Ballard, C. W. Skinner, C. R. Hendrickson, Q. H. Trotman, A. Jones, M. R. Fory, Wm. Folk, C. W. Mixon, J. P. Rascoe, W. H. Manning, O. F. Baxter, S. Worrell, P. Jordan, W. E. Bond, W. S. Grandy, and Richard Felton.

Resolved, That the Clerk have 2500 copies of these Minutes printed.

Resolved, That our thanks are due to our brethren and friends in this vicinity, for the kind and liberal manner in which they have entertained this body.

Elders Hendrickson, Wallace and Spivey occupied the stage to-day.

On motion, the Association adjourned; prayer by Elder Young.

G. C. MOORE, *Moderator*.

S. J. WHEELER, *Clerk*.

LORD'S DAY, May 18, 1851.

The day was a beautiful one. A large number of persons was in attendance. In the meeting house, sermons were delivered by Rev. Dr. Hooper, and Elder Wm. Young of Va. At the stand, Elders Wm. Jones, T. W. Tobey, and Q. H. Trotman preached. A collection for Missionary purposes was taken up, amounting to $62 50.—Thus ended one of the most harmonious sessions of the Chowan Baptist Association.

STATISTICAL TABLE.

CHURCHES.	DELEGATES.	Days of Meeting.	Baptized.	Rec'd by letter.	Restored.	Dis'd by letter.	Excommunicated	Deceased.	Whites.	Colored.	Total.	Funds.	Sunday Schools.	Teachers.	Scholars.	Volumes in Library.
Ahoskie,	W W Slaughter, W W Mitchell, A J Askew,.....	4	17	4	..	2	6	5	314	101	415	3.00	..	...	...	....
Antioch,	T H Christa,* P Pritchard,*.....	3	7	..	1	2	1	1	52	22	74	1.50	..	...	...	....
Ballard's Br'ge,	D V Etheridge, J Forehand, C Bunch,.....	2	71	7	1	20	5	2	420	118	539	3.00	1	6	40	60
Bethel,	C W Skinner, Thomas Sutton, R Felton,*.....	3	10	6	1	2	4	5	258	32	290	3.00	..	...	...	....
Bethlehem,	J Delk, T Hoggard, W P Britton, Jr.,.....	2	2	..	..	3	...	1	109	32	141	2.00	..	...	...	....
Buckhorn,	J W Barnes,* T D Vann, J R Darden,.....	2	3	..	..	2	1	...	71	37	108	2.00	..	...	...	....
Capeheart's,	H White, W H Pierce, D Gregory,.....	1&2	30	7	1	9	3	4	212	105	317	2.00	..	...	...	....
Cashie,	D Harrell, J S Tayloe, L Bond,.....	1	2	1	..	2	4	8	....	....	370	4.00	..	...	...	....
Colerain,	*John Nowell*, E Wilson, Jos Smith,.....	3	33	4	12	11	7	9	336	166	502	3.00	..	...	...	....
Conaritsa,	H J White, W T Sharroch, J W Jenkins,.....	3	12	5	..	12	6	5	189	56	245	2.50	..	...	...	....
Coneconara,	J G Barkly, E P Powell, S Cochran,.....	1	8	1	..	1	...	1	66	59	125	4.00	1	3	20	....
Cool Spring,	*T Pittman*, C Y Savage, John M Matthews,.....	1	3	1	..	3	...	3	161	23	184	2.00	..	...	...	....
Ebenezer,	J N Overton, M J Overton, L D Broughton,.....	4	16	1	..	...	...	2	51	36	87	1.50	..	...	...	....
Edenton,	Aaron Jones, S T Bond, C G Manning,.....	all	1	3	1	1	4	4	63	205	268	2.00	1	10	43	....
Elizabeth City,	C R Hendrickson, W D Pritchard, Robert Simpson,	all	45	5	..	5	4	3	297	28	313	2.50	4	47	235	600
Free Chapel,	W Smith,* R Davenport,*.....		32	..	1	...	...	...	35	4	39	1.00	..	...	...	....
Great Fork,	A Barnes, J S Rogers, A R Collins,.....	3	18	...	..	1	...	2	136	25	161	1.00	1	12	39	....
Holly Grove,	J P Freeman, J S Mitchell, W J Freeman,.....	1	5	4	..	5	3	1	....	....	72	1.00	..	...	...	....
Macedonia,	W Leary, P F White, T J Leary,.....	3	22	..	..	...	...	...	39	4	43	1.00	1	7	20	....
Meherrin,	*J J Rochelle*, S Parker, S J Wheeler,.....	1	11	10	1	...	3	1	201	179	380	2.55	1	8	25	....
Middle Swamp	H Speight, W E Matthews, W Riddick,.....	2	19	..	..	3	3	1	107	114	221	1.50	1	8	35	....
Mt. Tabor,	R B Cobb, W Dunning, Jno Gatling,.....	4	43	1	..	13	3	5	144	34	178	2.50	..	...	...	....
Mt. Carmel,	Green Stancil, J Edwards, I Peele,*.....	4	9	1	1	1	1	...	....	343	....	2.50	..	...	...	....

Mt. Zion,	No letter—statistics by Elder Speight,.....	....	2	..	..	...	...	1	33	9	42	1.00	..	...	...	....
Murfreesboro,	M R FORY, J Parker, L T Spires,.....	all	14	..	..	...	...	1	39	1	40	4.00	1	9	93	....
Piney Grove,	E HOWELL, J H Parker, H W Parker,.....	4	4	1	..	2	4	2	107	63	170	2.50	..	...	...	....
Pleasant Grove	G C Moore, A J Perry, Saml Maget,.....	1	...	1	..	...	1	...	68	13	81	2.00	1	9	25	173
Potecasi,	N Blanchard, T B Gatling, M C Cook,.....	2	39	13	1	11	...	...	218	42	260	2.00	..	...	...	....
Powell's Point,		4	...	..	..	...	...	...	....	....	19	.....	..	...	...	....
Providence,	I Baxter,* J Dey,* G L Brockett,.....	1	21	..	..	2	2	...	80	....	80	1.50	..	...	...	....
Quankie,		2	...	..	..	...	...	...	22	38	60	.....	..	...	...	....
Ramoth Gilead	M W JONES,* J D STOKELY, J Temple,.....	2	...	2	..	7	6	3	108	89	197	2.00	..	...	...	....
Republican,	S D Bunch, J H Bunch, D Peele,.....	2	15	4	..	...	5	1	114	23	137	3.00	..	...	...	....
Roanoke Isl'd,			...	..	..	...	...	...	73	26	99	.....	..	...	...	....
Robert's Ch'p'l,	J Atkinson, J B Barnes, W Boon,.....	3	54	3	..	...	9	1	92	29	121	2.00	..	4	27	100
Rocky Hock,	T WAFF, J B Webb, Fred'k Bunch,.....	1&4	7	3	..	34	6	2	153	6	159	1.00	..	...	...	....
Ross' M. H.,	M L MIZELLS, J Adam, W J Mitchell,.....	4	1	..	1	6	15	4	273	50	323	2.25	..	...	...	....
Salem,	A Hollowell,* G W Pendleton,* P JORDAN,*.....	3	...	..	..	...	2	1	47	5	52	1.00	..	...	...	....
Sandy Cross,	Q H Trotman, E Bunch, E N Riddick,.....	1	5	1	1	1	9	9	253	26	279	3.00	..	...	...	....
Sandy Run,	A M CRAIG* W H Lee, J R Powell,.....	4	4	..	1	3	...	1	85	111	196	2.00	..	...	...	....
Sawyer's Cr'k,	F B Grandy, J Q Morgan, W S Grandy,*.....	2	42	1	1	5	1	3	217	37	254	3.00	1	15	65	100
Shady Grove,	M Capps,* W Lovell,* S G Mitchell,.....	2	...	2	..	1	...	1	82	1	83	1.00	..	...	...	....
Shiloh,	A BERRY, J Walston,* S W Sawyer,.....	1&3	...	..	..	...	11	5	280	67	347	3.00	1	15	75	100
Sound Side,		3	...	..	..	...	...	...	24	2	26	.....	..	...	...	....
Vasser's M. H.	W Carstaphen, J Barham,.....	2	7	..	..	...	...	1	49	27	76	1.00	..	...	...	....
Water Swamp,	H Hoffler, J W Hoffler, D. Brown,*.....	4	22	3	..	...	...	...	18	....	18	1.00	..	...	...	....
Yoppim,	W Benbury, B H Webb, Jno L Ferrill,.....	4	...	2	..	2	1	4	93	5	98	1.50	1	8	40	125
47 Churches.	Ordained Ministers in SMALL CAPS—Licentiates in *Italics*—* absent.		644	94	24	170	128	100	5808	2162	7970	90.80	16	153	782	1258

Appendix.

[A.]

Report on Domestic Missions.

The Committee on Domestic Missions offer the following as their Report. Immediately after our appointment at the last session of the Association, we were so fortunate as to secure the services of Elder Henry Speight, at one dollar per day, while in our employ. We are happy to say that brother Speight labored faithfully and successfully, and has strongly commended himself to us as an efficient missionary. His services were given in Washington and Tyrrel counties, and to one station in Gates county. During the year he was engaged in missionary work 133 days; preached 84 sermons, delivered 4 lectures on baptism; baptized 45, and received three others for the ordinance; travelled 1797 miles; crossed the Albemarle sound nine times, and collected for his services $102 01. He also constituted one new church at Watery Swamp in Gates, and reconstituted another at Free Chapel, Washington county. We still owe him $31. for services which has been provided for by the different churches.

Brother Speight has been so successful as to feel justified in continuing in the same field another year on his own responsibility. The results of the past year's labor encourage us to invite your attention to other destitute fields within our bounds. Many sections of the counties lying between the Chowan river and the sea board, are entirely destitute of baptist preaching; and indeed of preaching by ministers of any denomination. Hertford, the county-seat of Perquimmons, deserves immediate attention. This field, if properly cultivated, will yield, under the blessing of God, a rich harvest. Other sections of the same county require missionary labor. Pasquotank, Camden, and Currituck counties all present important points for mission stations.—Some feeble churches in these counties are ready to perish, unless nourished by the hands of the Association. The cry for help, from all parts of the Association, is loud and piercing. Assistance tendered at this moment would be timely; longer delay may be fatal to our interests.

In this connexion, we take the liberty to commend to your attention the wants of Roanoke Island. Elder Twine has long labored there, without compensation and in the midst of most discouraging circumstances. Some aid from your body is needed by that worthy brother.

In conclusion, we thank God for what has been done, and take courage for the future.

All of which is respectfully submitted,

Q. H. Trotman,
C. R. Hendrickson,
Aaron Jones, Jr., } Com.

[B.]

Report on Tracts and Publications.

The Committee to whom is referred the subject of Periodicals, submit the following Report:

The advantages resulting from a wide diffusion of religious intelligence, are too often overlooked. The little tract can go, and deliver its stirring message, in places where the preacher would not be admitted. Large sums could be usefully employed in the purchase of these little messengers of mercy, for gratuitous distribution.

The religious newspaper is one of the most powerful auxiliaries of the minister of the gospel. Pens of the gifted, are now called into requisition, by the publishers of the journals of the day.

The arrangement about to be made by the Home and Foreign Mission Boards, to publish a monthly newspaper to be called the Home and Foreign Journal, at the low price of 25 cents per year, is one of decided advantage to the Missionary cause. Your Committee recommend that each church take as many copies of the Home and Foreign Journal as there are members in the church.

The publications of the Southern Baptist Publication Society are all of real value. Your Committee recommend that efforts be made to circulate these books within the bounds of the Association.

The Biblical Recorder, having now become the State Denominational organ, is commended to the cordial support of the Association.

The Youth's Penny Gazette, a semi-monthly Journal for Sabbath Schools, costing Five Dollars for 40 copies per year, is also recommended as worthy of our support. The paper can be obtained at the office of the American Sabbath School Union.

All of which is respectfully submitted,

T. W. TOBEY, *Chairman.*

[C.]

Report on the N. C. Baptist State Convention.

The Committee to whom was referred the subject of the N. C. B. S. Convention, would respectfully submit the following.

Whereas, the designs of the N. C. B. S. Convention are entirely compatible with our Saviour's instructions to his disciples, to "Go into all the world and preach *the* gospel to every creature;" and whereas, money or its equivalent is indispensable to the accomplishment of this noble object; and whereas, (according to information received through the proper channel,) the Convention, has not a sufficiency of means to meet all the demands being made upon her; and whereas, we are desirous to do more than we have hitherto done, your Committee would recommend the adoption of the following resolutions.

1st.—To secure a larger amount of contributions, and to conform nearer to the primitive mode, in their collection.

Resolved, That this Association recommend each church within her bounds, to adopt some plan of regular contributions, (either weekly, monthly, or quarterly,) as opportunity may afford, and that they be requested to forward all monies thus collected or obtained, to the Chowan Missionary Committee appointed by order of your body at its present session.

2nd. —To supply our own destitution, through the Convention, and to create a deeper interest in behalf of Missions.

Resolved, That the Committee, (appointed by the Chair, consisting of eight persons, three of whom form a quorum for business) be called, *The Chowan Missionary Committee.*

This Committee are to select from among their number a Treasurer and Secretary, and to hold at least four meetings in the year, to transact such business as may to them seem proper. They are to receive all monies, or other donations, transmitted to them for Missionary purposes, by churches, societies or individuals as the case may be. They are to select and employ Missionaries to labor in the destitute parts of this Association, to pay all Missionaries thus selected and employed, to inform the Board of the N. C. B. S. Convention of the same, and to pay over to the Convention through her authorized medium, from time to time, all monies not expended in supporting the gospel in our own bounds.

They will be expected to make a Report of all their proceedings at every meeting of this body.

3d.—To afford the Board of the Convention an immediate increase of funds,

Resolved, That this Association hereby recommend to the several churches (of whom she is composed) the propriety of making one or more of her number life members of the Convention.

Respectfully submitted,

WM. P. BRITTON, Jr., *Chairman.*

[D.]

Report on Foreign Missions.

The Committee on Foreign Missions offer the following as their Report.

We have no means of ascertaining the amount of funds contributed to the Foreign Mission cause, by the Churches of the Association; though we fear that a correct estimate would occasion humiliation and sorrow. Some few churches give statedly and systematically, while others give little or nothing. It is evident that our churches as such are not awake to the great work of the world's evangelization. They have confused and indistinct views of the magnitude, grandeur, necessity and practicability of the enterprize; neither do they realize fully the obligation resting upon them to take an active part in subjugating the nations of the earth to the Prince of Peace. This state of things, we believe, originates principally in the want of full information upon the subject, and also in the want of some well defined plan of operation.

We are happy to learn that the Missionary Boards of the Southern Baptist Convention are about to issue a periodical on Missions at a rate so cheap as to adapt it to the circumstances of all churches, and by the general circulation of which the needed information will be diffused. When our people become familiar with the Missionary Enterprize conducted as it is, with prudence, zeal, and efficiency, and realizing the most glorious results in turning men from dumb idols to serve the living God, they will feel that they too may sound out the word of the Lord, to regions beyond them.

The Raleigh Association in this State, has, for several years, sustained a Missionary, the Rev. Mr. Yates, in China. Other Associations in different States are adopting the same plan with manifest advantage to themselves, and to the Mission cause.

Your Committee hesitate not to recommend the adoption of this plan by the Association. We might urge many reasons in its favor, but our limits forbid. We will simply say, that the plan commends itself, inasmuch as it directs the mind to one particular point, instead of giving such a general view as to result in a feeble impression; and it is also well adapted to strengthen the feeling of personal responsibility in sustaining the enterprize.

We can but believe that if the churches of this Association would assume the support of the Rev. J. L. Shuck, Missionary in Shanghai, China, or some other servant of Christ, they would realize annually a much larger amount of funds than at present, and would more effectually cherish among themselves a missionary spirit. The amount needed for this purpose is $600. That this can be raised none can question. This sum divided among our eight thousand members will average only *seven and a half cents* to each individual! Who will refuse to contribute this amount? Who will wish to be denied the precious privilege of sending an Ambassador of the King of kings to nations living in darkness and woe? Shall we not with all of our numbers and wealth, stand in the foremost rank of Associations distinguished for enlightened zeal and cheerful liberality in making known to others "the unsearchable riches of Christ?" Let every church and every disciple of the Redeemer answer in the affirmative.

All of which, &c.,

C. R. HENDRICKSON, *Chairman.*

Resolved, That a Committee of three be appointed to correspond with the Foreign Mission Board respecting the adoption of a Missionary by this Association, and that they shall report at the next Annual Session.

[E.]

Report on Temperance.

The Committee to whom was referred the subject of Temperance at the last session of the Association, beg leave to report as follows:

That in their opinion the subject is of much more importance than is generally conceived to be. Temperance is one of the chief christian virtues. It is placed by the apostle Peter by the side of "patience, brotherly-kindness and charity," to be added to faith; concerning which the apostle says further, "if ye do these things ye shall never fall; for if those things be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Temperance was associated by the apostle Paul in his address to Felix with "righteousness and a judgment to come." It is placed also by the same apostle among the fruits of the spirit, against which "there is no law;" while on the other hand, drunkenness or intemperance is classed among the "works of the flesh," concerning which, the apostle declares "that they which DO such things, *shall not inherit the Kingdom of God.*"—See 2 Peter 1: 6—10. Acts 24: 25. Gal. 5: 19—23. 1 Cor. 6 10.

Then it is evident that intemperance has no sanction in the Word of God, while Temperance is made a part of that rich cluster of fruit, by which the true christian is known. Your Committee are of opinion, therefore, that it is an error to suppose that temperance is something extraneous to, and foreign from christianity. It should be regarded by our churches as necessary to a complete christian character. It was so regarded by the inspired apostles. While therefore, we as Baptists are jealous for the purity of church order—while we preserve faithfully the ordinances as they were delivered, and "contend earnestly for the faith once delivered to the saints," we should not forget that the heart, the morals and the life are to be formed by the pattern set before us in the examples and precepts of Christ and His apostles; lest we be charged by our Lord and Master with "tithing the mint, the annis, and the cummin," while we neglect the "weightier matters of the law."

Your committee are of the opinion that the churches should purge themselves from the sin of intemperance, and that to this end, every member should dissolve all connexion with the manufacture, sale and use as a beverage, of all intoxicating drinks. This has been found to be the only practicable and effective remedy for this prevailing evil. And hear what the blessed Saviour says concerning prevailing sins: "Woe to the world because of offences, for it must needs be that offences come; but woe to that man by whom the offence cometh." Mat. 18: 7. Now what is taught here? Evidently that the man who causes others to sin, is specially responsible for the evils that he causes. It is no good argument in justification of the manufacturer of, or dealer in intoxicating drinks, that he does not *compel* others to drink; for says the apostle Paul, "Let no man put a stumbling block, or an occasion to fall in his brother's way." Rom. 14: 13. And, says the

blessed Saviour, " All things whatsoever ye would that men should do to you, do you even so to them." Now the object of the manufacturer and dealer is to sell. He expects others to buy. The tendency of the article he makes and exposes to sale is to encourage a sin that shuts the soul out of heaven. Now is there a man that lives that would have others do so to him, or to any one connected with him ? He does not compel others to drink neither does the fisherman compel the fish to seize the bait which conceals the hook by which he is caught. But he baits the hook to catch the fish, and he puts it in his way in order that by the force of his own appetite he may be caught. The spider does not compel the fly to entangle himself in his silken web, but he weaves the web to catch the fly, and that too, that he may suck his blood. So is it with the maker and seller of intoxicating drinks. He prepares the bait for the man who drinks. He knows that his appetite will compel him to sieze the bait willingly, unconscious of the hook it conceals. Intent only upon his gain, as the spider preparing the web to catch the fly, is intent upon the blood of his victim, he continues to put this bait in his brother's way, knowing that he will be deceived by it, and justifies himself by saying that he does not *compel* him to drink. These arguments will have no weight at the bar of God. We were made of one blood, of one brotherhood—linked together by a common nature. It is the duty of the strong to support the weak ; and especially not to "put an occasion to fall" in a brother's way as a temptation to his weakness.

Hear what the apostle Paul saith again : "It is good neither to eat flesh, *nor to drink wine*, nor *any thing*, whereby thy brother *stumbleth*, or is offended, or is *made weak*." Rom. 14 : 21. Again, " If *meat* make my brother to offend, I will not eat no more meat while the world standeth, *lest I make my brother to offend*." 1 Cor. 8: 1. This is the true spirit of Christianity. It is to do all possible good, and no possible evil. It is to deny ourselves in any thing and every thing which *may* have an evil influence upon others. It is to lead as many as possible to heaven, and allure as many as possible from hell. Now this cannot be done by the sale, manufacture or use as a beverage of intoxicating drinks. With these we can do no good, but may do much evil; we cannot glorify God by this business ; we cannot ask God's blessing upon it. Surely therefore, those who bear the Christian name should not countenance in word or deed, by open justification or convenience the manufacture, the sale, or the use of intoxicating drinks, and especially when he reflects that the use at first moderately, and at last immoderately, is the direct cause of a large proportion of the crime and insanity of our country. Oh yes, the Christian Church should at once remove this foul spot from the Christian profession.

Your Committee are gratified in being able to state, however, that during the past year, the cause of Temperance has made much progress within our bounds. Several Divisions of the Sons of Temperance have been formed and are now in successful operation, an institution which has done much throughout our land in suppressing intemperance and its direful effects. But your Committee are satisfied that this is but the beginning of a much-needed reform. Much yet remains to be done.

A higher sense of personal responsibility needs to be enforced and felt; our churches need purging of the victims and abettors of this evil.—Ministers should preach upon the subject, and use their influence in every way to promote the cause of Temperance, both in and out of the church.

In conclusion, therefore, your Committee submit the following resolutions:

Rssolved, That it is the duty of every Christian to abstain from the manufacture, sale and use as a beverage of all intoxicating drinks, and to do what he can to induce others to do so.

Resolved further, That this Association request the ministers or pastors of churches within its bounds, to preach a sermon upon the subject of Temperance to their respective churches and congregations during the ensuing Associational year.

All of which is respectfully submitted,

AARON JONES, Jr., *Chairman.*

[F.]

Report on the Chowan Female Collegiate Institute.

Since the last session of this body, we have had abundant cause of devout gratitude to the Great Head of the Church for the many and peculiar blessings the Institution has enjoyed. Late in the last term, there were unequivocal tokens of the Spirit's presence in the Institute, but no very striking developments were seen until the commencement of a series of public and private meetings. So general and profound was the feeling, that it would have evinced a disregard of the plainest indications of Providence and jeopardized the eternal interests of the students to have required of them the usual amount of labor. The regular recitations were therefore suspended for a few days, and the time wholly employed in religious exercises. During the meetings 23 young ladies connected with the Institute, indulged hope, most of whom, we trust, are radically changed. Eleven of these have been baptized; others will soon receive the ordinance. The revival has exerted a most happy influence upon the Seminary at large, and we trust the effects will long be felt both in the Institute and in the churches from which the converts come. One of its beneficial effects is, the deepening of a missionary spirit among the young ladies, as evinced in more energetic action in benevolent operations.

The number of students now in attendance is eighty seven; others are daily expected. There are seven teachers constantly employed, besides a lecturer on Anatomy and Physiology. The Board of instruction will be enlarged as may be found necessary, and no expense spared to furnish the most superior educational facilities. The Library and Cabinet have received important additions, and very costly instruments have been added to the Apparatus. The Music Department has been re-organized and furnished throughout with new and superior Pianos. Your Committee would earnestly recommend the co-operation of the

friends of the Institution in enlarging the Library and Cabinet. It affords the Committee much pleasure to state that the new edifice is rapidly progressing and is expected to be ready for occupancy next January, when the organization of the various Departments will be perfected, and our educational facilities very greatly increased. Since dispensing with the Steward's Department, the accommodations for educational purposes have been more ample, and the Board of Instruction better able to perform the appropriate work. We are happy in stating also, that our brethren of the Portsmouth and the Union Associations have given tangible evidence of their sympathy by a hearty co-operation, and have promised further aid. The financial affairs of the Institute are also improved. The available subscriptions, independent of the contingent fund of $5000 designed for any emergency, have, in all, exceeded Eleven Thousand Dollars. A large and productive field yet remains to be canvassed, so that from our undeveloped resources we may confidently expect all needful supplies.

Respectfully submitted, on behalf of the Com.,

M. R. FORY, *Chairman.*

[G.]

Report on the State of Religion.

Your Committee on the State of Religion, report, that through the correspondence from the churches composing this body, they are pleased to learn and believe the cause of Christ is progressing within the bounds of this Association, and notwithstanding some of our churches complain of, and lament the cold inactive state of Religion with themselves, others feel and rejoice in the divine refreshings experienced during the past year. Two newly organized churches have been raised up and received in our Association; and some less than 700 souls since our last convocation, through the instrumentality given of God, the preaching of the gospel, and accompanying influences of the Holy Spirit, have been brought to a saving knowledge of Jesus Christ, the Saviour of sinners, through faith in his atoning blood, and acceptance in his visible body, the church. The kind and favorable reception manifested and extended to our home missionary in the field of his labors—his success of God in the holy work, affords encouragement for united effort with devout prayer to the great Head of the Church, that his favor may continue to bless and prosper our feeble and inefficient efforts. There appears to be an increasing interest and desire in the churches to advance the cause of God by sending the preached gospel to all the destitute. The accomplishing of this great and glorious end, we recommend the spirit of love and union in the truth and singleness of effort to glorify God, our Heavenly Father, in the salvation of poor sinful man.

Respectfully submitted,

COMMITTEE.

[H.]

Report on Wake Forest College.

The Committee on Wake Forest College beg leave to offer the following as their Report:—

This Institution has been in operation about eighteen years. Its progress has been much retarded by a heavy debt hanging over it; but during the passed year more than half this debt has been paid, and subscriptions have been obtained, and will be collected during the present year amply sufficient to relieve the College of debt. The Trustees have an Agent in the field actively engaged in collecting the subscriptions due, and labouring for the endowment of at least one Professorship. The object of the endowment is two-fold. First, to give permanency and efficiency to the Institution. No College, while unendowed and while dependent entirely upon tuition fees for support, can be regarded as permanent. Under adverse circumstances students may fail, and the revenue be so reduced as seriously to involve the Institution in debt. But if there be a fund sufficiently large for the interest arising therefrom to sustain one professorship or more, it will be placed beyond the reach of such a contingency.

Again; when the officers of the College are receiving their salary from an endowment fund, tuition then can be gratuitously afforded to all young ministers wishing to avail themselves of the advantage of a collegiate course. Surely we should use every effort to bring about a result so desirable. Your Committee learn, that the Trustees of the College propose to raise at this time fifteen or twenty thousand dollars as an endowment fund, the interest only to be used, the principal ever remaining unexpended. This amount will enable them to add another to the present number of officers in the Institution—a result of much importance to the prosperity of the College and of consequent interest to our denomination.

In raising this endowment fund, the Agent is authorized to dispose of scholarships to individuals or churches at five hundred dollars for each scholarship. Any church or individual contributing this sum will have the privilege of continuing at the College one pupil for fifty years free of charge for tuition. Our churches, by availing themselves of this provision, may secure a permanent interest in the College, whereby they may effect good for years to come. The location of the College is a healthy one and in a moral neighborhood. The instruction afforded is thorough—equal to any in the State; and the expenses are altogether reasonable. In the Academical or preparatory department, board, tuition and room rent amount to $60.50 per session. In the Collegiate department it is only $65.50. The Faculty consists of three professors and two tutors, all well qualified to discharge their respective duties.

In view of these facts, your Committee would recommend for adoption by your body the following resolutions:—

Resolved, That we believe Wake Forest College well deserving our patronage.

Resolved, That we recommend to all our brethren the patronage of our own College in preference to any other.

Resolved, That we recommend the churches composing our body to take scholarships in the endowment of Wake Forest College.

All of which is respectfully submitted,

AARON J. SPIVEY, *Chairman.*

Report on Sabbath Schools.

Man is naturally a *religious* being: we do not mean a *holy* being, but that such is his constitution that there is a natural tendency to some religious sentiment.

This is not peculiar to enlightened nations; the rudest savage has his system of theology. This religious disposition, however, prevails to a greater extent among civilized nations, and in such it developes itself at a much earlier age than among savages. Indeed, reason has hardly dawned, or, the judgement influenced the will ere we have formed some religious notions. We have skeptics and enquirers at seven, and religious disputants at ten years of age. The sublime and mysterious doctrines of the Sacred Volume are discussed with the greatest assurance long ere we suppose the youthful mind occupied with such subjects. The child *early* seeks truth, and unless properly directed in his investigations will form such conceptions of his relations and obligations as are most congenial to his depraved nature. From this alone, we may infer the necessity of *early* religious education. But there are other considerations equally weighty. In childhood the heart is most susceptible of impression, and impressions then made are deepest and longest retained, whatever may be their character. Principles can be instilled in the mind of the child which will govern the man through life. Further, in childhood, there is comparatively little of that dislike to religion which is so often manifested in later life. We have no strong prejudices to remove, no antipathies to overcome, other than those which are at all times natural to the unrenewed heart; the child has not yet contracted evil habits; conscience is not yet seared and can be successfully appealed to; he has not yet marked out a course of conduct, he has no established principles of action and his views can therefore be modified, his energies directed, and he fitted for future life. Religious principle is the only safeguard to virtue. A mere *intellectual* education affords no security from the snares of the world; it forms no protection against the assaults of the adversary. If the will be not disciplined, and the heart cultivated, the expansion of the intellect will only increase the power of doing evil without imposing additional moral restraints.—Greatly, therefore, do they err who suppose they are discharging their whole duty to their children in providing for their intellectual culture and physical wants. Rather let the child suffer for the common necessaries of life; rather let him grow up ignorant of the merest rudiments of science, than that his moral nature be neglected. Contemplate a moment the rising generation. In a few short years the dearest inter-

ests of community will be entrusted to their hands. In them we behold the fathers and mothers of the next generation. In them we see the future legislators, magistrates, and citizens of our country.—They are, emphatically, the hope of our country. They are either to perpetuate, or destroy our civil and religious institutions. They are either to lend their influence to the spread of vice or the encouragement of virtue; therefore, he who gives to society a family well educated, intellectually and morally, is in the strictest sense of the word, a public benefactor. He does more for community than he who founds colleges or establishes public libraries. On the other hand, he who allows his children to grow up without moral and intellectual culture, and thus permits them to contract vicious habits, is, as truly a curse to society, as one scattering a nest of vipers spreads death and desolation around him. So he who sends forth his children from the paternal roof with corrupt principles, spreads moral pestilence wherever they go.—Thus do many parents; hence the necessity of Sabbath Schools as a means of early religious education. Your Committee can only refer to the reflex influence of Sabbath Schools upon those engaged in them. It is with our spiritual as with our physical faculties,—they must be vigorously exercised to be fully developed. To be spiritually healthy, we must be spiritually active. Further, the Sabbath School is emphatically the nursery of the church. In revivals, the most promising converts come from the Sabbath School. A very cogent argument for the immediate establishment of such schools is, the infrequency of public worship in many of our churches, and the consequent violation of God's day. The desecration of the Sabbath is a most prolific source of evil. God has strikingly manifested his disapprobation of the sin by so often allowing it to produce the most awful results. Were our churches to engage in this work with energy, it would furnish most profitable employment for our members, would invest the Sabbath with a greater degree of sanctity, and thus measurably prevent its desecration with the soul-destroying effects. Your Committee would most earnestly urge the organization of Sabbath Schools in all our churches and in destitute neighborhoods, believing that the interests of our Master's kingdom would thus be greatly advanced. They would also particularly recommend that Sabbath School Libraries be obtained and missionary periodicals furnished the pupils. A Library of ONE HUNDRED VOLUMES can be obtained for Ten Dollars by addressing a line with the amount enclosed to Rev. J. McDaniel, Wilmington; Rev. L. Colby, New York; or, to Charles Wortham, Richmond, Va.—They would also recommend the new missionary journal of the Southern Board at Richmond, as a most important auxiliary in Sabbath School effort. Terms 25 cents per annum. Address H. K. Ellyson.

Respectfully submitted on behalf of the Com.,

M. R. FORY, *Chairman.*

LETTER OF CORRESPONDENCE.

The Chowan Association to the Portsmouth, Union, and Tar River Associations in correspondence with her.

DEAR BRETHREN:

We continue our correspondence with feelings of gratitude to God for innumerable evidences of his watchful care, ever present to shield and protect us. After an interval of twelve months, the delegates of our several churches are once more in session; and we are cheered by the presence of delegates representing each one of you. As fellow-laborers together with you, as part and parcel of one great people, we greet you and properly appreciate this new evidence of fraternity.—"In union there is strength—in the multitude of counsellors there is safety."

Our field of labor, during the last associational year, has been neither barren or unfruitful; God having graciously crowned our efforts to propagate his gospel, by adding near Six Hundred happy converts to our churches. Our present anniversary has been marked by extraordinary unity and harmony, and we believe our great head has been spiritually present, working "in us both to will and to do of his good pleasure." Our thoughts seem to run into new channels, and the obligation to aid and assist more strenuously in evangelizing the world, rests with more than ordinary weight on our minds. The presence of a returned missionary has greatly stimulated our interest in the Foreign Mission field, and his eloquent appeals in behalf of those who are bowing down to stocks and stones: never having heard "the glad tidings of salvation and of that life and immortality brought to light in the gospel." We have resolved to sustain a missionary in China, and God being our helper this Association will "hold the rope" while he dispenses the Word of life to the perishing in that benighted region.

Our Female Collegiate Institute is steadily progressing in usefulness, and rapidly assuming that position in public confidence, enjoyed only by such institutions as properly combine the solid and useful branches of education with the ornamental. Brethren, bear in mind that this Institute is yours also, by adoption, and appointment of men of your

own choice, as members of our board, clothed with all the powers and privileges belonging to any as trustees. We have at this time, eighty-seven young ladies, in regular attendance. Our chief want *now* is a building suited to such an undertaking. This is already in the hands of a contractor, and will be ready for occupancy by the commencement of a new year, at which time our Institution will offer every facility for imparting instruction possessed by any other either North or South.—Believing that we have the oracles of God, *unaltered*, confided to us as a denomination, ought we not to educate our children and wards, without committing this important trust into other hands? How many sons and daughters of Baptists are annually lost to us as a denomination through prejudice *intentionally instilled* into their young minds by those engaged in school teaching? The policy of sending them into a region where sentiments confessedly hostile to us (both religious and political) are entertained, for education, begins to be viewed in its proper light by Southern parents and guardians.

We have abundant resources, both mental and pecuniary, to supply our wants. And our three Associations, acting in concert in support of this interesting object, will, under the providence of God, build up an institution for the education of our daughters, that will compare favorably with any of like character in the confederacy.

Our next anniversary will be held with the church at Piney Grove, Gates county, beginning Thursday before the 3d Lord's day in May next, at which place and time we hope to meet full delegations from each one of you.

Dear brethren, may "the grace of our Lord Jesus Christ be with you all."

OBITUARY.

Departed this life, on the 12th of July, 1849, at his residence in Chowan county, William White, late pastor of the church at Ballard's Bridge. The Association, at its session May, 1850, requested one of its members to prepare an obituary notice of this excellent man of God; but circumstances entirely unforeseen and unexpected prevented a compliance with the request within the time anticipated.

William White, the subject of this notice, was born in the county of Chowan, A. D. 1784, and was reared by parents connected with the society of Friends. As is usual with Quakers, young White was early taught to labor for that sustenance necessary to the support of the body; in fact his father had but small means to have expended in educating the son, had time and opportunity offered. He acquired the rudiments of an English education in a course of study prosecuted within himself, and mainly at night. Little is known of his early life, save that he was temperate, industrious, and an orderly member of society. By nature retiring and diffident, he seemed rather to shun the public gaze, than seek to attract it; it is not then remarkable that an individual so constituted should have passed his earlier years unobserved and to a considerable degree unnoticed. He intermarried with Theresa Perry, daughter of Amos Perry, a Methodist preacher, in his 24th year. In the year 1816 he became fully convinced that his morality and observance of forms could not reconcile and render him acceptable to an offended God: something more than mere belief in the truths of revelations was required of him. Jesus Christ had said "if ye love me keep my commandments—and he that loves father or mother more than me, is not worthy of me." He determined to embrace the gospel in all its requirements, and yield a willing obedience thereto. He was baptized by Elder John Nowell, and became a member of the church at Ballard's Bridge in his 32d year. As a church member he was remarkable for a strict observance of all its rules: regular in his attendance when able upon its duties, consistent in his walk and pious in his conversation; but that diffidence and low self-appreciation so observable in him, no doubt long restrained him from yielding himself to what he felt to be a call of God to the ministry. Like Moses no doubt he remonstrated and tried to excuse himself. "Who am I that I should go to Pharoah. I am not eloquent, but slow of speech and slow of tongue;" but as of old so was it with our deceased bro.; his master would take no excuse, and the church upon learning his impressions, resolved in 1821, that Wm. White have license to preach and exercise the gift conferred on him. He entered upon the work and continued to preach under this permit until the year 1834, at which time he was ordained to the ministry by a presbytery, supposed to consist of Elders Martin Ross, John Jordan and Miles Welch, called together at the instance of his church. In 1837 he was elected to, and accepted the pastorate of the church at Ballard's Bridge, and for twelve years was its faithful shepherd. Though he had to encounter the defects of early education, and to give much of his time to secular employments, yet God gave

him souls for his hire—the church under his guidance grew and many were added to its fellowship. His discourses like himself, were plain and unpretending, addressed to the hearts of his hearers,—solemnly impressed with the truths of the gospel himself, he affectionately entreated his hearers to believe for themselves and seek an interest therein. The influence of his affectionate admonitions coupled with his pious walk upon his congregation, is seen in the large additions made to his flock while pastor. He manifested in an eminent degree that "charity which suffereth long and is kind—which envieth not—vaunteth not itself—is not puffed up—doth not behave itself unseemly—seeketh not its own—is not easily provoked—thinketh no evil." Those most intimately acquainted with Elder White, will be struck with the faithfulness of this Apostolic portraiture of his character, though drawn hundreds of years before his birth.

The deceased was subjected to periodical attacks of Inflammatory Rheumatism, a disease remarkable for the intensity and protraction of suffering attending it This had been his condition for several years anterior to his last illness. A near neighbor and dear brother says of him, "In his last sickness, he often expressed himself in language like the following: 'My labours are nearly finished, my day of probation nearly ended. I am about to partake of those heavenly blessings of the saved in Christ, which I have long tried to persuade men to believe and seek through a crucified and blessed Saviour.'" In his last hours though tortured by pain, he maintained perfect serenity and composure of mind. It was the effect of resignation to the will of his Heavenly Father, and an unshaken and abiding faith in a loving and crucified Redeemer.

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God."

Though Science marked thee not—yet thou knew'st well
In plainest language, noblest truths to tell:
And though thy page was not with learning fraught,
Yet did'st thou *live*, what others only *taught*.

CATALOGUE

OF

Chowan Female Collegiate Institute.

MURFREESBORO', N. C.

1850--51.

Board of Instruction.

REV. M. R. FORY, A. M., *Principal.*
NATURAL SCIENCES AND MORAL PHILOSOPHY.

S. J. WHEELER, A. M., M. D.
LECTURER ON ANATOMY AND PHYSIOLOGY.

MISS E. DELANCEY.
FRENCH AND HIGHER ENGLISH BRANCHES.

MISS S. R. MORSE.
LATIN, DRAWING, AND MATHEMATICS.

MISS S. BAKER.
MUSIC, PIANO.

MISS S. A. JOHNSTON.
MUSIC, PIANO AND GUITAR.

MISS C. W. STEVENSON.
MUSIC, PIANO.

MISS M. SMITH.
ENGLISH AND ORNAMENTAL BRANCHES.

Chowan Female Collegiate Institute.

The Institution is located in one of the most healthy sections of Eastern Carolina, and in a community distinguished for its moral character. It is established for holy purposes;—to discipline mind;—instrumentally, to sanctify mind; and then direct its strengthened energies. The latter are regarded as of paramount importance, as transcendent talent, without moral culture, produces only evil. That system of education, is, therefore, radically defective which neglects the heart. The true system contemplates a symmetrical development of *all* the faculties—physical, intellectual and moral—and has regard to the whole sum of our existence. Such a system we would have our own.

Course of Study.

The Institution is incorporated, and may be regarded as a permanent establishment, where young Ladies can complete the most extended course of studies. It is divided into three Departments: Primary, Academic and Collegiate. Pupils are not admitted to the Academic Department until after ten, nor to the Collegiate until fourteen years of age, except in extraordinary cases. The Collegiate Department includes a course of four years. Those completing the full course, receive a Diploma, bearing the seal of the Institute. In the work of instruction, *thoroughness* is regarded of primary importance. The student is allowed to prosecute only a few studies at a time, and to advance no further than she can proceed intelligently; at every step evolving principles, and aiming at the cultivation of her reasoning powers. The solid branches receive the most attention. Ample provision, however, is made for the study of those of an ornamental character.

It will be seen that the various branches are so arranged that each study is preparatory to the next, and that ample time is given to them all.

The Course is extensive, and it is so from the conviction that the age demands it. Woman is a centre of mighty influences. With her is, chiefly, the governing power. Her influence is felt in all the relations of life, and affects the character of the nation—affects the character of the world. Man moulds governments, but Woman moulds Man.

The question may arise, "Why should Woman spend time in Mathematical and Philosophical studies? Is she to become the surveyor or navigator?" We answer, No. But, though Woman be not the practical surveyor, needs she not strength of mind in her proper sphere? Are all her duties of so trifling a nature that they require no exercise of her reasoning powers? In her intercourse with the world is she too not liable to be governed by false principles of action? Is she not in danger from the subtleties of infidelity, and should not she too be able to expose the wiles of the sophist? Again, Woman is a teacher of morals. To be a competent instructor should she not know something of the philosophy of moral science? Called too to mould mind, should she not understand the laws of mind? And will not an acquain-

tance, with the laws and operations of nature, besides expanding her own powers, be of much practical utility in her sphere of action, and better qualify her for imparting instruction at the fireside, thus rendering the domestic circle a source of intellectual improvement?

Woman too, is a teacher of language. Should not she, whose diction gives character to the style of a little community, be well acquainted with the laws of language and the right use of terms? To Woman, also, must we look for those influences which refine the taste, and render home attractive. To be fitted, in the *highest* sense, for all this, her faculties must be subjected to the most rigid discipline, in an *extended* course of study.

Partial Course.

Those wishing to pursue a limited Course, can select such Studies as they may prefer.

Incentives to diligence are furnished rather from the moral relations of the individual, and the obligations growing out of them, than from appeals to ambition and and the hope of reward. The object is, to make the Student feel her responsibility as a social and rational being, endowed with the power of doing both good and evil, and the obligation resting upon her to strengthen her faculties, as a means of *usefulness to others* and of happiness to herself. A record of the recitations of each day is kept, and frequent reports, of the standing of each Student, made to her friends.

Apparatus.

The Institution is furnished with unusual educational facilities. The Astronomical, Chemical and Philosophical Apparatus, is not surpassed by that of any Institution of Learning in the State. The young Ladies are accustomed to use the instruments in performing illustrative experiments and thus acquire a more practical knowledge of the branches studied. Astronomic observations are frequently made by the Students with a superior Achromatic Telescope.

Library, Reading Room and Cabinet.

The Institute has a Library of choice Works, which, together with the Reading Room; containing Periodicals from different sections of the country, furnishes, at present, sufficient reading matter. The Cabinet of Minerals is being rapidly enlarged, and will soon afford all necessary facilities in the Study of Geology and Mineralogy.

Music Department.

Music is taught both as a science and an art. The Department is furnished with new and very superior Instruments. Musical Soirees are held at regular intervals, at which all the advanced Students of Music are required to perform.

Literary Society and Periodical.

Connected with the Seminary is a Literary Society, composed exclusively of the young Ladies of the Institute. A monthly Periodical is established and read at the regular meetings of the Society.

Scientific Lectures.

Extensive Courses of Lectures are delivered, on the premises of the Institute, accompanied by Experimental Illustrations

Religious Exercises.

The Students are organized into Bible Classes, and are required to recite every Sabbath, either in the Institute, or in one of the Sabbath Schools of the Village Churches. They are also required to attend Divine Service at such place as their Parents or Guardian may prefer. The daily exercises of the Institute are opened and closed with appropriate Religious Services.

Board of Instruction.

The advantages resulting from so large a Board of Instruction are important. By this extensive arrangement the Pupils can be properly classified. The younger are not discouraged by an association with the older Students, while those more advanced are not retarded by being classed with Pupils just commencing their Course. There is also a division of labor, and Teachers have time to prepare for their work. The most *thorough* instruction cannot be imparted where a Teacher is required to give attention to many different branches.

Government.

The Government is vested in the Principal and his colleagues in the Faculty. It is regarded as of primary importance that the student be induced to act from *principle*, rather than from the fear of punishment;—to do right from a *love* of right. The discipline is mild. Every effort is made to reclaim the erring by kindness and private appeals to the reason and conscience; if these efforts fail, the student is privately removed from the Institution. No young lady will be allowed to remain in the Seminary whose example tends to encourage indolence or insubordination, or, whose influence is in any respect, of an unfavorable character.

The Students are amenable to the laws of the Institute during the whole period of their connection with it. Those from abroad, are not allowed to make and receive visits, or attend any exhibition, without permission from the Principal.

In going abroad, they are accompanied by the Teachers. They are not allowed to open an account with merchants, without permission from their Parents or Guardian, and all purchases must be approved by the Teacher accompanying them.

Uniform.

In order to form habits of economy, and prevent rivalry in dress, a uniform is prescribed for Sabbaths and holidays. For winter, deep blue Merino, or other suitable fabric;—for Summer, pink Calico, Ginghams, or white Cambric or Muslin. The Bonnet, straw, trimmed with blue for winter and pink for summer. On ordinary occasions, any dress may be worn not more expensive than the Uniform. Expensive jewelry is not allowed to be worn by the Students.

Sessions and Vacations.

There are two sessions of five months each, commencing on the second Wednesday in October and March. There are two vacations; the first from the second Wednesday in August to the second Wednesday in October; the second is from the 25th of December to the first of January.

Examination and Commencement.

The Collegiate year is closed by a public examination, and the Commencement exercises of the graduating class.

Students will be received at any time. It is earnestly recommended however, that young ladies enter at the *commencement* of the session, as a tardiness of a few days often embarasses the pupil throughout a whole term.

No deduction will be made for an absence of less than one month, except in case of illness. There are two reasons for this : first, arrangements for teaching can be made only by the session, or the year ; second, so important is *early* attendance to the pupil, that we wish to employ every means to secure it.

Parents and Guardians are earnestly requested not to bring young Ladies on the Sabbath.

Physical Exercise.

The students are required to take regular exercise in the open air. The site of the new edifice includes twenty eight acres, and affords an extensive Campus, with ample range, for the young ladies, without going abroad. The new building will be warmed by a Hot Air Furnace, the advantage of which to health, in securing constant ventilation, will be appreciated by those acquainted with it. Apartments will also be fitted up expressly for warm and cold bathing ; and ample provision made for physical exercise during inclement weather.

Murfreesboro' is approached from the south by the Wilmington Rail Road as far as Enfield, or Garysburg—the former forty, and the latter thirty miles distant from the Institute. Conveyances for passengers will be found at both places. From the North and East, after the first of April 1851, young Ladies can come by the Portsmouth and Roanoke Rail Road, stopping at Boykin's Depot, eleven miles from Murfreesboro', where a regular conveyance will always be found.

Course of Study and Text Books.

Primary Department.

Reading; Writing; Intellectual Arithmetic; Elementary Geography, with Globes; Elementary Arithmetic, with Exercises on Black-board; Elementary Drawing; Natural History; English Grammar; Elementary History; Composition; Drawing Outline Maps; and Bible History.

☞ This Department will be furnished with Holbrook's Primary School Apparatus.

Academic Department.

FIRST YEAR.

FIRST SESSION.

1. Colburn's Intell. Arithmetic. Davies' do. to Divis. Fed. Money.
2. Morse's Geography, half through.
3. Bullion's English Grammar, to Auxiliary Verbs.
4. Wilson's U. S. History, and Composition.

SECOND SESSION.

1. Colburn's Arithmetic, continued. Davies' Arithmetic, to Reduction of Denom. Fractions.
2. Geography completed, with use of Globes.
3. Bullion's English Grammar to Syntax.
4. Wilson's U. S. History completed; and Composition.

SECOND YEAR.

FIRST SESSION.

1. Intellectual Arithmetic, continued. Davies' Arithmetic, to Coins and Currencies.
2. Bullions English Grammar to Syntax of Participles.
3. Ruschenberger's Natural History of Quadrupeds.
4. Parker's Exercises in Composition.

SECOND SESSION.

1. Intellectual Arithmetic completed and reviewed. Davis' Arithmetic completed.
2. Bullion's English Grammar completed and reviewed.
3. Ruschenberger's Ornithology.
4. Parker's Exercises in Composition.

THIRD YEAR.

FIRST SESSION.	SECOND SESSION.
1. Davies' Arithmetic Reviewed, and Davies' Algebra to Fractions.	1. Algebra reviewed, and to Binomial Theorem.
2. Anthon's Latin Lessons to the Verb.	2. Latin Lessons to Adverbs.
3. Botany, (Phelps') through xxii Lecture.	3. Botany, completed.
4. Critical Parsing in Foster's Essay on Decision of Character, and Parker's Exercises in Composition.	4. Ruschenberger's Herpetology and Ichthyology; with semi-weekly Composition.

FOURTH YEAR.

FIRST SESSION.	SECOND SESSION.
1. Algebra, through Equations of Second Degree.	1. Algebra reviewed and completed.
2. Latin Lessons (Anthon's) reviewed and completed.	2. Anthon's Cæsar's Commentaries.
3. Mattison's Astronomy.	3. Taylor's Universal History.
4. Parker's Exercises, and letter Writing.	4. Exercises in Analysis and Composition.

Collegiate Department.

FIRST COLLEGIATE CLASS.

FIRST SESSION.	SECOND SESSION.
1. Geometry, Davies' Legendre.	1. Geometry, nine books, completed.
2. Natural Philosophy, Parker's.	2. Latin. Anthon's Virgil.
3. Cæsar's Commentaries.	3. Natural Philosophy, reviewed and completed.
4. Newman's Rhetoric and Composition.	4. Newman's Rhetoric and Composition.

SOPHOMORE CLASS.

FIRST SESSION.	SECOND SESSION.
1. Silliman's Chemistry.	1. Silliman's Chemistry, completed.
2. French, Ollendorf's Grammar, and Vie de Washington.	2. French Grammar and Charles XII.
3. Physiology, &c. (Coates's.)	3. Physiology, completed.
4. Mythology and Composition.	4. Greek and Roman Antiquities Fiske's Manual.

JUNIOR CLASS.

FIRST SESSION.	SECOND SESSION.
1. Trigonometry.	1. Heights and Distances, Mensuration of Surfaces and Solids.
2. French, Racine.	2. French.
3. Logic.	3. Logic, completed.
4. Geology, (Hitchcock's.)	4. Geology completed; and Mineralogy.

SENIOR CLASS.

FIRST SESSION.

1. Wayland's Moral Science.
2. Evidences of Christianity.
3. Paley's Natural Theology.
4. Intellectual Philosophy, and Campbell's Philosophy of Rhetoric.

SECOND SESSION.

1. Butler's Analogy.
2. Kame's Elements of Criticism.
3. Intellectual Philosophy, and Bookkeeping.
4. Astronomy, Olmsted's.

Reading, Writing, Elocution, Composition, and the Bible are studied throughout the whole course.

OPTIONAL COURSE.

Students who prefer going through the whole course, except the Languages, may substitute other studies and obtain a Diploma.

In all the Departments, the advancement of the Pupil in the Classes is determined by her actual progress, and not by the time spent in the Institute.

The following branches may be studied at the option of the Student, viz:

FRENCH,
ITALIAN,
LATIN,
GREEK,
MUSIC—(Piano and Guitar.)
DRAWING,
PAINTING, and
EMBROIDERY.

MINUTES

OF THE

Forty-Sixth Annual Session

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

PINEY GROVE, GATES Co., N. C.,

May 13--16, 1852.

S. J. WHEELER, Clerk, Murfreesboro', N. C.

RALEIGH:
BIBLICAL RECORDER PRESS.
1852.

Proceedings.

PINEY GROVE, *Gates county, N. C.*, Thursday, May 13, 1852.

The introductory discourse was delivered by Elder Wm. P. Britton, Jr., from 1 Cor. ix, 13 and 14. Subject—Entire consecration to work of the gospel ministry. After a short intermission, the delegates were called together by the Moderator. Prayer by Elder A. J. Spivey.

Brethren W. D. Pritchard and Jos. B. Morgan were appointed assistant Clerks.

Letters from the churches were called for and read: from them is prepared the Statistical Table.

The list of names being prepared, the roll was called; and the Association proceeded to organization. Brother G. C. Moore was elected Moderator for the ensuing year. Visiting brethren present, were invited to seats, and to participate in our deliberations. The invitation was accepted by Elder A. B. Cabaniss, Missionary elect to China and agent of the Foreign Missionary Board of the So. Bap. Convention, Rev. Dr. W. A. Shaw, Elder Reynoldson and Elder William Jones, Agent of the N. C. Baptist State Convention, and brother C. W. Skinner.

The order of business reported by the Committee of Arrangements last year was adopted for the present session.

New churches at Pleasant Plains in Hertford county, and at Whiteville Grove, Perquimons county, presented letters, through delegates, asking admission into this body. The petitions were referred to Elders Delk, Hoggard and Britton.

The pastor and deacons of the church at this place were appointed a Committee on Pulpit Supplies.

Brethren Stallings, J. R. Darden, J. Smith and William S. Tayloe were appointed a Committee to enquire into the expediency of ordaining the candidate sent up from the church at Capeheart's.

Brethren A. J. Perry, A. Stevens, William P. Forbes and Boone, Committee on the expediency of ordaining the candidate from Connaritsa.

Committee on Wake Forest College—Rev. Dr. Shaw, brethren W. J. Freeman and W. M. Fleetwood.

Committee on Tracts and Publications—Elder Spivey, brethren Askew and R. Simpson.

Committee on State of Religion—Elders Berry, Forbes and Waff.

Committee on Chowan Female Collegiate Institute—Elder Fory, brethren Morgan and Forbes.

On motion, adjourned to 9 a. m. to-morrow. Prayer by Elder Waff.

FRIDAY, May 14th, 1852.

Association met according to adjournment. Prayer by Elder R. Jones.

The Committee on the application of the new churches at Pleasant Plains and Whiteville Grove reported favorable to their reception; report received and concurred in. The churches were received by their delegates' receiving the right hand of fellowship from the Moderator.

Elders Reuben Jones, S. Murfee, Luke, and brethren Isaac Lee, Cross and Welms were recognized as delegates from the Portsmouth Association; a bundle of minutes of their last session was laid on the table.

Elder James B. Taylor, Corresponding Secretary of the Board of Foreign Missions of the Southern Baptist Convention being present, was invited to a seat, with which he complied.

The Committee on the expediency of ordaining brother Hancock, reported in favor of the ordination; which was received and concurred in. Elder Delk was selected to conduct the examination in the presence of the Association.

Resolved, That the next session of this body be held with the church at Meherrin, to commence on Thursday before 3d Lord's day in May, 1853. Elder Trotman to preach the introductory and Elder Leary in case of failure.—Elder A. J. Spivey was appointed to preach the Conventional sermon before the next Association.

Resolved, That the monies sent up to the Association from the churches for the China Mission, be deposited in the Treasury of the Foreign Mission Board of the Southern Baptist Convention, to be credited to the Chowan Baptist Association, until a Missionary to China shall be accepted by them.

Resolved, That this Association recommend to the churches fervent, continual and special prayer to God, for a laborer in the great harvest field of China to be adopted for support by this Association.

In accordance with this resolution it was agreed that the 4th Lord's day in June next, be set apart by all the churches as a day of fasting and prayer, that God would send us a laborer for the Chinese field to be supported by this Association.

The Committee on Finance reported as follows:

Present contributions,		$ 92 50
Amount in Treasury,		106 01
		$198 51
CONTRA.		
Printing minutes of 1851,	$76 25	
Transcribing same,	25 00	101 25
Balance in Treasury,		$97 26

The Association then took a recess of half an hour.

On re-assem bling, the Committee on the expediency of ordaining the candidate sent up from the church at Capeheart's reported adversely to the petition; the report was received and the Committee discharged.

Elder Delk then proceeded to examine brother Hancock, which be-

ing satisfactory, the Association determined that he be ordained.

Elder J. G. Barkley appeared in our midst, and was recognized as a corresponding delegate from the Pamplico Association; a bundle of minutes of the first session of that body was laid on the table.

Committee on Tracts and Publications reported; report received and Committee discharged. See Appendix, letter A.

Elders Fory, Trotman and Spivey constitute the Standing Committee on the China Mission.

Murfreesboro' was selected as the location of the Depository of the Publication and Tract Society. Elders Fory, Spivey, Trotman, Forbes and Britton were appointed a Board to conduct its operations.

A contribution was then made for the Treasury of the Board.

Report of Board of Publication and Tracts, of Monies contributed at the Association.

A B Cabaniss $1, J B Dey 2, E Hancock 1, Q H Trotman 1, William P Britton, Jr, 1, J G Barkley 1, T Waff 1, Jno Nowell 1, Whitmal Stallings 1, J R Powell 1, A J Askew 3, W J Freeman 1, Samuel Sutton 5, R Simpson 1, Jno Wilson 3, Joseph Waff 3, Edward Howell 1, W Benberry 3, Jos Smith 1, J Reynoldson 5, Richard Felton 4, J D Stokely 1, G S Jennings 1, Jas Delk 1, J W Barnes 1, J R Darden 1, E D B Howell 1, C Bunch 1, A J Spivey 10, M R Fory 10, G C Moore 10, C W Skinner 10. Total $88.

M. R. FORY, *Treasurer, of Murfreesboro'.*

Elders Nowell, Harrell and Reynoldson occupied the stand to-day. On motion, adjourned to 9 a. m. to-morrow; prayer by Elder Trotman.

SATURDAY, May 15, 1852.

Association met according to adjournment; prayer by Elder Reynoldson.

Brother E. Hancock was ordained in the presence of the Association by Elders Trotman, Nowell and Britton.

It was ordered, that the officers of this body give a certificate of ordination to brother E. Hancock to be countersigned by the ordaining presbytery, and that this plan be adopted in future.

Elders Jacob K. Daughtry, William M. Young, J. C. Bailey appeared in our midst, and were invited to seats, with which they complied.

Committee on Home Missions reported; report received and Committee discharged. See Appendix, letter B.

The Committee on Home Missions for the ensuing year are, for East of the Chowan, Elder Q. H. Trotman, brethren Skinner and Morgan; on West of Chowan, Elder Spivey, Jonathan S. Tayloe and W. W. Mitchell.

Committee on Foreign Missions reported; report received and Committee discharged. See Appendix, letter C.

The Association took a recess of half an hour.

On re-assembling, the Committee on Wake Forest College reported; report received and Committee discharged. See Appendix, letter D.

The following brethren were appointed corresponding delegates to the Associations named:

To Portsmouth Association—Elders Shaw, Fory, brethren Wheeler and Parker.

To Pamplico Association—Elders Spivey, Harrell and Hancock.

To Tar River Association—Elders Britton, Webb and Craig.

To Union Association—Elders Waff, Trotman and Shaw.

Elders Britton, Nowell and brother Boone were appointed a Committee on Sunday Schools to report before the next Association.

Elders Shaw, Craig and Harrell were appointed a Committee on Temperance to report at our next session.

The Board of Trustees for the Male Seminary appointed by the last Association, was dissolved; and the following were appointed a new Board, viz: Charles Manning, William P. Britton, Jr., M. R. Fory, C. W. Mixon, J. P. Rascoe, O. F. Baxter, Pleasant Jordan, W. E. Bond, W. H. Manning, W. S. Grandy, Richard Felton, C. E. Ballard and A. J. Spivey, who are clothed with power to fill vacancies in their body, and five to constitute a quorum.

Committee on Chowan Female Collegiate Institute reported; report received and Committee discharged. See Appendix, letter E.

Committee on Temperance reported; report received and Committee discharged. See Appendix, letter F.

Committee on the State of Religion reported; report received and Committee discharged. See Appendix, letter G.

Committee on the North Carolina Baptist State Convention reported; report received and Committee discharged. See Appendix, letter H.

Resolved, That the thanks of this Association be tendered to the church and community at this place, for their generous hospitality during the session of this body.

The Clerk was instructed to have 2500 copies of the minutes distributed; and that two pages be allowed for the insertion of the Catalogue of the Chowan Female Collegiate Institute.

On motion, the Association then adjourned; prayer by Elder Spivey. Elders Spivey, Bailey and Leary occupied the stand to-day.

G. C. MOORE, *Moderator*.

S. J. WHEELER, *Clerk*.

LORD'S DAY, May 16, 1852.

The previous days of our meeting had been cloudy and unpropitious; but a bright sun beamed on us, the morning of Lord's day; the congregation was large and attentive. Discourses in the house were delivered by Elders J. B. Taylor, R. Jones and Reynoldson: at the stand Elder Cabaniss lectured morning and afternoon on Foreign Missions. Collections for the N. C. Baptist State Convention were taken up, amounting to $37.89. May the Lord bless the labors of this body and the word dispensed by His servants to the promotion of his cause on earth. Amen.

List of Elders or Bishops in the Chowan Association.

1 S Bazemore, Windsor.
2 Abner Berry, South West.
3 Wm P Britton, Jr, Pitch Landing.
4 Andrew M Craig, Hotel.
5 M Corbell, Powell's Point.
6 James Delk, Pitch Landing.
7 D V Etheridge, Ballard's Bridge.
8 Evan Forbes, Camden C H.
9 M R Fory, Murfreesboro.
10 David Harrell, Windsor.
11 Wm H Hardee, Jackson.
12 Thos Hoggard, Pitch Landing.
13 Jno N Hoggard, Windsor.
14 Edward Howell, Factory Hill, Va.
15 M W Jones, South Mills.
16 Pritchard Jordan, Elizabeth City.
17 West Leary, Edenton.
18 Moses L Mizzells, Windsor.
19 Jas Nash, Camden C H.
20 B Nixon, Edenton.
21 Jno Nowell, Colerain.
22 Jas Ross, Windsor.
23 L Sanderlin, Shingle Landing.
24 Wm A Shaw, Murfreesboro.
25 Henry Speight, Gatesville.
26 A J Spivey, Windsor.
27 J D Stokely, South Mills
28 Q H Trotman, Mintonsville.
29 A Twine, Elizabeth City.
30 Thos Waff, Edenton.
31 Henry White, Merry Hill.
32 H J White, St Johns.
33 Jno B Webb, Edenton.

List of Licentiates.

1 Horatio Bass, Edenton.
2 E A Best, Edenton.
3 Wells Briggs, Mintonsville.
4 Jeremiah Bunch, Jr, Windsor.
5 Willie Dunning, Roxabel.
6 J M Goodwin, Hertford.
7 Everitt Hancock, Hotel.
8 R Lassiter, Edenton.
9 Jno P Lee, Somerton, Va.
10 E Pierce, Windsor.
11 Thos Pittman, Berlin, Va.
12 Abram Pruden, Gatesville.
13 J J Rochelle, Murfreesboro.

STATISTICAL TABLE.

CHURCHES.	DELEGATES.	Baptized.	Rec'd by letter.	Restored.	Dism'd by letter.	Excommu'cated.	Deceased.	Whites.	Colored.	Total.	Minute Funds.	Days of meeting.	Sun. Schools.	Teachers.	S. S. Scholars.	Vols in Library.
Ahoskie,	W W Mitchell, J B Slaughter, A J Askew,	49	1	1	8	8	4	348	114	461	3 00	4				
Ballard's Bridge	D V Etheridge, R D Simpson, C Bunch,	31			9	7	5	441	107	548	3 00	2	2	10	85	175
Bethel,	R Felton, Samuel Sutton, W M Fleetwood,	60	4	2	5	13	9	279	38	317	3 00	3	1	62	60	
Bethlehem,	Jas Delk, T Hoggard, Wm P Britton, Jr,	66	3	2	2	2	2	150	56	206	3 00	2				
Buckhorn,	J R Darden, J B Jenkins, J W Barnes,	1	1		1		2	69	34	103	2 00	2				
Capeheart's,	Jno N Hoggard, Henry White, Jas Cobb,	49	6		3	3	2	255	108	353	2 00	2	1	6	30	
Cashie,	A J Spivey, D Harrell, W Folk,*	4	4		9	4	10	212	138	350	3 00					
Coleraine,	Jno Nowell, J Wilson, J Smith,	58	3	1	9	4		331	229	560	3 00	1&3				
Connaritsa,	*E Hancock, Willie Dunning*, Geo Williford,	32	2		2	5	5	217	67	284	2 50	3				
Cool Spring,	Asa Hill, *T Pittman*, Jno Matthews,	69	1	2	1	1	2	228	23	251	2 50	1	1	4	50	
Ebenezer,	J S Jones, J N Overton,* E N Bright,	2				5	5	42	34	76	1 50	4				
Edenton,	*E A Best*,* C G Manning,* S T Bond,*	7	2		3	1		65	207	272	2 00	all	1	12	43	100
Elizabeth City,	W D Pritchard, R Simpson, G S Jennings,	7			7	10	6	273	24	297		2&4	4	47	235	740
Great Fork,	O P Savage, J Rogers, A R Collins,	5			2	3	1	130	26	156	1 50	3	1	10	34	
Holly Grove,	J P Freeman,* J S Mitchell,* W J Freeman,	8		1		3	2	49	27	76	1 00	1				
Macedonia,	S Leary, J Moran, T H Ward,	16	5			1	1	55	5	60	1 00	3	1	7	20	
Meherrin,	Wm Vaughn, *J J Rochelle*, Elisha Parker,	40	3	1	4		2	188	90	278	3 00	1				
Middle Swamp,	Henry Speight, W Riddick, W E Matthews,	18	1		4	3	1	117	115	232		2	1	6	35	
Mount Carmel,	K Stevens, Cordy Whitehead, E Stevens,	11	2	1	4	1	5			344	2 50	4				
Mount Tabor,	R B Cobb, Jno Gatling, Pleasant Jordan,	5	2		7	1	1	135	34	169	3 00	4				

Murfreesboro',	M R Fory, J H Lassiter, Jacob Parker,	2	7		3	1	1	43	1	44	5 00	all	1	9	83		
Piney Grove,	E Howell, J D Goodman, E D B Howell,	5	1		3	3	2	94	64	158	2 50	4					
Pleasant Grove	G C Moore, Wm S Tayloe, A J Perry,	11				1		72	19	91	2 00	1					
" Plains,	J A Mizell, Henry Modlin,	19	9						57	57	1 00	1					
Potecasi,	H E Edwards, N Blanchard, M Cook,*	26	2		7	2	4	230	44	274	2 00	2					
Powell's Point,	W S Harrison,* B Gallup,* M Corbell,*	6						21	4	25	1 00	4					
Providence,	S Whitson,* J S Dey, J Bell,*	6	1	1	1	4		82		82	1 50	1					
Ramoth Gilead,	J D Stokeley, M W Jones,* J Temple,	13	1	1		3	6	103	94	197	2 00	1					
Republican,	W H Bunch, J Bunch, Jr, D Peele,	22	4				2	128	32	160	2 00	2&4					
Roanoke Island	A Twine, E Meekins,* W Barrett,*	1				1		115	37	152	1 90	1					
Robert's Chapel	J Atkinson, J Baughm, Wm Boone,	15	3			2		100	37	137	2 50	3	1	4	25	100	
Rocky Hock,	Thos. Waff, J B Webb, J T Waff,	35		2	5	9	3	171	9	180	1 50	1	1	10	69	200	
Ross' M H,	W J Mitchell, M L Mizzells, A S Mizells.	43		1	3	10	3	349	51	400	2 50	4					
Salem,	Geo W Pendleton, S P Pendleton, A Hollowell,	2		1			2	49	4	53	1 50	2					
Sandy Cross,	Q H Trotman, W Stallings, W H Manning,	62	1	2	27	8	5	264	41	305	3 00	1					
Sandy Run,	A M Craig*. J Lee, J R Powell,	12						97	111	208	1 50	4	1	8	50	100	
Sawyer's Creek	E Forbes. J B Morgan, W P Forbes,		4		8	3	2	207	37	244	3 00	2					
Shady Grove,	L Sanderlin,* H W Lee, S G Mitchell,	20	2		5	4	2	95	1	96	1 50	2	1	11	61		
Shiloh,	A Berry, T B Berry, S W Sawyer,					1	9	279	67	346	3 00	1					
Vasser's M H.	W Carstarphen, J Barham, P H Stevenson,*		1		2	2	2	42	27	69	2 00	2					
Watery Swamp	H Hoffler, J Overman, E Blanchard,*	2	2					24		24	1 00	4					
Whitev'e Grove	E N Riddick,* W C Simpson, J R White,		3					26		26	2 00	2					
Yoppim,	W Benbury, J L Ferrill, B H Webb,*		2				3	90	5	95	1 50	4	1	8	40	125	
	Ordained Ministers in small capitals, Licentiates in *Italics*, *absent.	956	82	19	144	129	111	7345	2118	9960	92 50		18	161	837	1540	

Appendix.

A.

Report on Tracts and Publications.

The Committee to whom was referred the subject of Tracts and Publications, beg leave to offer the following report:

The present has been truly called an age of progressive improvement. In every department of human operations is this true. And it is gratifying to the christian philanthropist that the church of Jesus Christ has not been inactive amid the busy scenes transpiring around her. Surely she should avail herself of those improvements which the present age boasts, to advance the interest of his cause under whose kind Providence they are made. While then the press is extensively used in giving circulation to the products of unsanctified intellect—in scattering abroad that light and chaffy literature which threatens to inundate our whole country, and which creates, wherever its blighting influence reaches, a sickly sentimentalism, equally removed from sound intellectual acquirements and from a healthy state of moral feelings; it is truly gratifying to witness the efforts made by the church of Christ to stay the baneful effects of this intellectual Simoom, by circulating the antidote coextensively with the poison. This is as it should be. Every christian hand should be actively engaged in giving as wide a circulation as possible to those wholesome, religious publications that are now being so rapidly thrown out by the religious presses in our land.

We will not stop here to dwell upon the benefits arising from the publication and distribution of religious Tracts. Their effects, when they are made to wing their way into the gilded saloons of the rich or into the lowly dwellings of the humble poor, are their best, their loudest trumpeters. As Autumn leaves, falling upon the bosom of mother, earth, serve to fertilize the soil and cause it to yield more abundantly to the drafts made by man; so these but stimulate the moral soil to yield a richer harvest to the spiritual cultivator. Your committee would therefore suggest, that every church connected with your body be encouraged to become active distributors of religious Tracts.

Nor need your Committee discuss at length the advantages of religious periodicals. Such have been too generally circulated within the bounds of your body, not to be at least partially appreciated. Ignorance of, and a want of sympathy for the benevolent operations of the church must exist in that christian family whose home is not visited by

the religious newspaper. Your Committee would therefore suggest that those excellent periodicals formerly recommended, be again recommended to the patronage of the churches; and that every minister of the Gospel in your connexion be earnestly solicited to exert himself for increased circulation, especially of our State organ, "The Biblical Recorder."

But your Committee believe that something more can be done by a body so large and so respectable for its intelligence and efficiency as yours, besides the circulation of religious Tracts and periodical publications. The Baptists as a denomination must have a literature of their own. So long as we are dependent for our literature upon those whom in many respects we regard as serious errorists, though we may recognise them as honestly pious, so long will we be subject to injury from their errors. In almost all pedo-baptist publications there is mingled that which we as Baptists recognise as erroneous. In dissiminating their literary productions among our people therefore, we sow the bad as well as the good seed, for they are inseparably bound up in the same paper. Let us then cultivate a literature of our own, and thus so far we can, remedy this evil.

But again. The church of Jesus Christ, and we as Baptists claim to be such, stands, in some respects at least, antagonistic to every other organization. We have some doctrinal views divers from all others claiming to be christian churches, and these doctrines we regard as essential to the church of Jesus Christ. How then are these peculiarities to be sustained—how are they to be defended, so that the true ground we occupy may be understood and appreciated. We cannot expect our opponents to enlighten on these subjects. Baptist Publications must effect this or it remains undone, only so far as it results from the preaching of the living minister.

Again. Your Committee regret that so few churches within the bounds of your body have supplied themselves with libraries. We recognize a well selected library as a very efficient instrumentality for usefulness; and believe that every Pastor will find himself materially aided in training the church over which he is called to preside where such an instrumentality exists.

And further, your Committee confidently believe that great increase of patronage would accrue to all the benevolent operations for the extension of Christ's cause on earth, by increasing the circulation of intelligence among our churches, resulting from scattering more widely the publications thrown out by our publication societies. How can these ends be accomplished? Your Committee recommend that measures be immediately taken to erect at some point within the bounds of the Association a Book Depository for the more easy circulation of our denominational publications.

In furtherance then of the views as above expressed, your Committee recommend for your adoption the following resolutions.

Resolved, That we recommend to the churches composing this body more actively in the circulation of religious Tracts.

Resolved, That we commend to the patronage of every Baptist in our connection, the "Biblical Recorder" and the "Home and Foreign Journal."

Resolved, That an effort be immediatily made to raise funds for the erection of a Book Depository at some point within our bounds.

Resolved, That the churches be advised to provide themselves through the Depository with religious books, especially of a denominational character.

All of which is respectfully submitted,

AARON J. SPIVEY, *Ch'r.*

B.

Report on Home Missions.

The Committee on Itinerancy would beg leave to offer the following as their report:

Soon after the Association, we secured the services of Elder Abraham Twine, to travel and preach in the lower part of Currituck county, embracing Powell's Point, Roanoke Island and North Banks. A more destitute region (so far as Baptist preaching is concerned) is not to be found in our State, much less within our bounds. He commenced his labors the 12th of July, 1851, and closed the 2d of May, 1852, during which time he crossed the sound 45 times, traveled 1936 miles, was engaged 162, received $15.22 1-2, expended in travelling $21.75, preached 133 sermons and baptized 6, though little good has been done to human appearance. Yet in view of all the disadvantages under which he labored, we have reason to thank God and take courage. It should be remembered that the most of brother Twine's field has for a number of years been under the influence (measurably) of the Anti-mission spirit, and we know that wherever it prevails, it produces a blighting and a withering influence, and has never failed to result in infidelity. But there appears to be a re-action taking place. Quite a deep interest is beginning to be felt upon the subject of religion, and much anxiety expressed by the people to have preaching. Since your last Association, we have received for Home Mission purposes a sufficient amount to settle brother Twine's account, and have a very small surplus in the hands of the Treasurer, but the amount in hand is by no means sufficient to meet the demands of the ensuing year. We wish to continue brother Twine's services or some other brother's, during the next Associational year in the same field, so as not to loose what we have already gained. The labor of our Missionary last year has paved the way, we think, for gathering in a large harvest of souls, therefore, brethren, let us not be weary in well doing, for in due season we shall reap, if we faint not. We trust that some of our ministering brethren will go to brother Twine's assistance, and aid him in holding one or more protracted meetings. And we trust that all our brethren in the ministry, will exert themselves in trying to raise a sufficient amount to meet the righteous demands of our brother, who labors under so many disadvantages. Be assured that no one knows the privations of

a missionary in that field, but those who have been there. In view of all the circumstances that present themselves to your consideration, we would humbly suggest the following resolution.

Resolved, That the pastors of each church be requested to present the claims of Home Missions to his charge, and to take up two collections during the year for that special object.

All of which is respectfully submitted

BY THE COMMITTEE.

C.

Report of Committee on Foreign Missions.

The Committee on Foreign Missions report, that there is abundant encouragement to more vigorous effort in this God-honoring soul-saving work. Our brethren in China are prosecuting their labors with great zeal and the most happy results. A commodious chapel has been erected in one of the large cities, and religious services are regularly held and well attended. God is evidently preparing that mighty nation for the reception of his gospel. The prejudices of the people are less violent; their opposition more feeble; their respect for their own religion rapidly diminishing; and their anxiety to hear the truth daily increasing. These changes are all necessary prior to the spread of the gospel, and the fact of their occurrence, plainly indicates the merciful designs of Providence toward that people, and shows us our duty in relation to them. Let the church of Christ remember, that she is the great instrumentality for the conversion of the world. None other has ever been appointed.

The duty of engaging in this work devolves upon *every* member of the body of Christ. It is not merely the ministry, but the *church* that is the light of the world; and until *every* disciple of the Saviour devote his entire energies to this world-saving work, the light of the church will not so shine, as in the highest sense, to glorify God.

And there are the most powerful incentives to this self-consecration. The signs of the times are signally portentous. The gates of China are thrown wide to us. Burmah is, prospectively, accessible. Ethiopia is even now stretching forth her hands to God. A Mohammedon Sovereign protects a christian chief from his christian brethren. Popish priests circulate the Scriptures. Whole communities renounce the papal faith. The Roman Pontiff is insulted by his own subjects under the very shadow of St. Peter. The Anathemas of the Vatican are ridiculed and disregarded. A prime minister of China is deposed from office for a virtual defence of Christianity. Our missionaries preach in the temples of the heathen, and ridicule and denounce idolatry in the very presence of the idols and their besotted worshippers;—all indicating a breaking down of long established prejudices, preparatory to the reception of the gospel.

But there is another circumstance deserving notice. Woman through-

out the world, is beginning to occupy a higher position. In the East, the idea that she is an inferior being, without a soul, is becoming obsolete. She is now regarded as susceptible of improvement, and even allowed to receive instruction. And mark what is being done in our own land. Strikingly coincident is the fact, that here too, woman is being elevated. The history of the world does not afford a parallel instance of deep and absorbing interest in female education.

Institutions are now established for her special benefit, which compare favorably with those of the other sex, and their halls are crowded with the daughters of the land.

A standard of education has obtained by which she was, even recently, deemed incapable of profiting, and by it we see her daily rising to her true position in society.

Mark the ultimate bearing of all this. We find woman at the East becoming more accessible, but generally accessible to the female missionary alone. From the peculiar structure of oriental society, the minister of Christ can do comparatively little for her; but in this increased attention to female education at home, can we not discern the hand of Providence preparing future laborers for the field abroad? The developments of the age do most plainly indicate, that in the mighty and glorious work of the world's conversion, woman is to perform a most important part. To fit her, in the highest sense, for this stupendous work of mercy, we must have institutions of the highest order, furnished with ALL the educational facilities the age affords, and sacredly devoted to the missionary enterprise.

In closing their report, your Committee would propose to each church member the important question, "How much owest thou thy Lord?" and would urge that it be answered in view of judgment and eternity, when every man shall give account of his stewardship. We submit the following resolutions:

Resolved, That the Pastor of each church is requested by this body to hold the monthly concert of prayer for the spread of the gospel, and to open a monthly subscription for missionary purposes, and that each member of his church be requested to become a subscriber.

Resolved, That each Pastor be requested to secure a subscriber to the Home and Foreign Journal, in *each* family of his *church* and *congregation*.

Respectfully submitted,

M. R. FORY, *Chairman*.

D.

Wake Forest College.

The Committee appointed to report on the state and prospects of Wake Forest College, beg leave to report:

That this excellent Institution is still in a highly prosperous and flourishing condition, under the care of its able and faithful Faculty of Instruction. The number of pupils is increasing, and at the last Commencement, the examination and exercises gave increased evidence that this College would speedily rank among the best seminaries of learning in our own State. When we consider the fact, that some eighteen years only have elapsed since the establishment by our denomination of this school of learning, we must be allowed to express our gratitude to God, and our joy and hope to one another, at the cheering results of this noble christian enterprize. The foresight pious faith and zeal of the founders of Wake Forest College have been amply tested, and we can already demonstrate by public examples of merit and usefulness, in our churches at home, and in foreign lands; in professional and private life, that the best recommendation of this young mother is to be found in pointing you to her sons. During the past year, it was resolved, in dependence of the Great Head of the church, and the zeal of the churches, that this Institution should be permanently endowed in order that its benefits might be extended and perpetuated. From the recent reports of the Agent, we rejoice to learn, that the progress of the work of endowment has been truly soul cheering.

Above all, when we reflect, that this College has for the fifth time, during the period of its brief existence, enjoyed a powerful outpouring of the spirit of God, on its large and most interesting classes of pupils, we must delight to acknowledge these manifest seals of the Divine approbation. We are credibly informed, that every member of the Senior graduating class, and nearly all the Junior, and all the Sophomore class are now, it is believed, true converts to the truth as it is in our Lord Jesus Christ. O what a singular blessing is sanctified learning, gifts and grace united and consecrated to the glory of God, and the salvation of men! Give us the *souls* of our children imbued with the spirit of Christ, give us the minds of our youth purified by the light of the Holy Spirit and the gospel of life eternal, and let, who will, take the worldly honors, civil offices, and transitory distinctions of time!— "The fashion of this world passeth away." Who can properly estimate the value of the life-time of an educated youth, all whose talents are devoted to Christ? Who on earth can measure the lasting and spiritual benefits such a youth confers on his fellow men? What angel in heaven can conceive of the eternal reward of the youthful soldier of Christ, who enters on the career of glory and immortality in the very dew of youth, and the first dawning of manhood. None but the great Eternal can know the meaning of *eternal life!*

Your Committee close, by heartily commending to your fervent

prayers and steady support, this glorious and thriving offspring of your own faith and piety. They cannot restrain calling your attention to the signal indications of the blessing of Almighty God on all your educational enterprises. From the very era of our high aims as a denomination, to disseminate among our sons and daughters the seeds of useful and liberal knowledge, our whole progress has been upward and onward. God seems to have spoken to us saying, "This is the way, walk ye in it!" Educate! educate! educate! The church of Christ is enlarged—society, your country and humanity are doubly blessed—and God is thereby forever honored and glorified. WM. A. SHAW, *Chairman.*

E.

Report on Chowan Female Collegiate Institute.

Your Committee are again called upon to record the goodness of a kind Providence as manifested toward the Institution during the past Associational year. Spiritual blessings have been showered upon us in richest profusion, and furnish additional and most unequivocal evidence of the divine favor resting upon our holy enterprise. At the call of the Baptist church of Murfreesboro', the Rev. J. S. Reynoldson held a series of meetings in the place, and during the protracted effort, thirty-seven of the young ladies of the Institute professed in Christ, most of whom, we trust, are genuinely converted to God.—Such of these as are found suitable candidates, will be introduced into the church so soon as they have obtained permission from their friends.

The meetings were marked by quiet and freedom from undue excitement, and we cannot but hope that the results will be permanently beneficial. The christian friends of the Institute will rejoice to learn that there is among the students an increasing interest in the various benevolent organizations of the day. The monthly concert is regularly observed in the Seminary, and reports of the various missionary fields are prepared by the young ladies, and read before the Society for missionary inquiry.

The past year has been remarkable for the general healthfulness of the students. No one case of serious illness has occurred. The Committee with great pleasure bear testimony to the good order prevailing in the Institution, and the cheerfulness which has marked the compliance with the most stringent regulations.

The evils complained of in respect to extravagant expenditure have been entirely removed, and in this particular, we are not aware of any wilful violation of the laws of the Seminary. The number of teachers employed is nine. There have entered during the present session eighty-nine young ladies, a larger number than has at any previous time been in connection with the Institution. The Library and Cabinet have been enlarged, and important ad-

ditions are promised. The Music Department has been placed under the care of a gentleman teacher, assisted by three lady colleagues, and is now furnished with seven new and superior instruments, together with a large and valuable Organ.

It affords your Committee much pleasure to state that the new edifice is rapidly approaching completion, and will be ready for occupancy before the anniversary in August. This structure is in every respect adapted to the purpose for which it is designed, and will be an honor to the denomination and an ornament to the State. On entering it, the Institute will assume an entirely new aspect, and afford facilities and attractions no where surpassed in the South. The various departments will be more perfectly organized and additional Teachers employed.

The financial affairs of the Board are somewhat embarrassed in consequence of the recent reverses of the agricultural portion of the community, from whom our subscriptions were chiefly obtained. There is now needed a sum sufficient to finish the new edifice, and erect various out-buildings upon the premises.

It also affords your Committee much pleasure to state that there is an increasing interest in the Institute in Virginia as evinced in the liberal contributions, and the number and superior character of the students from that State. Your Committee would again earnestly solicit the co-operation of the friends of the Seminary in enlarging the Library and Cabinet.

Respectfully submitted, M. R. Fory, *Chm'n.*

F.

Report on Temperance.

Your Committee on Temperance would submit the following:

We are convinced from the history of the past, that shorter reports, and more vigorous and systematic action, in reference to the soul destroying vice of intemperance, will effect by far the greater amount of good. Since your last convocation, therefore, we have been trying to bestir ourselves steadily and vigorously. We are justified in saying that much, under God, has been affected. Many of the devil's slaughter pens (called by some *dram shops)* have abandoned their sinful practice, of dealing out poisonous fire; and some have even become extinct. In several of the churches, it is difficult to find a member, who even ventures to take his *dram.* These facts are truly consoling to a lover of Christ; but we must tell the *whole truth;* and what is it? Why there are some, even yet, in our churches, who make, and even sell the poisonous fluid, to get gain. Yes, for a few *dimes*, they become the main spring of enticing others to sin; and what is worse than all, these very *accommodating brethren* even "take a little themselves for

their stomach's sake, and their often infirmities;" although they are really in good health.

Your Commitee are more than ever convinced, that the shortest and best way of promoting the cause of Temperance, is to *practice* and *recommend Total Abstinence* in *all sorts* of *liquors that tend* to *drunkenness.*

During the year which has just closed, there has been more done by our ministry and pious membership, to stay the flood of intemperance, than has during any one year within our recollection. But this is but a tithe of what we could do, if *all* would take hold in good faith. Brethren, *we can*, *we must*, *we will*, *under God*, *do more*, to elevate the character of the churches in our bounds; and to bring the poor drunken sinner to a knowledge of himself, and to a knowledge of his God.

While christians have been engaged, we are glad to say, that, an order among us, called "Sons of Temperance", have been most actively and effectivcly at work. We love this order, because it is doing immense good. Several Divisions, during the past year, have been established within our bounds. Brethren, with the combined efforts of Christ's disciples and the "Sons of Temperance," much, very much, ought to be, and no doubt will be effected, in promoting the cause of God and of humanity, during the year, on which we are now entering. Come, who will help fight the monster intemperance? We ask prayerfully, we ask in love who will "come up to the help of the Lord," against the sin of using and dealing in, Alcoholic drinks as a beverage?

Action is what is needed. Action now. Ministers, raise your warning voices immediately. Deacons be at your post. Brethren one and all be active; act for God. Act now, and God will bless you.—In conclusion we earnestly recommend that each brother adopt before God the following resolution:—*Resolved*, That I will neither make, keep, buy, sell or drink as a beverage, any liquor of any kind, that tends to drunkenness. WM. P. BRITTON, JR., *Chairman.*

G.

Report on the State of Religion.

Your Committee on the State of Religion report, That through the correspondence from the churches composing this body, they are pleased to learn, and believe the cause of Christ is progressing within the bounds of this Association. Notwithstanding some of our churches complain of and lament the cold inactive state of Religion with themselves, others feel rejoiced for the gracious outpourings of the Spirit of God among them. So that many sinners were brought to the knowledge of the truth while many old saints' hearts were made to rejoice to see the work of the Lord prospering in their midst. Our hearts were gladdened to learn of the success and kind reception of our home missionary, and of the happy results of his labours within our bounds.

We are also rejoiced to see the spirit for Foreign Missions so universally prevailing among us, and a united effort is manifested to sustain a missionary in China. For the accomplishment of this great object, we recommend a more humble reliance upon the great Giver of all good, while we cultivate the spirit of love and union, in order for the successful accomplishment of this great end.

Respectfully submitted,

COMMITTEE.

H.

Report on the State Convention.

The Committee appointed at the last session of the Association on the Baptist State Convention, beg leave to submit the following as their report:

This body has been in existence twenty-two years. Your Committee regret that they have not had at command reliable data from which they could have given the aggregate and annual average of its operations during that period. They are gratified, however, in being able to state, that its different objects were never more successfully prosecuted than at present, never more extensively felt, nor never more signalized by the divine blessing. Much praise is due the officers and managers for the fidelity and efficiency with which they have discharged their respective duties. But when this is said, all is said. Your Committee, in common with others of our beloved Zion, were astounded at the announcement made at the last session, that the Convention was several hundred dollars in debt; and they have been still more surprised to see that the liberality of the brethren who generously assumed the debt, relying upon the churches to share with them the responsibility, has met with so feeble a response. Your Committee would call particular attention to the recent announcement made by our be-

loved brother Tobey, that up to the 1st of May but EIGHTEEN DOLLARS *had been received of the* ONE HUNDRED *assumed by him.* Brethren, these things ought not so to be. The Convention should be kept free of debt. We should sustain the Managers in their efforts to extend its operations and to make its influence more generally felt, by putting into their hands the necessary means. God has blessed us with wealth, and with facilities of accumulation to an almost indefinite extent; therefore we are the almoners of Jehovah's bounty. He has not given us wealth that we may consume it upon our lusts, that we may squander it in self-indulgence, but that we may "have to give to those who need," that we may use it to his glory.

Again; your Committee are of the opinion that the Convention should be made the centre and channel of our missionary operations. Our Associations should become auxilliary to the Convention, and report the funds expended for Domestic Missions, and contributed to Foreign Missions within their bounds. This would give them the right of representation in the Convention for every *Ten Dollars* thus reported, and it would also show the full amount of missionary operations throughout our State denominational limits. For want of such concentrated effort our missionary operations as reported by the Convention have exhibited scarce a moiety of what is doing in the Home Department in many of our Associations.

Your Committee would therefore respectfully recommend that this Association be an auxiliary to the Convention, and that all the monies received for either of the objects of the Convention be reported to the Treasurer of that body, as appropriated to these objects.

Your Committee would also urge a more liberal support of the Convention, as the duty of every member of this Association. Every delegate should come prepared with a well-filled purse to replenish the Lord's Treasury as may be necessary. Instead of cents, we should give dollars, and instead of one, two and three, there are hundreds among us that should give five, ten and twenty dollars. The New Testament rule is, "Give as the Lord hath prospered you;" and your Committee are of the opinion that a conscientious and scriptural application of this rule would realize to our missionary operations ten-fold more than has ever yet been appropriated. Instead of the annual complaint of an overdrawn treasury, and limited operations, we should hear of an unexpended balance, and a missionary occupying every accessible point in the State.

In conclusion, your Committee earnestly commend the three grand objects of the Convention, Home and Foreign Missions, and ministerial education, not only to the sympathies and prayers, but to the consciences and greatly enlarged contributions of the churches in this Association. And they venture to express the hope that they will hereafter realize in an increased measure the declaration of the church's Great Head, "it is more blessed to give than to receive."

All of which is respectfully submitted,

AARON JONES, JR., *Chairman.*

The Chowan Association to Sister Bodies Corresponding with Her.

Dear Brethren :—The expiration of another year brings us once more into council, and our churches are all represented save one.—Messengers from corresponding Associations have cheered our hearts by their presence, and we trust God has been spiritually present in our midst.

The good cause is onward in the Chowan Association, and our hearts have been made glad by the cheering intelligence contained in many of the letters of our churches. Near one thousand converts have been added to the fold since our last anniversary. Sunday Schools are multiplying: and the spirit of missions pervades the length and breadth of our bounds. But while we rejoice over these evidences of approbation at the hands of our Lord, he seems not to have put it into the heart of any one of his ministering servants to become the missionary of this body, in the China field. We have relied, no doubt, too much on ourselves, and too little on him who can alone perfect and bless our undertaking: hence the Lord of the harvest has withheld his laborer. While we stand arrested we will not repine. God has some wise purpose of his own to fulfil, and in confidence in his wisdom to provide, we will hold ourselves in readiness, determined to do our duty and leave the results with him.

Our Female Collegiate Institute in whom you are all interested by adoption, is in full operation, and is already diffusing some of the benefits anticipated in its origin. God has recently set his seal of approval upon the work by converting the souls of many connected with it. The new edifice will be completed in a few weeks, and the anniversary exercises in August next will no doubt take place within its walls.

Brethren this is a noble work in which we are all engaged, and thus far success has crowned our efforts in its behalf. To all of you who may not have visited this seat of learning, we *say come up, view* the establishment for yourselves, and give us your council in perfecting the work, for it is yours as well as ours. Let us by concert make it worthy of the Associations (its patrons) and worthy of the approval of our Lord and Master.

Our next session will be held with the church at Meherrin, near Murfreesboro', commencing Thursday before 3d Lord's day in May, 1853, at which place and time you are affectionately invited once more to meet us by letter and delegate.

Grace be with you. *Amen.*

Biographical Sketch of the late Geo. M. Thompson.

Died on the 27th of November, 1850, at the residence of Mr. Joseph Perkins in the county of Halifax, N. C., in the 48th year of his age, Rev. GEORGE M. THOMPSON, of Murfreesboro', N. C.

The subject of this short sketch was born in the city of London, England, on the 28th February, 1803, where he resided until 1815, when his parents were induced to leave the land of their nativity and seek a home on the shores of America. They landed in the city of New York, where his aged mother, one brother and three sisters still reside. From early religious instruction his mind was directed to the eternal interest of his soul while but a boy, and in the thirteenth year of his age, he connected himself with the Mulberry street Baptist church and was baptized by its Pastor, the Rev. Archibald Maclay.—In 1826, he moved South and located in Petersburg, Va. In 1828 he returned to New York and on the 17th of August, in the same year, license was granted him to preach the Gospel of Christ. On the 2nd of September, 1830, was ordained to the holy office of the ministry in the city of Richmond, Va., by a presbytery consisting of Rev's Luther Rice, John Kerr and Eli Ball, and soon after removed to Pasquotank county, N. C., and was called to serve the churches at Salem, E. City and Suffolk, Va.; in which capacity he continued about three years. He was married in Dec., 1831, to Mrs. M. Poole, (relict of S. P. Poole, Esq.) His labors with the churches in the county of Pasquotank were abundantly blessed. Leaving this field of labor and love, he entered into one more extensive in its demands for gospel truth. For four years, he travelled as Missionary for the Association in the destitute counties of Washington and Tyrrell; frequently leaving his family for months to labor for his master in this barren portion of our Association.

Following the directions of Providence, in 1838 he located his family in the county of Hertford and in '40 settled in the town of Murfreesboro', where the remainder of his days were spent in a quiet home, with his family who were so devotedly attached to him. The lips of those who knew him well, now love to rest in praise on his name. It was ever his purpose to proclaim the whole counsel of God, leaving the result with his master, glorying in nothing save the cross of Christ, mingling in every discourse thoughts truly evangelical. Immediately upon his removal across the Chowan River, he was called to the charge of the churches at Meherrin, Mt. Carmel and Potecasi, with the two former of which he was connected as Pastor until his death. During the last eight years of his life, he labored much in the county of Halifax, effecting much good in the Kehukee Association. In this field of labor, he was particularly blessed; the smiles of Heaven rested on his work, and he saw it prosper in the hands of the Lord. From the records left by Elder Thompson we learn that during his connection with the Chowan Association, he baptized within its bounds about eleven hundred souls, a rich reward for all his labors in his Master's vineyard. Few men have ever served in the gospel ministry in N. C., with more zeal than Elder Thompson, and but few have realized more fully the evidences of the attendance of the blessings of the Almighty. No man perhaps ever more accurately appreciated the want of an educated ministry in our State more than he. From the first conception of such an institution as Wake Forest he was one of its warmest supporters, and was one of its Trustees until his death. For the last fifteen years of his life, he was a regular attendant on the meetings of the Bap. State Convention, and at the time of his death was on his way to attend its session in Louisburg. But now his labor is ended. God has taken him to himself that he may receive a just reward for all his labors and toils in life. His private character was as pure and unblemished as his career in the ministry was eminently useful. Amiable in disposition, kind and affable, he was an object of deep attachment for his family and his dearest friends. There was no sacrifice he was not prepared to make for the comfort of others. To do good, relieve the afflicted, to dispense the comforts of life to the needy was his great delight. But he is gone. His voice so long heard in our midst is stilled forever. His spirit has left its tenement of clay and God has taken it to himself.

MINUTES

OF THE

FORTY-SEVENTH ANNUAL SESSION

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

MEHERRIN, HERTFORD COUNTY, N. C.,

May 12---15, 1853.

S. J. WHEELER, Clerk, Murfreesboro', N. C.

RALEIGH:
RECORDER OFFICE.
1853.

Proceedings.

MEHERRIN CHURCH, Hertford County, N. C., Thursday, May 12, 1853.

The introductory discourse was delivered by Elder Wingate, instead of Elder Trotman appointed to that service, but declined on account of indisposition; it was an able expose of the causes of the success of primitive christianity, with a practical application to christians of the present day; founded on Acts ii. 44, 45 and 46 verses.

After a short intermission the delegates were called together by the Moderator. Prayer by Elder W. H. Jordan.

Elder G. W. Johnson and brother W. D. Pritchard were appointed Assistant Clerks.

The list of names being prepared, the roll was called, and the Association proceeded to organization. Brother G. C. Moore was elected Moderator for the ensuing year.

Visiting brethren in the ministry were invited to take seats; and the following were recognized, viz:—Elders W. H. Jordan, Farquharson, Wingate, Bedford, Jno. B. White, and brother Perkinson. Elder R. W. Delbridge was accredited as a corresponding delegate from the Concord Association—Elder J. J. Lansdell from the Pamlico Association—Elders Creath, Reynoldson, Murfree and brethren Prince May and Ryland from the Portsmouth Association.

Brethren J. L. Terrill, J. S. Mitchell and Wm. Bembury were appointed a committee on the expediency of ordaining the candidate for ordination.

The pastor and deacons of this church and of the church in Murfreesboro were requested to supply the pulpit.

Association adjourned. Prayer by President White.

Elder William H. Jordan preached at candle-lighting in the Baptist church and Elder Lansdell in the Methodist church in Murfreesboro.

FRIDAY, May 13, 1853.

Association met at 9 a. m. according to adjournment. Brother W.

W. Mitchell was chosen Moderator pro tem. Prayer by Elder Delk. Roll was called.

Elder Trotman and brother Askew were requested to prepare a biographical notice of the late Elder William P. Britton deceased.—Committee on Home Missions reported; report received and committee discharged. See Appendix Letter A. The amount of the deficiency of salary $403 82 due the missionaries was immediately raised.

Elders Land, Trotman and Howell were appointed a committee to recommend some systematic method of contributing to the benevolent objects contemplated by us, for the adoption of the churches.

Standing committee on Home Missions on East side of the Chowan are Elder Trotman, brethren Skinner and Morgan; on West side Elder Spivey, brethren J. S. Tayloe and W. W. Mitchell.

The Association took a recess of one hour for dinner. On reassembling, the committee made the following

REPORT ON FINANCE.

Amount in Treasury,		$97 26
Present Contributions,		90 00
		$187 26
CONTRA.		
Printing Minutes of 1852,	$66 00	
Transcribing,	25 00	91 00
Balance in Treasury,		$96 26

A. J. PERRY, Chairman.

The standing Moderator resumed his seat.

Committee on expediency of ordaining candidate sent up from the church at Republican reported favorably. Ordered that the ordination take place at 10 a. m. to-morrow. Elders Delk, Trotman and Johnson, were appointed the ordaining presbytery.

Committee on the Chowan Female Collegiate Institute reported; Report received and committee discharged.

After which cards were circulated in aid of the Institute, and about twelve hundred dollars were subscribed.

The following committees were then announced:

On Wake Forest College—Wingate, Manning, and J. W. Barnes.

On Publications—G. W. Johnson, Etheridge, and J. Bunch.

On State of Religion—Bradford, Waff, and R. Simpson.

On Book Depository—Spivey, Land, L. T. Spiers, and Wheeler.

On Foreign Missions—Forbes and Webb.

The Committee on the Chowan Male Institute was called on to report; they submitted a verbal statement, and the Association sanctioned the acts of the Trustees at a meeting held the 23d of April last at Piney Grove, in electing the following persons members of the board—viz: Jno. Willey, Dr. Wm. H. Lee, J. D. Goodman, Edward Howell, R. H. Land, and E. D. B. Howell.

The summit of the rising ground nearly in front of the church at Piney Grove, is selected as the location of the Institute.

Committee on Sunday Schools reported; report received and committee discharged. See appendix letter B.

Elder Leary preached in the grove to-day at 11 a. m.

Association adjourned to 9 a. m. to-morrow; prayer by Elder Lansdell.

SATURDAY, May 14, 1853.

Association met at 9 a. m.; prayer by Elder Farquharson. Roll was called.

Church at Watery Swamp petitioned that her name appear on our minutes as Lebanon; it was so ordered.

Committee on W. F. College reported; report received and committee discharged. See letter C. in appendix. During the discussion, steps were taken to erect two scholarships in the college of $500 each.

Resolved, That the next session of this Association be held with the church at Bethel, to commence on Thursday before the third Lord's day in May, 1854. Elder A. J. Spivey to preach the Introductory sermon, and Elder Nowell to be the alternate.

Trustees of Chowan Female Collegiate Institute were allowed to append the circular of the Institute to the minutes.

The Clerk and Elder Spivey were instructed to prepare a biographical notice of the late Elder Jas. Ross, deceased.

Elders Land, Bradford and Howell, were delegated to represent us in the Portsmouth Association.

Elders Spivey, Speight and Etheridge, to the Pamplico Association.

Elders Fory, Waff and Trotman, to the Union Association.

Elders Harrell, Webb, and Bro. J. Bunch, jr., to the Tar River Association.

Committee on State of Religion reported; report received and committee discharged. See letter D. in appendix.

Resolved, That we highly approve the Biblical Recorder published at Raleigh, and earnestly recommend it to the patronage of our brethren; and that each minister make increased effort to promote its circulation.

Association took a recess of one hour for dinner.

The order of the Association recommending churches to send up candidates for ordination to this body be rescinded ; and the action yesterday in reference to the ordination &c. of the candidate sent from the church at Republican be set aside.

Committee on Foreign Missions called on to report—Report received and committee discharged.

Ninety-seven dollars 90c. were paid, to be deposited in the Treasury of the Southern Baptist Convention, to the credit of this Association, by the following churches :—Bethlehem $15.00 ; Cashie $20.00 ; Cool Spring $15.00 ; Piney Grove $5.62 ; Murfreesboro $25.00 ; Republican $10.00 ; Shady Grove $7.28.

Committee on Depository reported—Report received and committee discharged. See appendix letter E.

Committee on Systematic Contributions report at next Association.

Elder Bradford preached at 3 o'clock P. M.

President White preached in the village in the Baptist church at candle light, and Elder Bradford in the Methodist church.

Resolved, That the thanks of this Association be tendered to the church and citizens of this vicinity for the generous hospitality with which they have entertained the Association at this session.

Resolved, That heartfelt thanks be offered to God for the union, peace and harmony that has pervaded this body during the present session.

Resolved, That the thanks of this Association be presented to Elder Reynoldson for the faithful manner in which he has discharged the duties of the agency of the Chowan Female Collegiate Institute.

The Clerk was instructed to have 2500 copies of the minutes printed and distributed.

On motion, the Association then adjourned. Prayer by Elder Spivey.

G. C. MOORE, *Moderator*.

S. J. WHEELER, *Clerk*.

LORD'S DAY, May 15, 1853.

This was a pleasant day. Large congregations were in attendance at the church and grove. Elders Wingate and Johnson preached at the church, and Elders Jordan and Lansdell at the grove. A collection of $37.53 was taken up for the N. C. Baptist State Convention. May the Lord bless the labors of this body and the word dispensed by His servants to the promotion of His cause on earth. Amen.

List of Elders or Bishops in the Chowan Association.

1 S Bazemore, Windsor.
2 Abner Berry, South West.
3 E A Best, Edenton.
4 Geo Bradford, do.
5 Andrew M Craig, Hotel.
6 M Corbell, Powell's Point.
7 James Delk, Pitch Landing.
8 D V Etheridge, Ballard's Bridge.
9 Evan Forbes, Camden C H.
10 M R Fory, Murfreesboro.
11 Everett Hancock, Hotel.
12 David Harrell, Windsor.
13 Wm H Hardee, Jackson.
14 Thomas Hoggard, Pitch Landing.
15 Jno N Hoggard, Windsor.
16 Edward Howell, Factory Hill, Va.
17 M W Jones, South Mills.
18 Pritchard Jordan, Elizabeth City.
19 G W Johnson, "
20 West Leary, Edenton.
21 Moses L Mizzles, Windsor.
22 Jas Nash, Camden C H.
23 B Nixon, Edenton.
24 Jno Nowell, Colerain.
25 L Sanderlin, Shingle Landing.
26 Henry Speight, Gatesville.
27 A J Spivey, Windsor.
28 J D Stokely, South Mills.
29 Q H Trotman, Mintonsville.
30 A Twine, Elizabeth City.
31 Thos Waff, Edenton.
32 Henry White, Merry Hill.
33 H J White, St Johns.
34 Jno B Webb, Edenton.

List of Licentiates.

1 Horatio Bass, Edenton.
2 Wells Briggs, Mintonsville.
3 Jeremiah Bunch, Jr., Windsor.
4 Willie Dunning, Roxabel.
5 J M Goodwin, Hertford.
6 R Lassiter, Edenton.
7 Jno P Lee, Somerton, Va.
8 Ira A Odom, Pitch Landing.
9 E Pierce, Windsor.
10 Thos Pittman, Berlin, Va.
11 Abram Pruden, Gatesville.
12 J J Rochelle, Murfreesboro.
13 Exum Stephenson, Jackson.
14 B B Williams, Coleraine.

STATISTICAL TABLE.

CHURCHES.	DELEGATES.	Baptized.	Rec'd by letter.	Restored.	Dism'd by letter.	Excommn'cated.	Deceased.	Whites.	Colored.	Total.	Minute Funds.	Days of meeting	Sunday Schools.	Teachers.	S. S. Scholars.	Vols. in library.
Ahoskie,	J S Godwin, A J Askew, W W Mitchell,	1	3	1	8	4	4	340	110	450	3 00	4				
Ballard's Bridge,	D V Etheridge, R D Simpson, S Simpson,	2	4	2	14	7	8	419	100	510	4 00	2	3	19	154	265
Bethel,	C W Skinner, R Felton, William Felton,	3			2	5	11	279	34	313	3 00	3				
Bethlehem,	J Delk, T Hoggard, W J Perry,	4	3		1	4	2	148	52	200	3 00	2				
Buckhorn,	T D Vann, J R Darden, J W Barnes,				1			68	34	102	2 00	2				
Capeheart's,	J N Hoggard, W F McGlauhon,* H H Williams,	11		3	10	2	2	263	105	368	2 00	2				
Cashie,	A J Spivey, D Harrell,* William Folk,	35	4	1	5	5	9	225	165	390	3 00	1				
Coleraine,	Jno Nowell, E Wilson, *Benj. B. Williams,*	67	3	2	3	4	7	386	231	617	3 00	3				
Connaritsa,	E Hancock, *W Dunning*, H J White,	15	2	1	6	7	8	224	55	279	2 50	3				
Cool Spring,	*T Pittman*, H Carter, W H Cross,					2	1	228	23	251	2 00	1				
Ebenezer,	J N Overton, C G Spence,	8				5	3	47	33	80	1 00	4				
Edenton,	M Webb, E A Best, C G Manning,	21	4	4	4	1	5	75	200	275	2 00		1	9	40	200
Elizabeth City,	G W Johnson, R Simpson, J Harriss,	30	4		7	3	8	298	24	322	2 50	all	3	47	235	74
Great Fork,	I Rogers, I S Pierce, A R Collins,*	8				1	4	151	24	175	1 50	3				
Holly Grove,	J S Mitchell, W H Mitchell, I P Freeman,	2				2	1	75	25	100	1 00	1				
Macedonia,	J Floyd, T Eshion, W H Bonner,	5		1		1	1	63	5	68	1 00	3				
Meherrin,	L Parker, Elisha Vaughn. Elijah Vaughn,	3	1	1	5	2	1	187	92	279	3 00	1&3	2	65	21	225
Middle Swamp,	H Speight, S Rountree, W Matthews,*	5	1	1	2	1	1	115	121	236	1 50	2	1	6	35	
Mt. Carmel,	K Stephenson, G Stancil, C Whitehead,	28	1	1	2	2	10	264	96	360	2 50		1	8	40	

Mount Tabor,	W Dunning, J Gatling, Henry Griffith,	16	2		7		7	138	41	179	3 00	4					
Murfreesboro,'	M R Fory, R H Land. W E Pool,	14	7		5			56	4	60	3 00	2& 4	1	8	53	150	
Piney Grove,	E Howell, J D Goodman, E D B Howell,		2		4		5	88	64	152	2 50	4					
Pleasant Grove,	G C Moore, J Perry, Saml Maget,	7			4	1	1	69	23	92	2 50	1				173	
Pleasant Plains,	J A Mizzles, H Modlin,	46	5			1				108	1 00	1					
Potecasi,	L F Smith, N Blanchard, H C Edwards,	11	4		3	5		230	47	277	2 00	2					
Powell's Point,	B Gallup,* L Murrell,* R S Dashield,*	29		2				41	9	50	1 00	4					
Providence,	G L Brockett,* J Dey, T Williams,*				1	2		79		79	1 50	3					
Ramoth Gilead,	S Williams, A McPheson, G S Jones,	5	2	1	2	6	6	76	94	170	2 00	1					
Republican,	S Bazemore, *J Bunch*, W H Bunch,	27	1	2	1	1	3	144	41	185	2 00	2&4					
Roanoke Island,	A Twine, J B Twine,* L Mann,*	12				1	3	144	37	181	1 00	1					
Robert's Chapel,	J Baugham, W Boon, J Atkinson,	46	1		17	1	2	126	45	171	2 50	1&3	1	4	35	100	
Rocky Hock,	J B Webb, R R Felton, H Bass,*		2	7	5	2	3	159	9	163	1 50	1	1	7	48	200	
Ross' M H,	W J Mitchell,* *I Odom*, A J Morriss,				1	7	2	292	52	344	2 50	4					
Salem,	B Berry A Hollowell, S Pendleton,	24		2		2	1	71	5	76	1 50	2					
Sandy Cross,	Q H Trotman, W Stallings, W H Manning*	4		4	2	11		255	38	293	3 00	1					
Sandy Run,	A M Craig, W S Brown, J A Tyler,	16	2	2	5	2		90	124	214	2 00	4					
Sawyer's Creek,	E Forbes, F B Grandy, C W Grandy,	6	4			4	8	187	35	222	3 00	1				125	
Shady Grove,	L Sanderlin, S G Mitchell,* B Walker,*	2			2	1	3	91	1	92	1 50	2	1	12	75	283	
Shiloh,	S *W* Sawyer, T B Berry,* S *W*illiams,*				1		6	272	67	339	3 00	1					
Vasser's M H,	*W* Carstarphen, *W* Stephenson, J Barham,	2						44	27	71	1 00	2					
†Watry Swamp	R Cross,* J Overman,* *W W* Speight,	5	3			1		32		32	1 00	4					
Whitev'e Grove,	*W* D Riddick, *W* C Simpson, J R *W*hite,	28	1		4			49	2	51	1 50	2					
Yoppim,	T *W*aff, *W* Benbury, J L Ferrill,	5	5			1	4	95	5	100	1 50	2&4	1	6	25	100	
	Ordained ministers in small capitals. Licentiates in *Italics*, * Absent, † Name changed to Lebanon.	553	71	38	134	107	140	6674	2299	9031	90 50		16	191	761	1895	

Appendix.

A.

Report of the Home Missionary Committee for the Chowan Association.

The committee to whom was referred the superintendence of Missionary operations within your bounds during the last Associational year, ask leave to submit the following as their report:

We regarded the action of the Association as confining us in our operations within our own limits, and being thus confined we felt that each destitute portion of the Association had an equal claim upon our attention. But owing to the scarcity of laborers, but more especially the scarcity of funds for their support, we have been unable to do but little compared with what might have been done under more favorable circumstances; but when we speak of the scarcity of laborers we do not wish to be understood as saying that we have not enough ordained ministers within our bounds to supply all the destitution of which we complain; so far from it we say we have enough and to spare; *but what are they doing?* Ah, here starts a question in our own mind that we can't answer. Brethren profess to be called of God to preach the gospel, *and the churches* of which they are members say that those brethren have been called of God to preach, by sending them to the Association for ordination, and then refusing to receive them as their pastor, thereby saying by their refusal that the brother is not called to preach, thus contradicting the former declaration; or if called, has not been called to preach to them, but may do for somebody else. If such churches be under the influence of God's Holy Spirit, and by its teachings are convinced that such brethren are not called to preach to them, of course by the assistance of the same divine agent, they can determine what churches such brethren have been called to preach for. Therefore they ought to send them to such places and ought to feel naturally bound to provide wages and means for their support, and when we speak of the scarcity of funds we do not wish to be understood as saying that our Association has not the means of keeping every minister within our bounds constantly employed in preaching the gospel of Jesus Christ. So far from it her means are ample, and if but a *tythe* of what you have was appropriated to the support of the ministry (and there is no duty more clearly enjoined in the Scripture,) our ministering brethren would have an opportunity of making such improve-

ment that we should no longer hear the complaint of an inefficient ministry, but we should have workmen of which we should not be ashamed rightly dividing the word of truth. And then when a church sent a licensed brother to the Association asking for his ordination, she would give as her reason for making that request, we want the brother to become our pastor. This would supercede the painful necessity of appointing committees to enquire into the expediency of such brethren's ordination, and then each church would have her pastor to preach for them every Lord's day, and during the week he could be making the improvement of which we spoke a little ago, and could be actively and profitably employed in visiting the different members of his church, and thus keep the flame of brotherly love burning upon the altar of each heart. But as matters now stand, our missionaries instead of going to places where Christ has not been preached, or where the whole truth has not been preached (and this is done only by the Baptists) are the most of their time employed in building up old churches that have almost gone down for the want of that organization for which we have plead. Dear brethren, we ask you in the name of our crucified and risen Savior if we are not responsible to the extent of our ability. Does not our Savior say you are the salt of the earth, the light of the world, you are as a city set on a hill which cannot be hid? Does not God design through the instrumentality of *his church* to convert the world? When we speak of the church of Christ, we allude to that christian organization set up by divine appointment composed of individuals who have repented of their sins, believed in Jesus Christ to the saving of their souls, and have been immersed into the name of the Father, Son and Holy Spirit, thereby confessing their faith in the resurrection of Jesus Christ from the dead. This is the church of Christ, *and any thing short of this* is not the church of Jesus Christ, but is of human origin and carries with them the seeds of destruction both of civil and religious liberty. You therefore see that our responsibility beggars human description. Let us then be up and doing for the time is short in which we have these things to do. We have since your last Association had three missionaries in the field. Elders Twine and Etheridge in the county of Currituck, and Elder John B. Webb in the county of Northampton, and their labours have not been in vain in the Lord. The people to whom they have preached have received them kindly, and several have received with meekness the word of life, and are now rejoicing in hope of a blessed immortality. In view of what has been done, we have great cause to thank God and take courage.

Your committee not being instructed as to what they were to give, took the liberty of promising our missionaries one dollar per day, besides their reasonable expenses. Below you will see the amount of labor performed, the number that has been baptized, the amounts they have received in their fields of operation, also the amount still due them by the Association. Brother Webb has been engaged in the field 126 days, during which time he travelled 1593 miles, preached 76 sermons,

delivered 17 exhortations, immersed 11 persons and obtained 10 new subscribers for the Recorder, has received $33 50, leaving a balance due him of $94 50. Brother Twine has been engaged 224 days, has travelled 1854 miles, preached 125 sermons, delivered — exhortations, immersed 20 persons, received $11 98, expenses $31 35, leaving a balance due him of $243 37. Brother Etheridge has been engaged 71 days, has travelled 1127 miles, preached 59 sermons, delivered — exhortations, immersed 19, received $14 84, expenses $10 29, leaving a balance due him of $66 45.

The aggregate of our indebtedness is $403 82. All of which is respectfully submitted

BY THE COMMITTEE.

Collections for Home Missions.

Yoppim	$12 00	Holly Grove	8 00
Ballard's Bridge	15 00	Bethlehem	10 00
Great Fork	4 00	Vasser's	6 00
Macedonia	18 58	Sandy Run	10 00
Meherrin	10 00	Edenton church	8 00
Mt. Carmel	15 00	J. Reynoldson	5 00
Mt. Tabor	15 00	M. R. Fory	10 00
Pleasant Grove	5 25	Bethlehem	5 00
Potecasi	5 00	E. Hancock	3 00
Ramoth Gillead	12 00	J. Rogers	1 00
Republican	12 00	Buckhorn	2 00
Rocky Hock	12 00	Mount Tabor	2 00
Sandy Cross	15 00	William Boon	2 00
Shady Grove	5 00	Sandy Cross	2 00
Whiteville Grove	10 00	Bethel	2 00
Bethel	15 00	Sawyer's Creek	2 00
Colerain	15 00	James Atkinson	1 00
Ahoskie	15 00	R. Simpson	1 00
Sawyer's Creek	15 00	J. O. Pierce	25
Piney Grove	15 00	Jos. A. Mizzle	1 00
Buckhorn	12 00	Ira A. Odom	1 00
Cashie	15 00	Potecasi	3 00
Elizabeth City	16 00	Isaac Baum	1 00
Connaritsa	12 00	A. J. Perry and	
Salem	5 00	Dr. G. C. Moore	10 00
Cool Spring	5 00	Collection	11 65
Ebenezer	5 00		
		Total	$418 73

B.

Report on Sunday Schools.

The Committee to whom was referred the subject of Sunday Schools beg leave to report:

Your Committee is well aware of the importance of Sunday Schools in all of our churches, and feel their utter inability of doing the subject justice; but will endeavor to spend a few thoughts on so important a matter. Sunday Schools are the nurseries of youthful piety where are laid the solid foundation of elevated character and useful citizenship. It is the rarest thing to find in any community a bad man who received in childhood faithful and systematic Sunday School instruction. The impression made upon the unstained tablet of a child's intellect are as permanent as the immortal essence that received them. If this be the fact, then how important it is that we rivet upon the minds of our youth the benefit of religious instruction. This is one of the objects and not the least of our Sunday School system. It labours in view of the salvation of the soul. This of course includes if unconverted his conversion. If converted the highest degree of moral elevation that the appliances in use can furnish, in a word his happiness and usefulness both as a man and a Christian in this world and the world to come. It is not pretended that every pulpit or every teacher looks to results so high and glorious, but the institution itself does. This is its tendency and its design. All other objects is of minor importance compared with this. This is the greatest work of all in which our hearts and hands ever engaged. We have Missionary societies and Bible societies and Temperance societies and Sunday School societies, all of which is as so many streams making unto the fountain head of all knowledge, in order that the instructed might be properly trained and brought up in the knowledgde of God.

We appeal in our report to the ministry. You have felt the influence of Sunday Schools in your churches as a preparatory work to the success of preaching the gospel. You have heard the Sabbath School pupil date their first convictions from the influence of Sabbath School training. Dear brethren, excuse us when we appeal to you. This is your most promising field of labor and effort, your Lord's day labor.—It is evident that Sunday Schools next to the pulpit have done more to effect the religious observance of the Lord's day than all other instrumentalities combined, and yet in view of all these advantages, our efforts have been weak, feeble and few to promote such a good cause.—Dear brethren, such things ought not so to be. Reports have been read before the Association favoring the good cause year after year. We hear them read with pleasure and delight, and highly approve of them, but our hands can find nothing to do in this work. We rejoice however that many of our churches, have Sunday Schools already adopted, and we hope many more will follow. Your committee is well aware of the sad neglect of many of our churches in regard to this matter.—

Therefore, *Resolved*, That we highly recommend to our churches the adoption of Sunday Schools. All of which is respectfully submitted.

C.

Report on Wake Forest College.

WHEREAS, It is the declared intention of the Board of Trustees of Wake Forest College, having recently passed thro' the probation of a long and grievous debt to endow the same, in order to increase their facilities for general and ministerial education, and to augment the number of their Professors, and further to enlarge their system of education, so as to comprehend the Natural Sciences, such as Agricultural Chemistry, &c. And since the more speedily to accomplish this they propose a plan of scholarships to individuals and churches which must return with its advantages to the denomination and to those taking the same. Therefore,

Resolved, That we heartily sympathize with the Board in this their effort to give us a well-endowed, well appointed College with all the means and appliances for a sound, collegiate education, and above all hazardous contingencies.

Resolved, further, That we recommend their Agent to the favorable regard of the churches composing this Association, and especially his effort to obtain scholarships in the same.

W. M. WINGATE, *Chairman*.

D.

Report on the State of Religion.

The committee on the spiritual condition of the churches submit the following report:

From all the information in their possession, they are compelled to state, (in their opinion) that the past year has been one of barrenness and inefficiency, in a majority of the churches composing this Association. Judging from the communications conveyed through the letters, but few of the churches have been visited with the divine blessing: clearly indicating, the deplorable truth, that worldly mindedness and indifference have too much characterized the past. The committee would suggest to those professing love to Christ, the importance of self-examination and fervent supplication to God, for the influence of his Spirit, that we may discover the causes hindering the prosperity of Zion; and that the future may be attended with more abundant blessings from the great head of the church.

E.

Report on the Depository.

At your last Association a board was appointed for the purpose of establishing and conducting in Murfreesboro a religious Book Depository. I am happy to state that the chairman of that Board has already purchased books to the amount of about $500. He has a good assortment of religious books for the libraries of ministers, private members of the church, and for Sabbath Schools. You can, therefore, within the limits of your own Association replenish your libraries with standard religious books.

Does it need any argument to show the importance of such an establishment? Need we say that a depository of religious books is a moral arsenal from which members of the church may supply themselves with that weapon which is mighty to the pulling down of strong holds? Need we say that the circulation of a religious literature is a great remedy for a diseased and distempered imagination? Need we say that a good book when read is ever a silent witness for the truth? I know not how we have been able so long to dispense with this most important means of extending our influence. How we are to continue to dispense with it, is a question of still more difficult solution.

With our present system of monthly preaching, it is impossible for the members of the churches to be thoroughly instructed in their religious duties, unless they apply themselves to reading. It may be asked by some, why do we want so many books while we have the Bible.—Far be it from us to recommend any thing which may cause you to neglect the Bible. Indeed, all religious books are valued in proportion to the amount of biblical truth which they contain. What are the sermons of ministers but the result of reflections on religious truths? These religious books are nothing less than sermons embodied in a more durable form.

Your committee are anxious to see the period arrive when each church in this Association will have a circulating library for the use of its members, and the members of its congregation. We have no hesitancy in saying that the establishment of such libraries would be of vast benefit to the churches and the persons contiguous.

The immediate establishment of an active system of colportage in this Association is imperatively demanded. Many of our Associations have commenced such enterprises, and I am yet to learn that they have accomplished no good when energetically prosecuted. We profess to have the truth; let our zeal be manifested in the active display of that truth.

Permit your committee to offer the following recommendations:—

1. That the board of the Depository be authorized to employ a colporteur immediately to labor in this Association.

2. That the pastors of our churches be requested during the month of June to explain this subject to their congregations, and to circulate

subscriptions or take up public collection or both, to pay the salary of the colporteur and other expenses, &c., and that our Clerk through the Biblical Recorder request our brethren who are absent to do the same

3. That the board devise some means by which our missionaries may be supplied with these books for sale in their respective fields of labor. Respectfully submitted.

Report on the Chowan Female Collegiate Institute.

Your committee are again permitted to rejoice in the retrospect of the past Associational year.

At no time during its existence have the changes in the character of the Institutio been so marked, or, attended with such important results. The completion of the new edifice has established iton a firmer basis, and given it an honorable place among the best institutions of the age.

Valuable additions have been made to the educational facilities of the different departments, and others are soon to be furnished. The number of students now in daily attendance is one hundred and thirty. About fifty of these is from Virginia. There are twelve Teachers and one assistant daily employed.

With a few exceptions, the deportment of the young ladies has been commendable. The very stringent regulations respecting visits abroad, and making purchases, have not, in any known case, been violated.—The Music Department includes five teachers—one gentlemen and four ladies, and eighty-five students. There are in constant use nine Pianos of superior character. It affords your committee peculiar pleasure to state that our brethren of Va. have given the most unequivocal evidence of a friendly interest in our important work. One church alone, having several of its members in the Institute, has contributed more than one thousand dollars.

Your committee would submit the question, whether such liberality should not provoke our Carolina churches to like good works. The Institute located in their own State, is invested with a *local* interest, in addition to that growing out of its denominational character. From its rapid growth, both the educational and domestic departments require more ample accommodations, and serious injury must result if they be not *immediately* furnished. Your committee would most earnestly urge, that the necessary preparation be at once made for the accomplishment of this object.

In closing this report, we would most gratefully acknowledge above all other blessings, the spiritual mercies received. Again have we been favored with a gracious visitation of the Holy Spirit. Within the last

few weeks, seventeen students have indulged hope, most of whom, we trust, are radically changed.

Your committee would again request the co-operation of the churches in enlarging the Library and Cabinet.

Respectfully submitted,

M. R. FORY, *Chairman.*

BIOGRAPHICAL NOTICE.

When the aged civilian or divine whose lives have been spent in the service of their country and their God, are called from among us to receive the reward for their labor, our heads are bowed in humble submission to the will of our divine master, although with seeming reluctance, yet without a murmur—for we feel that the recompense of an eternal rest should quickly follow those who have lived to a ripe old age in the discharge of every duty; having worn out its corporeal tenement the soul wings its way to move in another, brighter and better world. "Unto all it is appointed once to die and then the judgment." We mourn such a loss—but the measure of his earthly glory was full, and he has risen to receive the crown that never fades. Not so with him whose life, as seemed to our blinded eyes, was not matured for the grave—who in the prime of manhood and full career of usefulness, with all promise for the future, and energy, ability and ambition to do good for the present, is snatched as it were with lightning haste from us—we cannot Oh God! but repine and mourn as though we had no comforter—this is the part of simple human nature, and we pray our God to be pardoned the offence. We can but mourn whilst we praise and give thanks to him who has lifted the chastening rod for "whom he loveth he chasteneth."

In the death of our beloved brother, the Rev. Wm. P. Britton, we realize in full force all the intensity of feeling we have endeavored to describe. He was as good and as free from fault as is possible for poor human nature, a warm-hearted friend, an actively benevolent, sincerely pious and devoted christian. He had enlisted with all his soul in the cause of his heavenly master—there was none more zealous than he. Full of energy, ambitious to outstrip in usefulness, possessed of a high grade of intellect, with an industry that knew not how to relax, he was rapidly advancing to the first rank in his profession. In him there was no eagerness for display; to convince and convert was his highest aim. His love for the cause of truth led him to cast aside every obstacle.

We need not speak of his attachment to his family—he was the devoted and affectionate husband, father, son and brother. Those that knew him *felt* that he was a *friend.*

He was born in Hertford county of this State, in the neighborhood of Pitch Landing, on the 22d day day of September, 1821—died November 25th, 1852, in the 33d year of her age.

Owing to the limited means of his parents, his opportunities for acquiring an education were very indifferent. It was not till the year 1843 that he had any advantages of consequence whatever, having then entered an academy of respectable standing where he continued for one session only—previous to which time he had been to common country schools not more than two or three months. It was to himself alone he owed what he was. Gifted with strong native intellect and invincible industry, he overcame difficulties which would have disheartened and crushed an ordinary mind. One obstacle overcome was only the signal to oppose another.

He was ever remarkable for respectful demeanor and commendable deportment in all his relations though it was not until August, 1842, that his mind was directed to the eternal interests of his soul. He professed a hope in Christ under the ministry of Rev. Thomas Hoggard, and was baptized by him on the 21st day of August, 1842, together with his brother and aged father and mother. He was engaged for a short while in teaching school, but the church at Bethlehem with which he had connected himself, seeing what a mine of usefulness was in their midst, earnestly requested him to exercise the talent he possessed in the service of his Lord and Master. He was accordingly sent up from that church to the Association setting with the church at Mt. Tabor for ordination, and was there ordained in May, 1846. He was soon called to serve the churches at Potecasi, Meherrin, Mt. Carmel, Robert's Chapel, and Bethlehem. His style of preaching was peculiarly adapted to winning over souls to the cause of Christ. He was eminently persuasive, argumentative and vehement. In discussion he evinced considerable tact and readiness. The debate between him and Elder Arnold of the Methodist Ep. Church at Robert's Chapel will long be recollected with pleasure by many who were fortunate enough to be present. His services were highly blessed—in the hand of the Lord they produced much fruit—Heaven smiled upon his work. His voice that so often sounded the news of glad tidings yet rings in our ears, and though we have learned to number him with the dead, it seems to us that "he only sleepeth." We had predicted him a long career of distinguished usefulness, but it has pleased our Heavenly Master to take him unto himself. Praise be to his holy name!

Biographical Sketch of the late Elder James Ross, deceased.

But little is known of the early life of Elder Ross: indeed the materials for a sketch of his life, placed in the hands of the writer have been of a very limited charater. The solemn announcement that, that venerable man, Elder James Ross is no more, should cause us to pause and reflect. The judgements, as well as the mercies of God, should lead us to ponder our ways, and look wisely to our latter end.

When the venerable oak beneath whose wide-spreading arms we have spent the happy days of childhood, is stricken by lightnings of heaven, or prostrated by the raging tempest, we view the fallen memento of of our happier days with emotions of sorrow and regret. Busy memory runs rapidly back, to those scenes of youthful pleasure, we have so often enjoyed beneath the shade of that aged tree, we loved so well.—But how is that sorrow and regret heightened, when we stand by the mortal remains of one whom we have long known, as a friend, and esteemed as the guide of the flock of Christ. He is gone. Of a tree there is hope, "the tender branch thereof may sprout again," but "man dieth, yea man goeth to his long home," and we shall see him no more until we meet in the world of spirits. The grave hides from our view the venerable servant of God, on whose head the frosts of more than four score winters have shed their chilling influence, and at the same time covers the manly form of the youth, whose warm heart beat responsively to the calls of duty. No age is exempt from the approach of death.

> "Leaves have their time to fall
> And flowers to wither at the northwind's breath,
> And stars to set—but all
> Thou hast all seasons for thine own, oh death."

But death comes to the christian as a friend. The idea of decay to the servant of Christ, suggests only, that of a state necessary to a transformation from corruption to incorruption, from degradation to glory, from earth to heaven.

Elder James Ross was the son of Wm. Ross, Esqr., a gentleman of Scottish ancestry. His father moved from Virginia, where the family settled on leaving Europe, and located South of Roanoke river, where Jas. Ross was born on the 19th of March, 1768, in the limits that now bound the county of Martin, which was not detached from the counties of Halifax and Fayette until 1774.

He was early led to consider the claims of religion, and in his eighteenth year was baptized by his brother, Elder Martin Ross, into the fellowship of the church at Skewacky near Williamston, Martin county. In 1798 he commenced preaching, and travelled into counties South of Roanoke and Tar rivers dispensing the word of life to listening multitudes.

Leaving Martin, Elder Ross was induced to settle in Bertie county,

where he lived, honored and esteemed by the good and virtuous until called away to his eternal reward. Elder Spivey, (to whom the writer is indebted for the few facts here named) writes "He (Elder Ross) was calm and resigned in the prospect of death, and but a short time prior to his death, expressed himself to me as having as great a desire to preach the gospel, as he ever had, although for years unable to preach from physical inability."

For some time, when too feeble to attend at the house of God, he would assemble his neighbors at his own residence and expound the truths of God's sacred word. But he is gone. The venerable patriarch no longer lives to point the way to heaven, through the cross of Christ. His virtues and his imperfections are now covered by the oblivious pall of the tomb. On the 6th of January, 1853, Elder James Ross breathed his last. Reader, pause—the same will soon be said, of you and me. And should long years be added to us, let

> "A life well spent, whose early care shall be,
> Our riper years will not upraid the green."

Then, may we gather up our feet in death without a fear but

> Like one who wraps the drapery of his couch
> About him, and lies down to pleasant dreams.
> We may smile, while those around us weep.

CATALOGUE

OF

Chowan

FEMALE COLLEGIATE INSTITUTE.

MURFREESBORO', N. C.

1852--1853.

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Ehowan Female Collegiate Institute.

The Institution is located in one of the most healthful sections of Eastern Carolina, and in a community distinguished for its moral character. It is established for holy purposes;—to discipline mind;—instrumentally, to sanctify mind; and then direct its strengthened energies. The *latter* are regarded as of paramount importance, as transcendent talent, without moral culture, produces only evil. That system of education, is, therefore, radically defective which neglects the heart. The true system contemplates a symmetrical development of *all* the faculties—physical, intellectual and moral—and has regard to the whole sum of our existence. Such a system we would have our own.

Course of Study.

The Institution is incorporated, and may be regarded as a permanent establishment, where young Ladies can complete the most extended course of studies. It is divided into three departments;—Primary, Academic and Collegiate. Pupils are not admitted to the Academic Department until after ten, nor to the Collegiate until fourteen years of age, except in extraordinary cases. The Collegiate Department includes a course of four years. Those completing the full course, receive a Diploma, bearing the seal of the Institute. In the work of instruction, *thoroughness* is regarded as of primary importance. The student is allowed to prosecute only a few studies at a time, and to advance no further than she can proceed intelligently; at every step evolving principles, and aiming at the cultivation of her reasoning powers. The solid branches receive the most attention. Ample provision, however, is made for the study of those of an ornamental character.

It will be seen that the various branches are so arranged that each study is preparatory to the next, and that ample time is given to them all. Written analyses of the subjects studied, are required daily. Three important objects are accomplished by this arrangement; the student improves her chirography, acquires greater facility in composition; and gains a more thorough knowledge of the subject studied.

The course is extensive, and it is so from the conviction that the age demands it. Woman is a centre of mighty influences. With her is, chiefly, the governing power. Her influence is felt in all the relations of life, and affects the character of the nation—affects the character of the world. Man moulds governments, but Woman moulds Man.

Partial Course, Incentives, &c.,

Those wishing to pursue a limited course, can select such studies as they may prefer.

Incentives to diligence are furnished rather from the moral relations of the individual, and the obligations growing out of them, than from appeals to ambition and the hope of reward. The object is, to make the Student feel her responsibility as a social and rational being, endowed with the power of doing both good and evil, and that it is obligatory upon her to strengthen her

faculties as a means of *usefulness to others*, and of happiness to herself. A record of the recitations of each day is kept, and frequent reports of the standing of each Student made to her friends.

Apparatus.

The Institution is furnished with unusual educational facilities. The Astronomical, Chemical and Philosophical Apparatus is not surpassed by that of any Institution of learning in the State. The young Ladies are accustomed to use the instruments in performing illustrative experiments and thus acquire a more practical knowledge of the branches studied. Astronomic observations are frequently made by the Students with a superior Achromatic Telescope.

Library, Reading Room, and Cabinet.

The Institute has a Library of choice works, which, together with the Reading Room, containing periodicals from different sections of the country, furnishes at present, sufficient reading matter. The Cabinet of Minerals is being rapidly enlarged, and will soon afford all necessary facilities in the study of Geology and Mineralogy.

Music Department.

Music is taught both as a science and as an art. The Department is furnished with new and very superior instruments. Musical Soirees are held at regular intervals, at which all the advanced students of Music are required to perform. There is also a large and valuable Organ for daily chapel services.

Literary Society and Periodical.

Connected with the Seminary is a Literary Society, composed exclusively of the young ladies of the Institute. A bi-monthly Periodical is established and read at the regular meetings of the Society.

Scientific Lectures.

Extensive Courses of Lectures are delivered on the premises of the Institute, accompanied by numerous experimental illustrations.

Religious Exercises.

The Students are organized into Bible Classes, and are required to recite every Sabbath, either in the Institute, or, in one of the Sabbath Schools of the village churches. They are also required to attend Divine Service at such place as their Parents or Guardian may prefer. The daily exercises of the Institute are opened and closed with appropriate religious services.

Visitors are not received on the Sabbath, except in cases of illness of their friends.

Board of Instruction.

The advantages resulting from so large a Board of Instruction are important. By this expensive arrangement the pupils can be properly classified. The younger are not discouraged by an association with the older Students, while those more advanced are not retarded by being classed with Pupils just commencing their course. There is also a division of labor, and teachers

have time to prepare for their work. The most *thorough* instruction cannot be imparted where a Teacher is required to give attention to many different branches.

Government.

The Government is vested in the Principal and his colleagues in the Faculty. It is regarded as of primary importance that the student be induced to act from *principle* rather than from fear of punishment;—to do right from a *love* of right. The discipline is mild. Every effort is made to reclaim the erring by kindness and private appeals to the reason and conscience; if these efforts fail, the student is privately removed from the Institution. No young lady will be allowed to remain in the Seminary whose example tends to encourage indolence or insubordination, or whose influence is in any respect of an unfavorable character.

The Students are amenable to the laws of the Institute during the whole period of their connection with it. Those from abroad, are not allowed to make nor to receive visits, or attend any exhibition, without permission from the Principal.

In going abroad, they are accompanied by the Teachers. They are not allowed to open accounts with merchants, without permission from their Parents or Guardians, and all purchases must be approved by the lady with whom they board.

They do not visit the stores nor the post office, but obtain goods through the agency of friends. All letters received pass through the hands of the Principal and where there is suspicion of a clandestine correspondence, the letters are enclosed to the Parents or Guardian, without examination.

Uniform.

In order to form habits of economy, and prevent rivalry in dress, a uniform is prescribed for Sabbaths and holidays. For winter, deep blue Merino, or other suitable fabric;—for summer, pink Calico, Ginghams, or white Cambric or Muslin. The Bonnet, straw, trimmed with blue for winter and pink for summer. On ordinary occasions, any dress may be worn not more expensive than the uniform. Jewelry is not allowed to be worn by the Students.

Sessions and Vacations.

There are two sessions of five months each, commencing on the second Wednesdays in October and March. There are two vacations; the first, from the Second Wednesday in August to the second Wednesday in October; the second, from the 25th of December to the first of January.

Examination and Commencement.

Monthly Examinations are held which are open to the immediate friends of the Students, as are all the daily recitations.

The Collegiate year is closed by a public examination, and the Commencement exercises of the graduating class.

Students will be received at any time. It is earnestly recommended, however, that young ladies enter at the *commencement* of the session, as a tardiness of a few days often embarasses the pupil throughout a whole term.

No deduction will be made for an absence of less than one month, except in case of illness. There are two reasons for this: first, arrangements for teaching can be made only by the session, or, the year; second, so important to the pupil is *early* and *constant* attendance that we wish to employ every means to secure it.

Parents and Guardians are earnestly requested not to bring, nor remove young Ladies on the Sabbath.

Physical Exercise.

Equestrian exercise is provided for the young ladies, on the extensive premises of the Institute.

Callisthenics are taught daily. The importance of these exercises as means of promoting health and physical refinement, need not here be urged.

The Students are also required to take regular exercise in the open air.—The site of the new edifice includes 28 acres, and affords an extensive Campus with ample range for the young ladies, without going abroad. The new building is warmed by a Hot Air Furnace, the advantage of which to health, in securing constant ventilation, will be appreciated by those acquainted with it. Apartments are also fitted up expressly for warm and cold bathing; and ample provision made for physical exercise during inclement weather.

To those living near the Railroad, Murfeesboro' is most accessible by the way of Weldon. Passengers should stop at Boykin's Depot, on the Seaboard and Roanoke Railroad, twelve miles from the Institute, where a regular conveyance will always be found.

Course of Study and Text Books.

PRIMARY DEPARTMENT.

Reading; Writing; Intellectual Arithmetic; Elementary Geography, with Globes; Elementary Arithmetic, with Exercises on Blackboard; Elementary Drawing; Natural History; English Grammar; Elementary History; Composition; Drawing Outline Maps; and Bible History.

ACADEMIC DEPARTMENT.

FIRST YEAR.

FIRST SESSION.	SECOND SESSION.
1. Colburn's Intell. Arithmetic.	1. Colburn's Arithmetic, continued.
Davies' do. to Divis. Fed. Money.	Davies' Arithmetic to Reduction of Denom. Fractions.
2. Morse's Geography, half through.	2. Geography completed, with use of Globes.
3. Bullion's English Grammar to Auxiliary Verbs.	3. Bullion's English Grammar to Syntax.
4. Wilson's U. S. History and Composition.	4. Wilson's U. S. History completed; and Composition.

SECOND YEAR.

FIRST SESSION.	SECOND SESSION.
1. Intellectual Arithmetic, continued. Davies' Arithmetic, to Coins and Currencies.	1. Intellectual Arithmetic, completed and reviewed. Davies' Arithmetic completed.
2. Bullion's English Grammar to Syntax of Participles.	2. Bullion's English Grammar, completed and reviewed.
3. Ruschenberger's Natural History of Quadrupeds.	3. Ruschenberger's Ornithology.
4. Parker's Exer. in Composition.	4. Parker's Exercises in Composition.

THIRD YEAR.

FIRST SESSION.	SECOND SESSION.
1. Davies' Arithmetic reviewed, and Davies' Algebra to Fractions.	1. Algebra reviewed, and to Binomial Theorem.
2. Anthon's Latin Lesson's to the Verb.	2. Latin Lessons to Adverbs.
3. Botany, (Phelps') through twenty-second Lecture.	3. Botany, completed.
4. Critical Parsing in Foster's Essay on Decision of Character, and Parker's Exercises in Composition.	4. Ruschenberger's Herpetology and Ichthyology; with semi-weekly Composition.

FOURTH YEAR.

FIRST SESSION.	SECOND SESSION.
1. Algebra, through Equations of Second Degree.	1. Algebra reviewed and completed.
2. Latin Lessons (Anthon's) reviewed and completed.	2. Anthon's Cæsar's Commentaries.
3. Mattison's Astronomy.	3. Taylor's Universal History.
4. Parker's Exercises, and Letter Writing.	4. Exercises in Analysis and Composition.

COLLEGIATE DEPARTMENT.

FIRST COLLEGIATE CLASS.

FIRST SESSION.	SECOND SESSION.
1. French, Ollendorf's Grammar and Vie de Washington.	1. French Grammar and Charles XII.
2. Cæsar's Commentaries.	2. Latin. Athon's Virgil.
3. Newman's Rhetoric and daily composition.	3. Newman's Rhetoric and daily Composition.
4. History. Mythology, weekly.	4. History. Mythology, weekly.

SOPHOMORE CLASS.

FIRST SESSION.	SECOND SESSION.
1. Geometry, Davies' Legendre.	1. Geometry, nine books completed.
2. Natural Philosophy.	2. Natural Philosophy.
3. Silliman's Chemistry.	3. Silliman's Chemistry, completed.
4. Physiology, (Cutter's.) Greek and Roman Antiquities, and Essays weekly.	4. Physiology, (Cutter's). Greek and Roman Antiquities, and Essays, weekly.

JUNIOR CLASS.

FIRST SESSION.	SECOND SESSION.
1. Trigonometry.	1. Heights and Distances, Mensuration of Surfaces and Solids.
2. French, Racine.	2. French.
3. Logic.	3. Wayland's Moral Science.
4. Geology, Loomis'.	4. Geology completed; Mineralogy.

SENIOR CLASS.

FIRST SESSION.	SECOND SESSION.
1 Wayland's Moral Science.	1 Butler's Analogy.
2 Evidences of Christianity.	2 Kame's Elements of Criticism.
3 Paley's Natural Theology.	3 Astronomy, Olmsteds.
4 Intellectual Philosophy, and Campbell's Philosophy of Rhetoric.	4 Intellectual Philosophy and Book keeping.

Reading, Writing, Elocution, Composition, and the Bible are studied throughout the whole course.

OPTIONAL COURSE.

Students who prefer going through the whole course, except the Languages, may substitute other studies and obtain a Diploma.

In all the Departments, the advancement of the Pupil in the classes is determined by her actual progress, and not by the time spent in the Institute.

The following branches may be studied at the option of the Student, viz: French, Italian, Latin, Greek, Music—(Piano, Guitar, and Organ.—Drawing, Painting, Embroidery, Wax Work, Tissue Flowers.

RATES OF TUITION FOR A SESSION OF FIVE MONTHS.

PAYABLE ONE HALF IN ADVANCE.

Primary Department,	$10 00
First Year, Academic Department,	10 00
English Studies of 2d, 3d, and 4th years of Academic Department,	15 00
English Studies of Collegiate Department,	15 00
French, Latin, Greek, Italian, each,	7 00
Drawing and Embroidery, each,	6 00
Music, Piano and Guitar, each,	20 00
Organ,	25 00
Seraphine,	20 00
Use of Seraphine,	3 00
Use of Piano,	3 00
Use of Guitar,	2 00
Use of Organ,	7 00
Scientific Lectures,	1 50
School Room Expenses,	1 00
Vocal Music,	1 00
Oil Painting,	12 00
Water do.	9 00

Board can be obtained in the Institute, or, in respectable private families in its immediate vicinity, where all will be under the general supervision of the Faculty. Terms, $8 per month, not including the use of Bath Rooms.—Washing $1 per month.

Application for admission can be made to the Principal by letter, or on the premises of the Institute. The expenses for one year without board, may be thus stated :—

For a full English course, without Music, Languages, or ornamental branches,	$37 00
Music with English branches,	83 00
English branches with Music and one of the Languages,	97 00
English branches, with Music, Language, and Water Painting,	115 00

MINUTES

OF THE

FORTY-EIGHTH ANNUAL SESSION

OF THE

Chowan Baptist Association,

HELD WITH THE CHURCH AT

BETHEL, PERQUIMONS CO., N. C.

May 18--21, 1854.

S. J. WHEELER, Clerk, Murfreesboro', N. C.

RALEIGH:
PRINTED AT THE BIBLICAL RECORDER OFFICE.
1854.

PROCEEDINGS.

Bethel Church, Perquimons Co. N. C., }
Thursday, May 18th, 1854. }

The introductory sermon was delivered by Rev. J. B. Taylor, founded on John ix: 4,—"I must work the works of him that sent me, while it is day, for the night cometh, when no man can work"—Elder Spivey appointed to that service being absent, and his alternate, Elder Nowell, being indisposed.

After a brief intermission, the delegates were called together by the Moderator. Prayer was offered by Elder B. Nixon.

Brethren W. D. Pritchard and Thomas C. Skinner were appointed assistant clerks.

Letters from the churches were called for and read.—Brethren W. W. Mitchell, A. W. Darden, and L. T. Spires sat to receive contributions from the churches.

The list of names being prepared, the roll was called and the Association proceeded to organization. Bro. G. C. Moore was elected Moderator for the ensuing year.

A church recently constituted in the town of Hertford, Perquimons county, presented herself through delegates, asking admission into this body,—the petition was referred to Elders Johnson, Waff and Trotman, who having been on the constituting presbytery, reported favorably as to the order, articles and discipline of the church, whereupon she was received; the delegates receiving the right hand of fellowship from the Moderator.

Visiting brethren in the ministry were invited to seats; the following were recognized, viz: Elder J. H. Wombwell from the Portsmouth Association—a package of their last minutes were laid on the Clerk's table,—Elder John D. Elwell from the Pamplico Association with minutes, Elder T. S. Yarbrough, Agent of the N. C. Bap. State Convention, and Elder W. M. Wingate, Agent of Wake Forest College.

Elders Trotman, Bradford and Delk were appointed a

Committee of Arrangements. The pastors and deacons of the churches at Bethel and Hertford were appointed a Committee on Religious Exercises.

Copies of the Bible Union Reporter, of the minutes of the Tar River Association, and of the San Francisco, (California) Association were handed into the body.

The Association adjourned to 9 A. M. to-morrow.—Prayer by Elder Sanderlin.

FRIDAY, May 19th, 1854.

Association met. Opening prayer by Elder Sanderlin. The roll was called.

Elder J. J. James handed in a letter from the Corresponding Secretary of the N. C. Baptist State Convention, which was read and he was recognized as a representative of the Convention.

A letter of correspondence from the Union Association was read. The Committee of Arrangement reported—report received and the Committee discharged.

The Committee on Domestic Missions reported, report received and committee discharged. See Appendix, letter A.

The Committee on Wake Forest College reported—pending the discussion on the reception of this report, the Association took a recess of thirty minutes. On the re-assembling of the Association the remarks on the motion to receive the report on W. F. College were continued for several hours, after which cards were circulated and nearly $4000 subscribed in aid of the College endowment fund. The report was received and committee discharged. See Appendix, letter B.

Committee on Finance made the following report:

Amount in Treasury,		$96 26
Present contributions,		94 50
		190 76
CONTRA.		
Printing Minutes for 1853 and expense,	$60 50	
Transcribing the same,	25 00	85 50
Balance in the Treasury,		$205 26

The chair then announced the following appointments, viz: Delegates to the Portsmouth Association, M. R. Fory, S. W. Worrell and R. H. Land.

To the Pamplico Association—Elders Trotman, Speight and Sanderlin.

To the Tar River Association — Elders Deldridge, Waff and J. N. Hoggard.

To the Union Association—Elders Johnson, Hancock and Craig.

Standing Committees to report to the next Association are,

On Foreign Missions—Elders Spivey, Delk and T. Hoggard.

On Sunday Schools—Elder Bradford, and brethren R. Felton and S. T. Bond.

On Domestic Missions on East Side of Chowan River —Elder Trotman and brethren C. W. Skinner and Morgan.——On the West Side, Elder Spivey and brethren J. S. Tayloe and W. W. Mitchell.

On Temperance—Elder Spivey, J. N. Hoggard and Nowell.

Committee on the C. F. Collegiate Institute reported, and as the hour was late, its discussion was deferred until to-morrow morning.

The Association then adjourned to 9 to-morrow morning. Prayer by Elder Bradford.

Elder Yarbrough preached at the stand this morning. Elder Taylor in the church at Hertford at candlelighting, at which time brother Thomas Creecy Skinner was solemnly ordained to the work of the Gospel Ministry by Elders Taylor, Johnson, Pritchard, Fory and Trotman. Elder Taylor preached the ordination sermon.

SATURDAY, May 20.

The Association met. Prayer by Elder Wombwell.

Roll was called and list of ministers examined.

The Association resumed the discussion of the report of the Committee on the Chowan Fem. Col. Institute,—which report was adopted and Committee discharged.—See Appendix, letter C.

The following Committees were announced:

On Foreign Missions—Elders Taylor, Wheeler and Delbridge.

On N. C. Bap. State Convention—Elder Yarbrough and brother W. D. Pritchard.

On Periodicals—Elders Bradford, Craig and Sanderlin.

On Wake Forest College—Elder Wingate, brethren A. J. Askew and J. S. Mitchell.

On Chowan Fem. Col. Institute—Elder Fory, brethren Spires and W. W. Mitchell.

On Sunday Schools—Elders Johnson, Berry and Elwell.

On Temperance—Elders Spivey, John N. Hoggard and Nowell.

Resolved, That the next session of this Association be held with the church at Cashie, to commence on Thursday before the 3d Lord's day in May, 1855. Elder Craig was chosen to preach the introductory sermon, and Elder Trotman the alternate.

Elder A. J. Spivey was appointed special messenger to the Portsmouth Association to press the claims of the Chowan Female Collegiate Institution on that body.

The following resolution was offered and unanimously adopted:

Whereas, This Association holding in grateful remembrance the Rev. Thomas Meredith, deceased, and entertaining a high appreciation of his talents as a Minister of the Gospel and a theological writer, and regarding him as an able defender of the Baptist faith and doctrines, are gratified to learn, that it is in contemplation, on the part of our sister, G. Meredith, widow of the deceased, to procure the publication of the most important of his writings, with a sketch of his life.

Therefore, *Resolved*, That this Association entertain a favorable opinion of the propriety of such a publication.

Committee on N. C. Baptist State Convention reported, report received and the committee discharged. See Appendix, letter D.

Association took a recess from half past one to two.

The Clerk was instructed to reply to the communication of the Corresponding Secretary of the N. C. Baptist State Convention, to the effect that the amount of missionary labor, funds, &c., be reported to the Convention, and that the Association thus become auxiliary to that body.

Query.—Is it consistent in a christian to manufacture or sell ardent spirits or to drink them as a beverage? Q. H. Trotman.

The query was read three times and decided that it was inconsistent.

The committee on Sunday Schools reported: report received and committee discharged. See Appendix letter E.

Committee on Periodicals reported: report received and committee discharged. See Appendix, letter F.

Committee on Religious Supplies was instructed to nominate ministers to preach on Lord's day.

Whereas, Rev. M. R. Fory, Principal of the Chowan Female Col. Institute, has resigned his office, to take effect at the end of the present scholastic year, thus creating a vacancy. Therefore, Resolved, That our Board of Trustees be instructed to enter into contract with some gentleman of talent and experience to fill this vacancy.

Resolved, That with the assistance of God and our brethren, we are still determined to make the C. F. C. Institute equal to any Female College in our country, and our friends and patrons are assured that there will be no diminution of educational facilities under the new arrangement.

Resolved, That the above resolutions be published in the Biblical Recorder and Religious Herald.

Some of the churches having failed to send up funds to the China Mission Fund it was resolved that this Association consider the pledges entered into at the Association held with the church at Bethlehem as binding whenever a missionary shall be assigned to this Body.

Elder J. J. Lansdell, R. Davenport, J. J. Lindsey, J. Mason, T. Lansdell, J. Craddock, presented themselves and were recognized as a portion of the delegates from the Pamplico Association.

The Committee on Foreign Missions reported: report received and committee discharged. See Appendix, letter G. After which $227.25 were secured in cash and pledges as follows:

Cashie church $20, J. S. Tayloe paid $3, G. C Moore paid $4, R. D. Simpson paid $10, J. Nowell paid $5, Rebecca Manning paid 25c, Rev. L. Sanderlin pledge $50, Rev. George Bradford paid $25, C. W. Skinner, Sr. $100, Sawyer's Ceeek Church, by F. B. Grandy, $25, Salem church $10.——Total $227.25.

Whereas, Our School, the C. F. C. Institute is now without an agent, and whereas we feel great interest in any thing that may affect its permanence and prosperity, therefore, *Resolved*, That we request our Board of Trustees to tender the agency to our brother, John L. Pritchard.

Resolved, further, That we request of brother Pritchard, if compatible with his feelings and engagements, that he accept the proposition, as it would afford the churches composing this Association great gratification to have him associated with them in this work.

Elder Geo. W. Johnson was appointed to prepare biographical notices of the late Elders James Nash and Pritchard Jordan, a notice of Elder M. Cobell, deceased, being accidentally omitted; at the request of brethren, he took the responsibility to make arrangements for a notice

of him to be prepared for these Minutes.

Resolved, That the thanks of this Association be recorded for the generous hospitality, with which the citizens of this church and vicinity have entertained the delegates at the present session.

Resolved, That the Clerk be instructed to edit and have printed 2500 copies of these Minutes for distribution among the churches.

The Association then adjourned after an affecting address and prayer by Rev. J. B. Taylor. Elder T. S. Yarbrough preached in the church at Hertford at candle-lighting.

G. C. MOORE, *Moderator.*

S. J. WHEELER, *Clerk.*

LORD'S DAY, May 20th, 1854.

This was a pleasant day, the congregation large and attentive. Elder Jno. L. Pritchard preached at 11 a. m. from Mark xvi. 15; after which a collection was taken up for Foreign Missions amounting to $109.27. At 2 p. m. Rev. Dr. Teasdale of Washington City, preached from the text in 1 James iv: 13.

—o—

List of Elders or Bishops in the Chowan Association.

1 S Bazemore, Windsor.
2 Abner Berry, North West.
3 Jeremiah Bunch, Jr, Windsor.
4 Geo Bradford, Edenton.
5 Andrew M Craig, Hotel.
6 James Delk, Pitch Landing.
7 R W Delbridge, Ryland's Depot.
8 D V Etheridge, Ballard's Bridge.
9 Evan Forbes, Camden C H.
10 M R Fory, Murfreesboro.
11 Everett Hancock, Hotel.
12 David Harrell, Windsor.
13 Wm H Hardee, Jackson.
14 Thomas Hoggard, Pitch Landing.
15 Jno N Hoggard, Murfreesboro.
15 Edw'd Howell, Factory Hill, Va.
17 M W Jones, South Mills.
18 G W Johnson, Elizabeth City.
19 R H Land, Murfreesboro,
20 West Leary, Edenton.
21 Moses L Mizzle, Windsor.
22 B Nixon, Edenton.
23 Jno Nowell, Colerain.
24 L Sanderlin, North West.
25 Thos Creecy Skinner, Hertford
26 Henry Speight, Gatesville.
27 A J Spivey, Windsor.
28 J D Stokely, South Mills.
29 Q H Trotman, Mintonsville.
30 A Twine, Powell's Point.
31 Thos Waff, Edenton.
32 Henry White, Merry Hill.
33 H J White, St, Johns.
34 Jno B Webb, Edenton.

List of Licentiates.

1 Horatio Bass, Edenton.
2 Wells Briggs, Mintonsville.
3 Willie Dunning, Roxabel.
4 J M Goodwin, Hertford.
5 R Lassiter, Edenton.
6 Jno P Lee, Murfreesboro.
7 Ira A Odom, Pitch Landing.
8 E Pierce, Windsor.
9 Thos Pittman, Berlin, Va.
10 Abram Pruden, Somerton, Va.
11 J J Rochelle, Murfreesboro.
12 Exum Stephenson, Jackson.
13 B B Williams, Coleraine.
14 W Worrell, Gatesville.

MINUTES

OF THE

FORTY-NINTH ANNUAL SESSION

OF THE

Chowan Baptist Association,

HELD WITH THE CHURCH AT

CASHIE, BERTIE CO., N. C.

MAY, 1855.

MURFREESBOROUGH:
FRAETAS AND DRINKARD, GAZETTE PRINTING OFFICE.
1855.

PROCEEDINGS.

CASHIE CHURCH, Bertie Co., N. C., }
Thursday, 17th May, 1855. }

THE introductory sermon was delivered by Bro. L. M. Carter, founded on Psalms, cxxxvii, 5th and 6th: "If I forget thee, oh, Jerusalem, let my right hand forget her cunning," &c. Subject—attachment to the church.

After a brief intermission, the delegates were called together by the Moderator. Prayer was offered by Elder Waff. Bro. A. J. Askew was appointed assistant clerk.

Letters from the churches were called for and read. Brethren W. W. Mitchell, W. D. Pritchard and B. Moore sat as a committee to receive contributions.

The list of names being prepared, the roll was called and the association proceeded to organization. Bro. G. C. Moore was elected Moderator for the ensuing year.

Letters petitionary were handed in from newly constituted churches, at Mars Hill, Bertie Co., at Gatesville, Gates Co., and at Corinth, Northampton Co., asking admission into this body.

The application from Mars Hill was referred to Elders Delk, Hoggard and Nowell; that from Gatesville to Elders Trotman, Leary and Webb, and that from Corinth to Elders Trotman, Webb and Delbridge. These bishops having been on the constituting presbyteries of the churches petitioning on the order, articles &c., of the churches, whereupon they were received into our union, the delegates receiving the right hand of fellowship from the Moderator.

Visiting brethren in the ministry were invited to seats. The following were recognized, viz: Elder J. Davis, of South Carolina, agent of the Domestic Mission Board of the Southern Baptist Convention, Bro. Thomas H. Pritchard, agent of Wake Forest College, Elder J. J. James, editor of Biblical Recorder, Elder J. B. Solomon, from the Tar River Association, with a letter of correspondence, Elder G. W. Huntly, agent of the Bible Union, and Bro. L. M. Carter, agent of the Chowan Female Collegiate Institute.

Minutes of the last session of the Portsmouth association, containing a corresponding letter, were laid on the table, and the letter was read. Minutes of the Pamlico association, with a corresponding letter contained, were presented, which was also read; and minutes of the San Francisco (California) association were laid before the body.

The association adjourned to 9 a. m., to-morrow. Prayer by Elder Speight.

Elder John N. Hogwood preached at 3 p. m. Elder J. J. James, at candle-lighting, in the Methodist church in Windsor.

FRIDAY, 18th May, 1855.

The association met. Services were opened by reading the lxxv. Psalm, and prayer by Edward Lansdell.

Committee on Home Missions reported. After a full and animated discussion, it was adopted and ordered to be printed. (See appendix, letter A.)

Association took a recess of thirty minutes.

On re-assembling, a letter from Bro. S. T. Bond, formerly of Edenton, now of Norfolk, Va., was read, in relation to the destitute condition of the Edenton Church, pledging $20 for its relief. The letter was referred to Elders Lansdell, Waff & Bro. C. G. Manning, to be reported upon. The same committee were instructed to take into consideration the case of the churches at Powell's Point and Corinth.

The following committees were then announced, viz:

On Wake Forest College: Bro. T. H. Pritchard, Elder Waff and Bro. C. G. Manning.

On the State Convention: Bro. W. H. Manning, Elder Etheridge and Bro. C. W. Skinner.

On Sunday Schools: Bro. Henson, Elder Worrell and Bro. Jones.

On Periodicals: Elder Lansdell, Brethren Askew and C. G. Manning.

On Temperance: Elders Skinner, Kone and Bro. Simpson.

Committee on Finance reported as follows:

Amount in the Treasury		$105 26
Amount of present contributions		99 00
Contra		$204 26
Printing minutes of 1854 and freight	$60 75	
Transcribing the same	25 00	$ 85 75
Amount in the Treasury		$118 51

The circumstances of the widow of our deceased brother, El-

der L. Sanderlin, being represented as necessitous, the association appropriated $34.25 for her relief.

Resolved, That the next session of this association be held with the church at Sawyer's Creek, Camden County, to commence on Thursday, before 3d Lord's day in May, 1856 : Elder A. Murdock Craig to preach the introductory; Elder W. W. Kone, the alternate.

Elder J. J. Lansdell was appointed to write biographical sketches of the late Elders M. W. Jones and L. Sanderlin, deceased.

Elder Craig was appointed to write a biographical sketch of our deceased brother, Elder A. J. Spivey.

On motion, the association adjourned. Prayer by Elder Webb.

At 11 a.m., Elder Lansdell preached in the school room adjacent; Elder Huntly at the stand in the grove, and Elder Thomas E. Skinner in the Baptist Church in Windsor, at candle-lighting.

SATURDAY, 19th May, 1855.

The Association met. Prayer by Elder J. Davis. Roll was called.

Elder Wm. H. Jordan, a delegate from the Union Association, was present this morning. Elder T. C. Teasdale, of Washington City, and Elder J. B. Taylor, Corresponding Secretary of the Foreign Mission Board of the Southern Baptist Convention, were also present. They were invited to seats.

Trustees of the Chowan Female Collegiate Institute presented, through their President, an expose of the affairs of the Institute, giving a sketch of its history, its present condition, its claims on us and our corresponding obligations, which, after an interesting discussion, was ordered to be printed. (See letter B. in appendix.) After which, subscriptions were taken to the amount of nearly $3,000 in aid of the Institute.

The following preamble and resolutions were then adopted, viz :

This association, having heard the report of our Board of Trustees for the Chowan Female Collegiate Institute, and approving the ways and means devised by them to organize and arrange our school, therefore,

Resolved, That we recommend our churches and brethren to contribute, as God has prospered them, towards the extinguishment of the present debt of the Institute, and also to aid our Board in the erection of additional buildings.

Resolved, 2*ndly*, That this body request each pastor or evangelist in our bounds to act as agent for our school, in his congregation, to induce the members of the denomination and its friends having daughters or wards to educate, to send them to our Institute; since here, facilities as great, on terms as moderate, can be engaged, as at any school located elsewhere.

The Association took a recess of thirty minutes.

On re-assembling, the following resolution was passed :

Whereas, The work of translating and circulating the Holy Scriptures, is essential to the convertion of the world to Christ.

Resolved, That in view of the great influence that those speaking the English language are likely to exert in the evangelization of the world, and of the vast number of foreigners who are annually learning our language, the procuring of a faithful version in English is among the most important duties of the Church.

The committee on Wake Forest College reported. The report was received (see letter C. in appendix) and committee discharged. It was then

Resolved, That immediate steps be taken to raise funds sufficient to found a scholarship in Wake Forest College, and that the churches be requested to send up annually, hereafter, amounts sufficient to entitle this association to a scholarship, until Wake Forest College is fully endowed.

Committee on North Carolina Baptist State Convention reported. Report was received and committee discharged. (See letter D. in appendix.)

Committee on Periodicals reported. Report received (see E. in appendix) and committee discharged.

Committee on Relief for Churches at Edenton, Corinth and Powell's Point reported. (See F. in appendix.) Committee discharged.

Committee on Sunday Schools reported (see G. in appendix) and committee discharged.

Committee on Indian Missions reported. (See H. in appendix.) Committee discharged.

Rev. Dr. James B. Taylor, Corresponding Secretary of Board of Foreign Missions of Southern Baptist Convention, submitted a few remarks in reference to the operations of the Board, after which, the following resolutions were adopted:

Resolved, That the present condition of our Foreign Missions, as conducted by the Foreign Missionary Board in Richmond, furnishes most cheering evidence of the divine favor, and should encourage to increased zeal in sending the gospel to the heathen.

Resolved, That our Pastors be affectionately urged to bring before the Churches the claims of Foreign Missions, and that arrangements be made to secure their free will offerings, to be forwarded to the next meeting of this Association.

Brethren G. C. Moore, A. J. Perry, S. J. Wheeler and Elder Trotman were appointed a committee to superintend the interests of this Association in the Scholarships, at Wake Forest College, and that they are hereby empowered to present candidates, who shall enjoy the benefits of said Scholarships.

Corresponding delegates to sister Associations were appointed as follows:

To the Portsmouth Association: Elders Land, Trotman, Landsdell and brother Henson.

To the Union Association: Elders Bradford, Leary and Webb.

To the Pamlico Association: Elders Craig, Kone and Waff.

To the Tar River Association: Elders Etheridge, J. N. Hogwood and Delbridge.

Resolved, That the clerks of Churches, in their letters to the Association, be requested hereafter to state the amounts contributed by the Churches during the year for the Bible Cause, Home and Foreign Missions, Education, (C. F. Coll. Institute and W. F. College) Publication Society and such other causes as they may deem worthy their support—thus presenting, at a single view, the whole amount contributed by the Churches annually to the cause of christian benevolence.

Resolved farther, That the clerk of this Association prepare a tabular statement of such reports, to be appended to the minutes.

Resolved, That the Clerk be instructed to edit and have printed 2,500 copies of these minutes.

Resolved, That our thanks are due to the members of the Cashie and the citizens of this vicinity for the generous manner in which the delegates to this body have been entertained at its present session.

On motion, the association adjourned. Prayer by Elder Trotman.

S. J. WHEELER, *Clerk*. G. C. MOORE, *Moderator*.

LORD'S-DAY, 20 May, 1855.

The stand was occupied at 11, A. M., by Elder Trotman, at 12, M., by Rev. Dr. Teasdale, and 2, P. M., by Brother L. M. Carter.

In the house, Elder Wm. H. Jordan preached at 11, A. M., who was followed by Elder J. J. James.

In the town of Windsor, the pulpit of the Baptist Church was occupied in the afternoon by Rev. Dr. Hooper, and at candle-lighting by Elder W. W. Kone.

Collection for the convention amounted to $46.46.

LIST OF ELDERS OR BISHOPS IN THE CHOWAN ASSOCIATION.

1 S. Bazemore, Windsor,
2 Abner Berry, North West.
3 Jeremiah Bunch, Jr., Windsor.
4 George Bradford, Edenton.
5 Andrew M. Craig, Hotel.
6 James Delk, Pitch Landing.
7 R. W. Delbridge, Ryland's Depot, Va
8 D. V. Etheridge, Ballard's Bridge.
9 Evan Forbes, Camden C. H.
10 J. M. Goodwin, Hertford.
11 E. Hancock, Pitch Landing.
12 David Harrell, Windsor.
13 Wm. H. Hardee, Jackson,
14 Thomas Hoggard, Pitch Landing.
15 John N. Hogwood, Murfreesboro'.
16 E. Howell, Factory Hill, Va.
17 Wm. Hooper, Murfreesboro'.
18 Robert H. Land, Murfreesboro'.
19 J. J. Lansdell, Elizabeth City.
20 W. Leary, Edenton.
21 Moses L. Mizzells, Windsor.
22 Barnabus Nixon, Edenton.
23 John Nowell, Coleraine.
24 Edward Pierce, Windsor.
25 J. J. Rochelle, Murfreesboro.
26 Henry Speight, Gatesville.
27 J. D. Stokely, Hintonsville.
28 Q. H. Trotman, Hertford.
29 A. Twine, Powell's Point.
30 Thomas Waff, Edenton.
31 Henry White, Merry Hill.
32 Harvey J. White, St. Johns.
33 John B. Webb, Edenton.
34 B. C. Williams, Coleraine.
35 S. W. Worrell, Gatesville.

LIST OF LICENTIATES.

1 Horatio Bass, Edenton.
2 W. Briggs, Mintonsville.
3 W. H. Bunch, Windsor.
4 Willie Dunning, Roxabel.
5 John P. Lee, Murfreesboro'.
6 Ira A. Odom, Pitch Landing.
7 Thomas Pittman, Faisonsville, Va.
8 Abraham Pruden, Somerton, Va.
9 Exum Stephenson, Jackson.
10 David Thompson, Windsor.

APPENDIX.

A

HOME MISSION REPORT.

Your Home Missionary Committee beg leave to submit the following Report:

The Prophet Isaiah, in the 2nd chapter, and at the 2nd verse of his prophesy, being divinely inspired, looks down this vista of time to the close of the Jewish polity, describes the ushering in of the Gospel dispensation as follows: "And it shall come to pass, in the last days, that the mountain of the Lord's house shall be established in the top of the mountain, and shall be exalted above the hills, and all nations shall flow into it, and many people shall go and say, come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law and the word of the of Lord from Jerusalem."

By reference to the Prophet Micah, 4th chapter, commencing at 1st verse, you have the same sentiment, expressed in the same language. Now, if we should be at a loss to know to what period of the world to apply these scriptures, we have just to turn to the Gospel of Christ, as recorded by Luke, 24th chapter, commencing at the 46th verse, and see what the blessed Saviour says; "Thus it is written, and thus it behoved Christ to suffer and rise from the dead the third day, and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem." So you see that Jerusalem was the starting point from whence they were to go into all the world and preach the Gospel to every creature, telling them, "He that believeth and is baptised shall be saved, and he that believeth not shall be damned." Now, hear whatever doctrine Peter preached on the day of penticost, (being, as he was, divinely inspired) was the doctrine the Saviour commanded to be preached among all nations, beginning at Jerusalem.

Hear Paul, at Corinth, preaching the same doctrine, in reference to which, he says to the Gallatians, 1st chapter, and 8th verse, "though we, or an angel from Heaven, preach any other gospel to you than that which we have preached unto you, let him be accursed." We hear the old apostle John, that disciple whom Jesus loved, saying, in his second general epistle, commencing at the 9th verse, "whomsoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the father and theson. If there come any unto you and bring not this doctrine, receive him not into your house; neither bid him Godspeed, for he that biddeth him Godspeed is partaker of his evil deed." From the foregoing scriptures we clearly perceive, that if the world is ever converted to Christ, it must be done by preaching of that Gospel which Christ commanded his apostles to preach unto the people; and that gospel involves the idea of Christ being the only lawgiver, to whom the prophets gave witness, that, through his name, whosoever believeth in him shall receive remission of sins: Acts, 10th chapter, 43d verse. We come, then, to the conclusion, unavoidably, that wherever the Gospel has not been preached in all its length and breath, is now missionary ground, therefore, useless to console ourselves with the idea that the field is occupied by other denominations, calling themselves Christians. The very foundation upon which all paeudo-baptist societies rest, precludes the possibility of any or all of them combined, converting the world to Christ.

Infant sprinkling (or, as it is sometimes miscalled, baptism,) is the main pillar of popery, and it is the main supporter of every society who practice it; and its legitimate tendency is, no matter where found, to supercede the doctrine of faith and repentance. All who practice it attach to it a saving importance, if their own writers can be believed; and yet, strange to tell, we hear them sometimes spoken of as orthodox Christians. If sprinkled Judaism or Paganism be orthodoxy, we should like to know how much of error it would require to make a man heterodox.* If we recognise such as disciples of Christ, are we not bidding them Godspeed? and are thereby partakers of their evil deeds. Remember that Paul says, "if an angel or a man preach any other gospel than that which the apostles preached, let him be accursed." If men are to be accursed because they preach another gospel, can the people be saved who believe another gospel?

Hear what the prophet Isaiah saith: (9th chapter, and 6th verse,) "For the leaders of this people cause them to err, and they that are led of them are destroyed." The Saviour says, "in vain do you worship me, teaching for doctines the commandments of men."

The mind must be turned away from every human invention, and be directed solely to Christ, as the Saviour: for if we are saved at all it must be by Christ, and, if saved by Christ, it must be in his own way, and that way is marked out in the gospel. Hence, the importance of preaching the gospel to every creature; for we learn that faith comes by hearing, and hearing by the word of God, and without faith it is impossible to please God. Therefore, we conclude that every system of religion which does not recognize the divinity of Christ as the foundation, and does not recognize faith as the principle of action, is *anti-Christ*. These great principles must be confessed, or else they are denied. We think it impossible for an individual to confess Christ and disobey the gospel: for Paul says, that those who obey not the gospel of our Lord Jesus Christ, are the individuals who shall be banished from the presence of the Lord and the glory of his power. You see, then, the amount of labor we have to perform within the bounds of our association, with an army of more than ten thousand. We have to contend with as great a number, who profess and teach a different religion. In addition to these, we have a large number who profess no religion at all. Let us pause and ask ourselves how much we have done in God's name, in converting to Christ the people living within the bounds of our own association? We have had three missionaries in the field a part of the time, during the last associational year—Brethren J. B. Webb, Etherege and Delbrige.

Brother Webb has been engaged 72 days, traveled 891 miles, preached 36 sermons, delivered 28 exhortations, and has been instrumental in building up a church near Richsquare, in Northampton County, known by the name of Corinth; has received for his services $13—expenses $2.96—leaving a balance due him of $61.96.

Brother Etherege has been engaged 41 days, traveled 575 miles, and preached 46 sermons; during which time he has been instrumental in reviving and building up one of the oldest churches in the association, viz: Salem Church, in Pasquotank County; has received $12.50—expenses $1.70—leaving a balance due him of $30.20.

Brother Delbrige has been engaged 65 days, travelled 803 miles, preached 44 sermons, 16 exhortations; he has received $3.64 for his services—expenses $3.75. Balance due him, $65. The aggregate amount of our indebtedness, $157.16.

Brother Webb has baptised 34, Brother Etherege 9, Brother Delbrige 17. Total number baptised, 60.

Here you see how little we have done, compared with what we have to do. We should have a missionary in every county within the bounds of our association, whose duty it should be to preach in every house of worship to which access could

* By the term sprinkled Paganism, above used, my design was to be understood as referring to Romanism, which has, by the use of infant sprinkling, become paganised.

be had, in every school house, and in private houses, where the owners will allow it; so that the gospel be preached to the rich and to the poor—to the white and to the colored—to the young and to the old—for all have sinned, and are, by nature, exposed to ruin. And, inasmuch as the blessed Saviour has made provision for all, we are bound to see that all have these provisions tendered to them. We should not cease to warn the people, by night and by day, as did the apostles.

Brethren, we have much to do, and but a sort time to do it in: let us, then, be up and doing while it is day, for the night cometh, in which no man can work.

All of which is respectfully submitted by the Committee.

Q. H. TROTMAN, *Chairman.*

B

TO THE CHOWAN ASSOCIATION.

The Trustees of the Chowan Female Collegiate Institute, over which you have made us overseers, feel it due to you to report the progress we have made towards consummating our interesting work. Under your appointment we have watched over the school and strove to make it all it should be to realize your expectations. To enable you to understand its present condition and probable future wants, we propose to bring into review the prominent incidents connected with the Institute since our appointment, and the ways and means devised and executed by us for the accomplishment of the object committed to our care.

The importance of female education was not properly estimated by the Baptists of North Carolina and Virginia, until many of them, in their own families, learned by sad experience their error in committing daughters and wards for education to those entertaining denominational views adverse to their own. Baptists believe only in a profession resulting from mental conviction, and in church membership based on faith. But the influences of early impressions and their lasting powers on after life, are remembered by other denominations and made to accrue to their benefit through their schools, and, thus, hundreds are introduced into their connexion who properly belong to another flock. Sensible of the injury they were sustaining, the Baptists at length, in the two States, determined to unite schools and colleges for the education of the sons and daughters of their own people, where, at least, their immature minds would be left free from improper bias.

In May, 1849, the Chowan Association resolved to erect a female school of high order, and, believing the greater the amount of patronage conferred on any seminary of learning, (unendowed,) in the same proportion must it be perfected, determined to invite her sister, the Portsmouth, to erect and become equally interested with her in the important enterprise. The proposition was promptly acceded to, and each association appointed an equal number of Trustees to supervise the operations of the school.

At the first meeting of the united Board, Murfreesborough, N. C., was determined on for the location, the Rev. Alex. McDowall and wife selected as Principals, aided by competent assistants, and the school was commenced in a house purchased for the purpose, at $1,225.

Mr. McDowall's administration, though prosperous and satisfactory to the Board, was brought to an unexpected close in April, 1850, by the appearance of small-pox in the town. He sent in his resignation and retired to a more elevated region of our State, in search, as he said, of better health. The operations of the Institute were suspended for a few weeks, and then resumed under the direction of Rev. M. R. Fory, a colleague of the retiring Principal. The number of pupils rapidly increased, and the responsibilities of the Board multiplied in the same degree, for our house very soon proved inadequate to the accommodation of those seeking admission. We had space for school room purposes, but the boarding department was soon filled, and many had necessarily to seek admission into other quarters. The Board

of Trustees felt that their responsibility must be greatly increased, so long as many of those committed to their care were living in families beyond their control. The question of removal to another site, and the erection of a more commodious building, began soon to be agitated, and was duly pondered. On one hand we were deterred by the great expense growing out of such an effort. On the other, the *interest* of the school and faithfulness on our part to this requirement, almost demanded removal at our hands. The pledge given out to the world was the erection of a school of high order, suitable to the wants of all in search of liberal education, and the Trustees were but the servants of the two associations, to arrange and perfect the work. With this pledge in remembrance and the insufficiency of the old building, tested by experience, could we, as faithful agents, hesitate on what to resolve.

Having determined on removal and erecting another house, the best means to effect this object next engaged the attention of the Board.

It would require $15,000 to defray the contemplated expense, and to raise so considerable a sum by donation from the friends of the Institute, would require time almost equal to indefinite postponement in its consequences. An incorporated Joint Stock Company, empowered to hold property and erect such a building as the Trustees desired, was thought to be the most feasible plan Many persons would take stock in such a company, upon condition of receiving 6 per cent. interest on their investment, who would not make a donation of their money. Twenty-five dollars having been determined on as the value of each share, an agent was sent out, and in a few months ten thousand dollars were entered on his books as subscription for stock in the company. In August, 1851, the company, having been organized and a building committee appointed, a contract was made with Mr. A. G. Jones for the erection of an edifice 106 feet long by 46 wide, four stories high. The contractor was to furnish the entire material to complete his job, (save the hot air furnaces, blinds and lightning rods.) to do do the work, and receive as compensation $11,267, when the building was delivered. After several important alterations and improvements on the original plan, the building was completed and occupied for scholastic purposes, on Nov. 3d, 1852; the contractor receiving from the board of builders $15.724.73, instead of the sum originally agreed on.

We annex a statement of expenditures, made for the benefit of the Institute, that all interested may learn its present financial condition:

Paid for house and lot originally bought	$1,225.00
Paid for new site for Institute	1,120.00
Paid for new edifice erected	15,724.73
Paid for blinds to edifice	455.00
Paid for hot air furnaces, No. 5	600.00
Paid for pipe to hot air furnaces	130.00
Paid for paints, oils, labor &c	340.00
Paid for crown on new building	80.00
Paid for lightning rods and conductors	350.00
Paid for out-buildings and fences	1,300.00
Paid for desks, tables &c., for school rooms	439.00
Paid for cases for books and apparatus	160.00
Paid for wages and board of architect	150.00
Paid for labor in removing rubbish	100.00
Paid for fire engine and hose	125.00
Paid for pumps; labor &c	100.00
Paid for commissions paid 1st agent	1,660.00
Paid for salary paid J. S. Reynoldson	1,200.00
Paid for furniture bought of M. R. Fory	2;160.73
Paid for musical instruments from do.	2,083.00
Paid for chemical and philosophical instruments	1,500.00
Paid for books, stationery &c	496.04
Paid for private account of M. R. Fory	2,503.59
	$34,002.09

Amount brought over	$34,002.09
CR.	
By sums collected and paid out	18,500.00
Due on notes of Trustees	$15,502.09
Notes in hand and available	2,477.00
Net sum due and unprovided for	$13,025.09

The Rev. M. R. Forey resigned his position as Principal, to take effect August 1. 1854, and thus it became necessary to increase considerably the indebtedness of your Board of Trustees, to purchase his household furniture, musical instruments, chemical and philosophical apparatus, books and stationery. and other articles. He was succeeded by Rev. William Hooper, L.L.D., who is aided by a learned and experienced faculty of gentlemen and ladies.

We here give a faithful expose of the present financial condition of the Institute, showing an indebtedness beyond its present available means of $13,025.09, which is but small when compared with the strength of the two associations—its originators. We have here an institution belonging to the two, diffusing daily its blessing, inestimable in their character, to the denomination and its friends, upon which $34.-002.09 have been expended to make it worthy of your patronage. We owe a few thousand dollars, but what is this to the Chowan and Portsmouth Association, with their eighteen thousand communicants and a host of friends, when they know the debt was contracted to organize and arrange a school equal to all their wants. Here a southern parent or guardian can safely place a daughter or ward for education, and not feel that he, by his patronage, is fattening those whose sympathies for his slave are greater than their respect for the rights of the master. Here the mind of the pupil is free from influences leading it to look on the religion of the Baptist as only suited to ignorance and superstition; and here all in connexion enjoy advantages, under the faithful culture of our learned and experienced faculty, equal to those found in any other Female College of our country. What parent or guardian, then, connected with the Chowan and Portsmouth Association can hesitate to encourage, yea, anxiously to sustain their own Institute, who has a daughter or ward to educate?

The Board of Trustees feel it due to the school and your own interest to appeal to the members of the two associations, and the friends of education, not only for further contributions to extinguish the debt now existing, but also to enlarge the facilities for accommodation in the boarding department. The present building, though 106 feet long and four stories high, cannot accommodate all seeking admission into the school. We have about 100 in connection this session, and not more than 80 boarders can be received in the house. A considerable number are thus compelled to encounter the wet and cold of winter and heats of summer in passing from their boarding houses to the school room. As your representatives, we say to you, our work cannot be perfected until you enable us by your liberality to accommodate all committed to our care, within the walls of our Institute, where they will be constantly under the supervision of the faculty. The stately walls and enlarged accomodations of a rival college, in full view of us, urge, from motives of emulation if none other, to enlarge ours, and make it, in all respects, as comfortable as a habitation. We ask your assistance.

The Board of Trustees have determined to keep the rates of board and tuition in our school within the reach of all disposed to prosecute a course of liberal study there.

For a full English course, without music	$37.00
Music with English branches	83.00
English, Music and one ancient or modern language	97.00
English, Music, Language, Painting &c	115.00

These are the charges for a scholastic year of ten months, but does not embrace board, which will be furnished at $11 per month, including washing, lights, fuel &c.

We are but your representatives in supervising the school and have no greater pecuniary interest in its success than other members of the two associations. If you desire still further to perfect your college, *give it your patronage*, and cheer us in our labors of love, for it is our only compensation, by the interest you manifest in the success of your own undertaking.

By order of the Board.

G. C. MOORE, *Chairman.*

C

REPORT ON WAKE FOREST COLLEGE.

It gives your committee pleasure to state, that the present state of Wake Forest College is one of unusual prosperity. About one hundred students have been entered during the term now in session, sixteen of whom are preparing for the Gospel Ministry. The corps of instruction consists of six gentlemen, all, with one exception, graduates of that Institution, making the ratio between teacher and pupil, one to sixteen. Since the last session of the association a department of agricultural chemistry, has been created, in connection with this college, the duties of which are discharged by Prof. Wm. Gaston Simmons. Prof. W. M. Wingate, for the current term, presides over the Faculty with satisfaction and success. While gratified to report facts so encouraging, we regret to state that Wake Forest is still without an adequate endowment. Only fifty thousand dollars have been yet secured to that Institution, and from much of this the college can realize but little present benefit, since the major part of it has been raised by the plan of scholarships. One hundred thousand dollars is the amount proposed to be raised, and even that sum, we apprehend, will be insufficient to accomplish all the improvements contemplated by the Board. New Buildings should be erected, new professorships should be endowed, and a theological department established, where our young ministers may be fitted for the work of the Lord, and be saved to our own state. Richmond College, Va., has an endowment of one hundred thousand dollars. Furman University a still larger amount. Mercer University, Georgia, one hundred and twenty thousand dollars endowment. The Baptists have an endowed college at Jackson, Mississippi, and are now endowing their institutions in Texas, Tennessee and Kentucky. Our State University at Chapel Hill has a hundred and fifty thousand dollars. Davidson College, by the liberality of the Presbyterian Church and Maxwell Chambers, of Salisbury, is now worth three hundred thousand dollars. The Legislature of Virginia appropriates to her State Institution fifteen thousand dollars annually; South Carolina, fourteen thousand to her college at Columbia. Harvard University is worth, exclusive of buildings, library and grounds, five hundred and twenty thousand dollars; Union, six hundred thousand; and, in fact, no college in these United States is or can be permanently prosperous that is unendowed. Our colleges must be endowed or the rate of tuition be raised, and a liberal education thus placed beyond the reach of the poor.

Endow Wake Forest College and, like Oxford of England, venerable by an existence of a thousand years, it will be a temple of light, learning and piety, to glorify God and bless humanity so long as the civil institutions of this land remain.

T. H. PRITCHARD.

D

REPORT ON BAPTIST STATE CONVENTION.

This Institution has been in existence for many years, dispensing the blessings contemplated in its organization. To promulgate in foreign lands the plan of redemption to fallen man, and to open the eyes of the blind within our own borders, to the marvellous light and liberty of the Gospel of Jesus Christ, are the primary objects to which its labors have been directed. The more effectually to consummate this desired end, the funds of the convention, contributed by the different churches throughout the length and breadth of the State, thus concentrating their resources, are expended in the education of young men devoting themselves to the work of the Lord, in the ministration of his word, who come recommended to its patronage by the churches of which they are members. Wake Forest College, the child of the Convention, receives its fostering care, and is now a powerful instrument in the hands of the Lord for effecting great good among us. From her halls yearly come forth young and zealous heralds of the cross, to proclaim from the battlements of our Zion, the news of redeeming grace and dying love.

The Convention was organized for a three-fold purpose: to prepare an efficient ministry and to disseminate the truths of the gospel, at home and abroad; objects of such prominence as to engage the attention of this association, and command the sympathies of the members of the Church, in every section of the State. To urge the claims of this institution upon a body such as this, second to none in the State, in the number of its churces, or the pecuniary ability of those here represented, would seem to be unnecessary and uncalled for, and your committee, therefore, say no more than to earnestly recommend that this association be largely represented in the convention, and that renewed efforts be made to effectuate the objects of its organization.

Respectfully submitted.

W. H. MANNING, *Chairman.*

E

REPORT ON PERIODICALS.

The Committee on Periodicals beg leave to report:

We regard it of great importance that the members of the churches be well instructed in what is transpiring in the religious world, and especially among the churches of our own order, so that they may be prepared to embrace opportunities of doing good, as well as to shun error. The idea of the Bible being our only standard has had the effect with some of creating a distaste for subscribing for and reading periodicals. This is to be regretted. The historical part of the New Testament gives a brief account of the churches then in existence; but shall we not desire to have some intelligence from the churches now in existence, formed according to the divine plan given us in the N. Testament? This intelligence can be obtained through our periodicals. And, besides mere intelligence of this character, there is much benefit to be derived in other respects.

We, therefore, recommend to our brethren the Biblical Recorder, *first in importance*, as the organ of the churches in the State. We also recommend the Home and Foreign Journal, as the organ of missionary intelligence, the American Baptist Memorial, and the Baptist Preacher, as worthy of patronage and meeting great demand; and subserving good purposes, and the Southern Baptist Review, which treats more largely on subjects of vital importance to our churches.

All of which is respectfully submitted.

J. J. LANSDELL, *Chairman.*

F

REPORT ON THE CONDITION OF CHURCHES.

The committee to whom was referred the letter of Brother S. T. Bond in regard to the condition of the church at Edenton, and the cases of other churches needing aid, beg leave to report:

1. The church at Edenton presents to us a subject worthy of our sympathies and best efforts in her behalf. She is of long standing, has stood many a trying scene and severe shock, and has struggled hard to maintain an existence in the midst of the most inveterate opposition from surrounding religious sects. She is now without a regular pastor, and unable to secure the services of one competent for the place, because unable to support one. In this condition she appeals for help. The only question with us is– is she worthy of our help? To this there can be but one answer. Therefore,

Resolved, That the Executive Committee of the Association on Home Missions be, and they are hereby instructed to assist the church at Edenton as liberally as they can, consistent with other obligations.

2. We recommend that collections be taken up in the various churches of this association, by the respective pastors of the same, for the benefit of the church at Corinth, and the amounts be forwarded to Dr. G. C. More, St. Johns, Hertford County, N. C., during the month of July.

3. We recommend the church at Powell's Point to the care of the Executive Committee on Home Missions of the association.

All of which is respectfully submitted.

J. J. LANSDELL, *Chairman.*

G

REPORT OF COMMITTEE ON SUNDAY SCHOOLS.

Your committee have reason to apprehend that the paramount importance of this auxiliary of the church is not sufficiently appreciated by our brethren generally The statistics before us evince this fact. This is deeply to be regretted, and ought if possible, to be remedied. There is no more unequivocal evidences of the present prosperity of a church, and certainly no more encouraging indication of its future progress than the existence within its limits of a flourishing and well sustained Sunday School. To the prosperity of such a school a systematic organization is absolutely indispensable; and to secure this more perfectly, your committee beg leave to recommend the appointment of some brother whose experience and ability might qualify him for the work, whose duty it should be to visit the several churches to assist in the establishment of Sunday Schools where none exist at present, and the re-organization of such as are now in operation, but apparently, unfortunately, inefficient. Your committee believe that the adoption of this, or some similar plan, would very much increase the efficiency of this department of christian effort, and thus conduce materially to the prosperity of the church.

All of which is respectfully submitted.

P. S. HENSON, *Chairman.*

H

REPORT ON INDIAN MISSIONS.

Your Committee on Indian Missions beg leave to report:

That such is the importance with which it is invested, we cannot give a fair presentation of it in the limits allowed here. It commends itself to the good people of the United States, not only the Christian, but the patriot and philanthropist.

It is doubtless a duty we owe to God, and to the Indians as fellow immortal beings, to put forth a determined effort to ameliorate their condition—political, moral and religious. It is said they are degraded: yes, many of them are in the lowest scale of civilization, morals and intellect, and treat their females as slaves, or rather, in common with most other heathen, as beasts of labor and burden! And will not these facts plead eloquently for their reformation? They will with the good and true.

The questions, may be, have been frequently asked—Can they be reformed? Can they be induced to regard and practice the arts and customs of civilized life? Will they receive the gospel of the blessed Redeemer? In answer, we have but to point you to the Cherokees, Choctaws, and Creeks and others, with their cultivated fields, their towns, schools, government, churches, Christians! to contrast the present with their condition half a century ago, and bear in mind that most of this is the result of missionary labor.

Judging of the future by the present and the past, your committee feel assured that, under God, all that is necessary to bring about similar, nay, much greater results among all the tribes on our borders, is to have a sufficient number of self-denying men—spirits who, like Paul, are willing to count all things but loss for the excellency of the knowledge of Christ. We need missionaries and teachers, and the free-will offerings of those who are now comfortable, opulent in the possession of the Indian's former home, and exjoying to so great an extent the blessings of our benificent Creator. In view of their proximity, we must regard them not as belonging to the foreign field of our labors, but as coming within the immediate range of our home mission operations—as constituting a component part of our country population—a link between the Home and Foreign. A fact worthy of notice is, that in prosecuting missionary labor amongst them, we have not to contend with some of the superstitions and prejudices found amongst the heathen of the old world. Many, if not the most of them, are not idolaters; hence, they will more readily acknowledge the true God and bow at Messiah's throne.

While but little, comparatively, has been done, in order to the civilizing and Christianizing the Indians, such have been the blessings that have crowned the efforts already made, we have abundant and sure promise of success when we shall put forth energies commensurate with the importance of the work. In conclusion, your committee beg leave to offer and request the adoption of the following resolution:

Resolved, That we hail with joy the period in prospect, when a more determined effort shall be put forth for the civilization and Christianization of the Aborigines of North America, through which, with the divine blessing, their wilderness and solitary places shall be glad for them, and their desert rejoice and blossom as the rose.

F. H. CROCKET, *Agent & Chairman.*

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	Baptized	Re'ed by letter.	Restored.	Dism'd by letter	Excomm'cated.	Deceased.	Whites.	Colored.	Total.	Minute Fund.	Days of meeting	Sund'y Schools	Teachers.	S. S. Scholars.	Vols. in Library
Ahoskie	A. J. Askew, W. W. Mitchell, J. S. Godwin,	25	2	1	2	2	5	350	60	410	3.00	4	1			
Ballard's Bridge	D. V. Etheridge, R. D. Simpson, C. Pearcy,	32	1		12	3	16	412	108	520	4 00	2	3	13	77	270
Bethel	Q. H. Trotman, S. Sutton, W. Felton,	1	12	5		2	7	235	33	268	3.00	1&3				
Bethlehem	Jas. Delk, H. M. Jones, D. Harrell,	24	2			1		148	50	198	3.00	2	1	7	50	100
Buckhorn	T. D. Vann, B. Moore, J. B. Jenkins,	13			1	2	5	86	42	128	2.00	2	1			
Capeheart's	W. Pearce, H. White, M. J. Culifer	8	1	1	5	1	10	254	144	368	2.50	1&2				
Cashie	J. S. Taylor, T. Watson, W. Folk,				51	7	21	207	160	367	3.00	1				
Coleraine	J. Nowell, E. Wilson, Joseph Smith,		3	1	5	3	4	326	228	554	3.00	3				
Connaritsa	E. Hancock, *W. Dunning*, W. T. Sharrock,	1			6	4	2	237	52	289	2.50	3				
Cool Spring	H. Carter,* W. K. Cross,* J. M. Parker,	32	9					187	18	205	2.00	3				
Corinth	John Vann, B. Lassiter, M. Brewer,	53			2	5	11	49	9	58	1.50	3				
Ebenezer	G. W Burnham, E. Britte, J. H. Overton,*		1	1	4	1	7	74	47	121	1.50	4				
Edenton	C. Manning, J. White, M. G. McDowel,	82	7		7	9	4	67	71	238	2.00	1&3	1	12	40	300
Elizabeth City	J. J. Lansdell, R. Simpson,* M Sanderlin,	29	3					410	27	437	3.00	ALL	1	25	108	87
Gatesville	S. W. Worrell, R. Hoffler, H. Hoffler,*	8	1			2	1	48	24	72	2.00	2				
Great Fork	O. P. Savage, A. R. Collins, D. Brown,	34	16		6		2	155	28	183	1.50	3				
Hertford	R. Felton, C. W. Skinner, M. O. Jordan,					1		40	17	57	2.00	ALL	1			200
Holly Grove	J. S. Mitchell, M. Todd,* W. J. Freeman,							38	31	69	1.50	4				
Lebanon	J. Hoffler, W. Spright.* J. Overman,*	22				2	1	28		28	1.00	2				
Macedonia	W. Leary, P. F. White, T. Copeland,	7	47			1		59	5	64	1.00					
Mars Hill	B. B. Williams, D. P. Evans, W. Miller,	22			2	4		50	3	53	1.00	1&4				
Meherrin	S. J. Wheeler, T. J. Rochell, W. H. Parker,	2	2		27	1	1	181	100	281	3.00	1				
Middle Swamp	H. Speight, W. Riddick,* W. E. Matthews,	14	2		10		12	110	103	213	2.00	2				
Mt. Carmel	K. Stephenson, W. J. Taylor, J. Fleetwood,	30	2	1	1		4	95	233	328	2.50	4				
Mt. Tabor	R. B. Cobb, John Gatling, Wm. Darden,				9			144	37	181	3.00	4				
Murfreesborough	W. Hooper, P. S. Henson, B. A. Spiers,							46	41	50	2.50	ALL	1	7	46	200
Piney Grove	F. D. B. Howell, F. H. Cobb, Jas. P. Howell,				15	3	1	109	76	185	2.50	4				
Pleasant Grove	G. C. Moore, W. W. Kone, J. Taylor,	31	1			7	4	50	20	70	2.00	1				
Pleasant Plains	J. Mizell, Henry Modlin,	1	1		12	3	3	160	160	160	1.50	1				
Potecasi	N. Blanchard, M. E. Cooke, H. C. Edwards,	10	1				3	234	48	282	2.00	2				
Powell's Point	J. Berry,* S. Woodhouse,* D. S. Doudy,*							33	5	38	1.00	4				
Providence	No letter statistics, as per last report	3			7	1		69		69						
Ramoth Gilead	J. Carver,* T. B. Williams, S. F. Overman,	3				3	2	89	95	184	3.00	1				
Republican	S. Bazemore, J. Bunch, C. Pritchard,					2	3	137	46	183	2.00	2&4				100
Roanoke Island	A. Twine,* W. Barnett,* D. Meekins,*	49			2		2	109	37	146	1.00	1&3				
Robert's Chapel	J. B. Barnes, S. Edwards, J. Atkinson,							160	52	212	2.00	3				
Rocky Hock	J. B. Webb, H. Bass, R. R. Felton,				1	7	4	140	8	148	1.50	1	1	11	79	200
Ross' M. H	M. Hughes, M. L. Mezell, A. Mezell,	16	1	1	1		4	300	51	351	2.50	1				200
Salem	J. Banks,* B. Berry,* A. Fletcher,*	9			15	7	4			89	1.50	3				
Sandy Cross	N. O. Wa.d, W. H. Manning, W. Parker,	14	1		10	1		272	62	334	3.00	1	2	20	100	600
Sandy Run	A. M. Craig, H. Page, W. H. Lee,		1			3	4	80	95	175	2.00	4				
Sawyer's Creek	F. B. Grandy, W. D. Pritchard, M. S. Boushall*					11		200	34	234	3.00	4	2	18	97	200
Shady Grove	J. B. Jones, C. Mathias,	18			6	4	12	112	3	115	2.00	2				
Shiloh	Thos. Palmer,* T. B. Berry,* J. Watston,*	6				1	1	327	75	402	3.00	1				
Vassers' M. H	R. W. Delbridge, R. Taylor, W. Castarphue,*	13	7			1	4	54	31	85	1.00	2				
Whiteville Grove	J. White, W. C. Simpson, G. W. Simpson,	3	1	1		1	1	67	4	77	1.50	2				
Yoppim	T. Waff, W. Banbury,* J. T. Waff,							88	9	97	1.00	2&4	1	7	32	160
47 Churches.		606	141	21	229	108	154	6960	2545	10057	98.00			16	120	629	2517

Ministers in SMALL CAPITALS. Licentiates in *Italics.*

MINUTES

OF THE

Fiftieth Annual Session

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

SAWYER'S CREEK, CAMDEN CO., N. C.,

May 15---19, 1856.

S. J. WHEELER, Clerk, Murfreesboro', N. C.

RALEIGH:
BIBLICAL RECORDER PRESS.
1856.

On motion, Brother James Delk, Principal of the Reynoldson Institute, was invited to a seat.

A letter of correspondence from the Union Association, with copies of their minutes were laid on the table.

Minutes of the Pamlico Association, containing a letter of correspondence, were handed in, and the letter read.

Minutes of the Portsmouth Association were laid on the table, and a letter of correspondence therein contained was read.

Elders Trotman, Lansdell and Nowell were appointed a committee of Arrangements.

The Pastor and Deacons of this church with Elder Lansdell were apppointed a committee on religious exercises.

On motion, the Association adjourned to 9 A. M. tomorrow. Prayer by Elder McDowell.

Elder J. L. Gwaltney of Greensville preached in the Baptist church at Elizabeth City at candle-lighting.

FRIDAY, May 16.

The Association met. Prayer by Elder J. B. Webb.

Elders J. J. James and J. S. Purify were recognised as visiting brethren and invited to seats.

The Moderator announced the following committees:

On C. F. C. Institute—Brethren McDowell, Stallings and Askew.

On Reynoldson Institute—Brethren Delk, Howell and Worrell.

Committee of Arrangements reported; the report was received and committee discharged.

Committee on Home Missions reported; report was received and committee discharged.

Committee on C. F. Collegiate Institute reported; report received, and committee discharged. Pending the discussion the Association took a recess for dinner. On re-assembling the report was received and committee discharged. See letter A in appendix.

A subscription was made in the Association of $1100.

Resolved, That Elder Trotman be appointed Agent of the C. F. Collegiate Institute; that the churches which he has engaged to serve, be requested to release Elder Trotman, and that the Portsmouth Association be requested to appoint one of her ministers to operate in her bounds, and make an effort to raise during the present year the sum of ten thousand dollars in aid of the Institute.

The Committee on Chowan Reynoldson Seminary re-

ported. Report was recommitted to the committee and the following members were added to it, viz: E. Felton, S. T. Bond, H. M. Jones, E. Ferebee. It was

Resolved, That the thanks of this Association be presented to the churches which Elder Trotman has engaged to serve, for their relinquishment of his services, that he may engage in the service of the C. F. C. Institute.

Committee on Finance made the following Report:

Amount in the Treasury,		$118 51
Present contributions,		97 00
		215 51
CONTRA.		
Printing Minutes of 1855,	$63 43	
Transcribing same,	25 00	88 43
Amount in the Treasury,		$127 08

The following committees were then announced:

On W. F. College—T. H. Pritchard, W. H. Manning and A. Thomas.

On Baptist State Convention—J. J. Lansdell, S. T. Bond, H. M. Jones.

On Southern Publication Society—J. D. Elwell, J. P. Tustin, J. B. Webb.

On Foreign Missions—G. W. Bradford, R. Simpson, R. Felton.

On Periodicals—T. Waff, D. V. Etheridge, R. W. Delbridge.

On Sunday Schools—John Mitchell, W. J. Taylor, J. Freeman.

On the Bible Union—G. W. Huntley, T. Hoggard, E. Forbes.

The Association adjourned to 9 A. M. to-morrow. Prayer by Elder Worrell.

Services were conducted at the stand to-day by Elders Purify, T. H. Pritchard and Bradford. At candle-lighting by Elder James in the Baptist church in Elizabeth City; at Camden C. H. by Elder Gwaltney, and at Sawyer's Creek church by Elder Tustin.

SATURDAY, May 17.

The Association met. Prayer by Elder J. L. Pritchard. Roll was called.

Committee on Chowan Reynoldson Seminary reported. Report adopted, and committee discharged. See B in Appendix.

Resolved, That the next session of this Association be held with the church at Colerain, to commence on Tuesday before the 3d Lord's day in May, 1857. Elder Trotman to preach the Introductory and Elder Leary the alternate.

WHEREAS, There seems to be some obscurity in regard to the qualifications of membership in this Association:

Resolved, That those alone can be recognised as members of this body who are in good standing in the churches which certify in their letters, their appointment as delegates—except in churches, where the membership is composed entirely of colored persons, in which case the delegates may be white persons of good standing in churches contiguous to such colored churches.

Brethren J. B. Morgan, Stallings and Henry Gatling were appointed a committee for the relief of the Chowan Reynoldson Seminary.

Elders Trotman, J. L. Pritchard and Tusten were chosen to preach on Lord's day.

Committee on Wake Forest College reported. Report received and committee discharged. See C in Appendix.

The Association took a recess for dinner.

On reassembling, the following brethren were appointed the standing committee on Home Mission, viz: S. W. Worrell, C. W. Skinner, John Nowell, W. W. Mitchell.

Corresponding delegates to other Associations were appointed as follows, viz:

To the Portsmouth Association; Elders Howell, Speight, Hooper, Trotman and Worrell.

To the Union Association; Elders Craig, Kone and Thomas Hoggard.

To the Pamlico Association; Elders Worrell, Etheridge and Webb.

To the Tar River Association; Elders Leary, Lansdell and Hancock.

The committee on Southern Baptist Publication Society reported; report received and committee discharged. See D in Appendix.

The Clerk was instructed to prepare a general letter of correspondence, and append it to the Minutes.

The committee on the N. C. Baptist State Convention reported. Report received and committee discharged. See E in Appendix.

Committee on Relief of Chowan Reynoldson Seminary reported that they cannot recommend the assumption of the liabilities contracted by the Trustees at present, but recommend that they send an agent to operate among the

churches to collect funds. Report received and committee discharged.

Committee on Foreign Missions reported; report received and committee discharged. See F in Appendix.

Committee on Periodicals reported; report received and committee discharged. See G in Appendix.

Committee on Bible Union reported; report received and committee discharged. See H in Appendix.

Committee on Sunday Schools reported; report received and committee discharged. See I in Appendix.

After the usual vote of thanks, the Association adjourned.

G. C. MOORE, Moderator.

S. J. WHEELER, Clerk.

List of Elders or Bishops in the Chowan Association.

1 S. Bazemore, Windsor,
2 Abner Berry, North West,
3 Jeremiah Bunch, Windsor,
4 A. M. Craig, Hotel,
5 James Delk, Pitch Landing,
6 R. W. Delbridge, Ryland's, Va.,
7 D. V. Etheridge, Ballard's B'dge,
8 Evan Forbes, Camden C. H.,
9 E. Hancock, Pitch Landing,
10 David Harrell, Windsor,
11 W. H. Hardee, Jackson,
12 T. Hoggard, Pitch Landing,
13 John N. Hogwood, Murfreesborough,
14 E. Howell, Reynoldson,
15 Wm. Hooper, Murfreesboro,
16 J. J. Lansdell, Elizabeth City,
17 West Leary, Edenton,
18 M. L. Mizells, Windsor,
19 A. McDowell, Murfreesboro,
20 Barnabas Nixon, Edenton,
21 John Nowell, Coleraine,
22 Edward Pierce, Plymouth,
23 Thomas H. Pritchard, Hertford,
24 J. J. Rochelle, Murfreesboro,
25 Henry Speight, Gatesville,
26 J. D. Stokely, Hintonsville,
27 Levi Thorn, Edenton,
28 Q. H. Trotman, Hertford,
29 A. Twine, Powell's Point,
30 Thomas Waff, Edenton,
31 Henry White, Merry Hill,
32 H. J. White, St. John's,
33 John B. Webb, Edenton,
34 B. B. Williams, Coleraine,
35 S. W. Worrell, Gatesville.

List of Licentiates.

1 Horatio Bass, Edenton,
2 W. H. Bunch, Windsor,
3 Ephraim Bunch, Mintonsville,
4 Willie Dunning, Roxobel,
5 John P. Lee, Murfreesboro,
6 Griffin F. Jones, Forestville,
7 Ira Odom, Pitch Landing,
8 Thomas Pittman, Faisonsville,
9 Abram Pruden, Gatesville,
10 Exum Stevenson, Jackson,
11 David Thompson, Windsor,
12 Dossey Sanderlin, Tull's Creek.

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	Baptized.	Rec'd by letter.	Restored.	Dis'd by letter.	Excommu'cated.	Deceased.	Whites.	Colored.	Total.	Minute Fund.
Ahoskie,	A. J. Askew, W. W. Mitchell, John S. Godwin,*....	27	5	5	3	3	4	366	64	430	3 00
Ballard's Bridge,	D. V. Etheridge, R. D. Simpson, J. Satterfield,.....	22	2	1	5	2	9	419	120	539	4 00
Berea,	E. Forbes, S. Wood, S. F. Overman,.....	8						38		38	1 50
Bethel,	Thomas Hoggard, Abram Thomas, H. Jones,.....	24	3	1	2	6	15	255	33	288	3 00
Bethlehem,	T. D. Vann,* J. W. Worrell,* Jos. Jordan,*.....	28	7		7			170	153	223	3 00
Buckhorn,	Statistics as per last returns,.....	6			3		1	84	47	131	2 00
Capeheart's,	David Harrell,* W. R. Swain,* T. Gilliam,*.....							254	144	368	
Cashie,	John Nowell, John Perry, John Wilson,*.....	9	1		2	3	8	209	160	369	3 00
Coleraine,	*Willie Dunning*,* W. T. Sharrock, J. Jenkins*.....	32	7	3	8	9	26	341	212	553	3 00
Conaritsa,	*A. Pruden*, W. H. Cross, J. M. Parker,.....	20	2	3	4	2	2	244	55	299	2 50
Cool Spring,	Henry Gatling, J. W. Pledger, S. L. Lassiter,.....		1			7	1	179	18	197	2 00
Corinth,	J. N. Overton, W. W. Sawyer, J. S. Jones,.....	21	20			5	2	76	13	89	2 00
Ebenezer,	L. Thorn*, C. G. Manning, S. T. Bond,.....	8				2	3	86	47	133	1 50
Edenton,	J. J. Lansdell, James M. Morgan, James Scott,.....	6	5	6	1	6	2	69	171	240	2 00
Elizabeth City,	S. W. Worrell, J. R. Hoffler, Asa Hill,*.....	31	3		39	19	15	345	44	389	3 00
Gatesville,	R. R. Savage, J. S. Pierce, A. R. Collins,*.....	18			1	1	1	46	42	88	2 00
Great Fork,	R. Felton, M. O. Jordan, James Newbold,.....	9	1			3		157	31	188	1 50
Hertford,	James S. Mitchell, W. J. Freeman, M. A. Rayner,*...	3	2					65	6	71	3 00
Holly Grove,	J. W. Hoffler, J. Overman, J. Spivey,*.....	17				1	2	50	33	83	1 50
Lebanon,		2					2	30		30	1 00

Macedonia,	W. Bonner, P. F. White, J. Moran,		2		1	4		51	4	55	1 00
Mar's Hill,	B. B. Williams, J. Green, D. P. Evans,	16	1		2	1		64	4	68	1 00
Meherrin,	S. J. Wheeler, Horace Parker, C. H. Wall,	9	6		2	3	2	183	108	291	3 00
Middle Swamp,	H. Speight, W. Riddick, W. E. Matthews,		3	3		2	5	70	72	142	1 50
Mt. Carmel,	W. J. Taylor, S. Pruden, S. Stephenson,*	18	1		6	4	15	98	219	317	2 50
Mt. Tabor,	*J. P. Lea*, A. J. Cobb, T. H. Bass,	10	1		8	1	4	150	32	182	3 00
Murfreesborough,	L. T. Spires,* B. A. Spires, J. H. Lassiter,*	5	2		5			47	5	52	2 00
Piney Grove,	E. Howell, E. D. B. Howell, J. D. Goodman,*		3		2	1	3	96	57	153	2 50
Pleasant Grove,	G. C. Moore, W. W. Kone,* J. W. Moore,	8	3	4	2	2		57	24	81	2 00
Pleasant Plains,	Henry Modlin,* Joseph Mizells,	26		1	13	6	1		180	180	1 50
Potecasi,	N. Blanchard, T. B. Gatling, H. C. Edwards,*	4	1	1		2	5	218	49	267	2 00
Powell's Point,	W. D. Chadwick, D. L. Doughtie, W. S. Harrison,	13	1	1		1	1	42	7	49	1 00
Providence,	B. Morgan, J. S. Dey, G. L. Brockett,	8	4			2	5	67		67	1 00
Ramoth Gillead,	J. D. Stokely, J. B. Williams, A. Spence,	2			6	5	6	79	87	166	2 00
Republican,	W. H. Bunch, C. Pritchard, J. D. Groves,	23		1	3	4	2	155	43	198	2 00
Roanoke Island,	A. Twine,* E. Meekins, J. L. Barnett,*		1	1		6	1	103	37	140	1 00
Robert's Chapel,	S. Edwards, J. Atkinson,* W. Boone,*		2			3		149	56	205	2 50
Rocky Hock,	J. B. Webb, F. Bunch, *H. Bass*,	19	7	1	3	5	6	154	7	161	1 50
Ross' M. H.,	A. S. Mizells, W. H. Hughes, D. D Hughes,	31	1	4	1	5	1	330	52	382	2 50
Salem,	A. Hallowell, A. Fletcher, S. B. Pendleton,	6			1	1	4	79	8	87	1 50
Sandy Cross,	W. Stallings, W. H. Manning, E. Bunch,							261	69	330	3 00
Sandy Run,	E. Hancock,* J. Harrell,* W. J. Cox,*	10	2		2		1	81	78	159	2 00
Sawyer's Creek,	F. B. Grandy, W. D. Pritchard, E. Ferebee,		1		8	6	4	183	31	214	3 00
Shady Grove,	*D. Sanderlin*, C. Matthias,* D. West,	2	1		3	5	4	103	3	106	2 00
Shiloh,	B. Barco, S. W. Sawyer, T. Palmer,					4	7	316	75	391	3 00
Vassers',	R. W. Delbridge, W. Carstarphen, R. W. Taylor,*	4			1		2	56	28	84	1 00
Whiteville Grove,	J. White, W. C. Simpson, J. R. White,	21	6			1		93	4	97	2 00
Yoppim,	T. Waff, W. Benbury, J. Pratt,		3	1	2	4	6	78	9	87	1 00
48 churches,	*Absent. Ordained ministers in SMALL CAPS, Licentiates in *Italics*.	542	104	38	144	145	175	6678	2834	.9512	92 50

APPENDIX.

[A.]

Report on the Chowan Female Collegiate Institute.

Your committee take pleasure in stating that the present condition of the Institute, taken in connection with its previous history, affords the most gratifying assurance that it has a hold upon the affections and the confidence of the people which constitutes the best guarantee for its future success and permanent prosperity. Those who are at all conversant with the history of schools, are aware that very little things are frequently sufficient to impair public confidence and turn the tide of patronage into other channels, and that when a school has thus suffered in public estimation, it is extremely difficult to regain its former position. Such a misfortune has recently befallen your Institution; and for a time it afforded ground for apprehension that the prosperity of the school would be seriously effected. During the winter preceding the last, the imperfect warming of the college edifice and the consequent suffering from cold induced the reasonable apprehension that the heating apparatus was inadequate to the proper warming of the Building. The result of which was a great falling off in the number of pupils during the last winter. Your committee are happy to state however that the experience of the past winter has proved the apprehension entirely unfounded. Under the management of the present efficient steward, the bui ding has been kept perfectly comfortable during the coldest weather. And the large increase of patronage on the return of spring has proved that the public confidence has not been materially impaired. About ninety pupils have been entered since the opening of the session and upwards of eighty are now in attendance.

The means of instruction have been increased during the year by some important additions to the already ample Apparatus of the Institution. All the departments of instruction are filled by well qualified and faithful teach-

ers, who have been constantly at their posts; uninterrupted good health has prevailed among the pupils, and nothing has occurred to mar the harmony or efficiency of the Institution.

Another important object has been partially achieved during the present year. The grounds of the Institute have been beautifully laid off under the direction of a professional landscape gardener and partly set out with forest trees and ornamental shrubbery.

The liberality with which contributions have been made to this object by the few friends to whom it has been presented, affords gratifying evidence of the interest they feel in it, and it is hoped that the means will soon be secured for completing the work which has been thus successfully commenced.

Finally your committee are of opinion that public confidence has been fully restored, and that a large increase of patronage may be confidently expected during the next scholastic year. Respectfully submitted.

A. McDOWELL, Chm'n.

[B.]

Report on Chowan Reynoldson Seminary.

The committee on Chowan Reynoldson Seminary beg leave to submit the following Report:

We are pleased to be able to congratulate its friends on the prosperity that has attended the Institution under the fostering care of your body.

We regret however, to suggest the inexpediency of the recent action of its Board of Trustees, in endeavoring to convert the school, from the plan originally contemplated, to a College.

While it may accomplish much good as a preparatory school, we are satisfied of the inexpediency of the new feature.

We therefore recommend that the Institution continue its operations under the name and style of Chowan Reynoldson Seminary. Respectfully submitted.

J. A. DELKE, Chairman.

[C.]

Report on Wake Forest College.

With unfeigned gratitude to God, your committee would report the continued prosperity of our beloved institution, and would bespeak the earnest prayers of this body in its behalf, that the spirit of the Lord may rest upon both Faculty and students, and make them blessings to their generation. Since the last session of this Association no change has occurred as to the corps of instruction. There is no President in the usual sense of the term, indeed many of the Board of Trustees are opposed to the principle of clothing any individual with superior power, and conferring upon him superior emolument. Imitating the plan adopted by the University of Va., the Board have appointed Prof. W. M. Wingate the Executive officer of the Faculty. The remaining five officers are *in statu quo*. The agent whose pleasure it was to present the College before this body last May, resigned last November, and in his room Elder John Mitchell, an alumnus of the Institution, was appointed. He is the more heartily commended to the favorable reception of the brethren, inasmuch as he is a son of the Association, and after an absence of three years has returned to labor for the interests of Christ in his native state. 'Tis needless to enter into the *rationale* of an endowment, or to adduce arguments to demonstrate its necessity. Suffice it to say that no institution can be permanently prosperous without an Endowment, according to the present rates of tuition.

Why be forever doing a good thing? If the Lord be God let us serve him, nor can we render Him more effectual worship, than to endow our College, and sanctify it by our prayers and tears to His service.

T. H. PRITCHARD, Chairman.

[D.]

Report on the Southern Baptist Publication Society.

The committee to whom were referred the claims of the Southern Baptist Publication Society, beg leave to report:

That this Society during the brief period of its history of only nine years, has proved to be of first rate importance in maintaining the interests of a Baptist, a Southern, and a general religious literature. It is the proper

organ for originating and diffusing a religious and denominational literature which would otherwise never be called into existence, or if produced at all, would be merely local and fugitive. This Society is properly the medium and outlet for developing the writing talent of our ministry and membership in the Southern country.

As a fountain of supply, and an agency for scattering religious publications, it is the cheapest and most practicable organization which can exist, for meeting the wants of our Southern people, great in numbers when taken in the aggregate, but yet thinly scattered over our wide agricultural territories. Such an institution is especially needed as a censor and guardian for the books which may be offered to our denomination, and to the reading public of the South. It is a gratification to know that the Depository or distributing department of this Society is in a high degree of efficiency; and compares well with similar institutions in the Northern States, or in other countries.

The great necessity of the Publication Society is the strengthening of its Publishing department. This has never received the means for its adequate support, which its friends contemplated in the beginning of the Society, and which the denomination should have supplied to it several years ago. Within the current year an effort has been commenced for endowing the Publishing department, with $25,000, and about three-fourths of that sum are now secured on valid pledges and bonds, on condition that the whole amount is subscribed by the first of June, 1856.

As the North Carolina Baptist Publication Society, by its own constitution, and by sundry acts, is an auxiliary to the parent Southern Society located in Charleston, and as whatever promotes the interest of the general Society is sure to act directly upon all auxiliary Societies, and upon the welfare of the denomination at large, your committee feel constrained to present the claims of the Southern Baptist Publication Society to this Association, with a view of obtaining such aid and co-operation as may be afforded at this session of the Association, for the important endowment movement which must be ratified now in a few days, or otherwise the measure so nearly perfected, may entirely fail. Respectfully submitted.

J. D. ELWELL, Chairman.

[E.]

Report on N. C. Baptist State Convention.

The committee on the Baptist State Convention, beg leive to report:

We regard the Convention as holding a very important and indispensable relation to various objects of christian benevolence now engaging the attention of the churches of Christ. These objects are Home and Foreign Missions, and the education of the rising Ministry.

In regard to all of these objects, this Association feel no indifference. The Convention, we are happy to know, has been the means of supplying many destitute sections of our State with the pure word, but there are still other places which are left destitute, and which cannot be supplied only through the Convention. This we believe, is so obvious to all who are at all acquainted with the history of our operations as to need no elucidation. And the same fact is pre-eminently true in regard to the other objects of the Convention.

In regard to education, we are happy to learn that the Convention is now doing more in that department than at any previous time since its formation. This we take as an omen of future good, to meet the demands of the times. There are now nine young brethren at Wake Forest College under the care of the Board of the Convention.

In view of all the facts connected with the Convention, and in consideration also of the desirableness to know what is being done by the churches in our State in the above named departments of christian benevolence,

Resolved, That the committee on Home Missions of this Association be requested to report to the Convention the amount of money collected and expended by them, and the amount of labor performed by the missionaries in their employ, also that the clerk of the Association report to the Convention the amounts contributed by the churches of this Association for Education and Foreign Missions.

Resolved, That ten delegates be appointed to represent this Association in the next session of the Baptist State Convention.

J. J. LANSDELL, Chairman.

[F.]

Report on Foreign Missions.

CHRISTIAN BRETHREN: The death wail comes to us from multitudes, in heathen lands, that are perishing for lack of the bread of life. It is supposed, that there are seven

hundred millions of precious souls on our globe, destined to stand in the judgment, who have never heard the name of Jesus, the only Savior.

Have they no claims upon us, as christians, to send them the Gospel? The Master has said, "Go ye into *all* the world, and preach the gospel to *every* creature."

It is the pleasant duty of the agent of the Board of Foreign Missions to state the fact, that so far as he has been able to visit the churches in the Association, they have manifested a spirit of noble liberality, in their subscriptions for Foreign Missions. And if all the churches do the same when called upon, (paying promptly) the Chowan Association, will set an example, worthy of imitation, by all the disciples of Christ, throughout the christian world.

In conclusion, your committee would recommend the adoption of the plan suggested in the letter from the Yeopim church, for raising funds systematically, for all benevolent purposes.

G. BRADFORD, Chairman.

[G.]

Report on Periodicals.

Your committee on Periodicals report, That from the increased facility in printing, Periodicals have become in this our day, the great medium and channel through which religious knowledge is spread in the world, and particularly so in our free and happy land, affording to all who desire it, increased knowledge with the times, of the progress of our Lord's kingdom and doctrine. Such being the design and tendency of these organs of communication, it would be but reasonable to conclude that every disciple of Christ would feel anxious for their sustenance, and active in promoting their circulation. And if any one religious body of people have necessity laid upon them from heaven above another, we ask who are they if not the Baptists (immersed believers in Christ.) They as a people standing in the world by no other authority than the God of heaven, from the days of John the Baptist (immerser) through the Messiah and his Apostles in every century to our day, advocating religious liberty of conscience given to every man, acknowledging the authority of God alone upon the conscience religiously, denying the authority and power from every other source

whether it be from State, Religious councils, or their heads the Popes. May it not in truth be said here lays the great necessity upon Baptists of keeping the truth of God pure in the world. Here then we would say while there are many religious periodicals, it behooves us to be vigilant in supporting those only whose design and tendency is to protect and advance these two vital points, i. e., religious liberty and the pure religion of Christ in the heart. There being many such periodicals with which brethren are acquainted, we deem it unnecessary to say more, only that we call special attention to the Home and Foreign Journal and Biblical Recorder—these being the channel of communication more directly within our Associational bounds, and should be effectually sustained.

Respectfully submitted.

THOMAS WAFF, Chairman.

[H.]

Report on the Bible Union.

Your committee on the American Bible Union report, that they have carefully and prayerfully examined the object, plans and operations of the Union, and believe the work in which it is engaged, to be of the greatest magnitude and importance. Its object is to give the sacred scriptures originally written in the Hebrew and Greek languages in the most faithful versions that can be procured in all languages throughout the world. In the carrying out of this object, the Union has already done much for the cause of pure versions among the various nations of modern Europe, and has been engaged for several years in revising our own common English Version. In the work of revising the English Scriptures, the Union has in its employ over forty scholars ecclesiastically connected with nine different religious denominations; and to aid them in their work it has collected a library of more than three thousand volumes of rare and costly books. The work of revision is progressing as rapidly as could be expected.

The New Testament is already revised in manuscript form and has passed through the several revisions by the various scholars engaged in the work, and will be published soon after the meeting of the whole college of revisors in October next. Portions of the old Testament

have also been revised. The portions of the revised Scriptures that have been published have received the highest encomiums from the best scholars in this country and England. The work is rapidly gaining the confidence and the affections of the people,—but the Union still needs the aid and prayers of all the friends of a pure Bible. We confidently hope that the time is not far distant when we shall have as faithful a translation of the Holy Scriptures in our own language as fallible men can make.

Respectfully submitted.

G. W. HUNTLEY, Chairman.

[I.]

Report on Sabbath Schools.

Your committee on Sabbath Schools beg leave to submit the following report: Sabbath Schools has not received in our Association, that attention which its importance demands. We regret to learn that many of our churches are still without a Sabbath School. Consequently many children, even of Baptist parents, instead of going up to the Sunday School to learn of Jesus, are found visiting and sporting on the Lord's day. This is not training children in the way they should go.

In youth impresions for good or evil, are more easily made than in after years, and they are also more lasting. Hence the importance of early instruction, of training the child.

Your committee believe that a good Sabbath School in every church would be an efficient auxiliary in our christian efforts, and they would earnestly recommend to all our churches now destitute the importance of establishing and sustaining a good weekly Sabbath School.

Respectfully submitted.

JOHN MITCHELL, Chairman.

SABBATH SCHOOL STATISTICS.

	SUPERS.	SCHOLARS.	TEACHERS.	VOLS.
Ballard's Bridge,	J. H. Garrett,	40	8	240
Edenton,	T. L. Foxwell,	43	17	250
E. City,	J. M. Morgan,	99	20	200
Great Fork,	O. P. Savage,	61	13	
Murfreesborough,	B. A. Spires,	30	6	250
Pleasant Grove,	A. J. Perry,	35	10	173
Providence,	G. L. Brockett,	32	14	150
Roanoke Island,				100
Rocky Hock,	H. Bass,	90	12	200
Sawyer's Creek,	T. J. Etheridge,	40	10	400
Yoppim,	J. T. Waff,	32	7	180
Sandy Run,				100

Report on Home Missions.

Your Home Missionary committee immediately after the adjournment of our last Association engaged the services of Elders John B. Webb, Daniel V. Etheridge, R. W. Delbridge and E. Hancock to itinerate in different parts of the Association during the Associational year.

Elder Webb has traveled 780 miles, preached 23 sermons, delivered 18 exhortations, baptized 39 persons, was engaged 50 days, received $28.88, expenses $1.35, leaving a balance due him of $22.47.

Elder Etheridge was engaged 56 days, traveled 1166 miles, preached 50 sermons, baptized 23, received $40.81, expenses $3.14, leaving a balance due him for missionary services $18.33, also $50 for services rendered to the church at Powell's Point, in aid of that church in procuring his services as pastor.

Elder Delbridge was engaged 49 days, preached 24 sermons, delivered 14 exhortations, traveled 432 miles, baptized 45 persons, received $29.95, leaving an amount due him of $19.05.

We have not heard from Elder Hancock since his appointment. Our total indebtedness, $109.85, has been liquidated. We have not learned what amount the church in Edenton requires (if any) to make up their deficiency for the pastoral services of Bro. Thorn. We have appropriated One Hundred Dollars for their benefit.

All of which is respectfully submitted by the

COMMITTEE.

STATISTICS OF BENEVOLENT EFFORT IN CHOWAN ASSOCIATION.

CHURCHES.	Home Missions.	Foreign Missions.	Bible Cause.	Education.	Aid to other churches.
Ahoskie,	6 68				
Ballard's Bridge,	18 00	85 00			
Bethel,		200 00	100 00		
Bethlehem,	7 00				
Buckhorn,	7 50			7 50	
Capeheart's,					
Cashie,					
Cole Rain,	10 00				
Connaritsa,	12 40				
Cool Spring,	5 00				
Corinth,	6 00				
Ebenezer,	5 00	26 00	138 00		
Edenton,					
Elizabeth City,		59 85	100 00	10 62	2 50
Gatesville,		8 00			
Great Fork,	10 00	85 00	252 00		2 25
Hertford,	8 00				
Holly Grove,					
Lebanon,					
Macedonia,	3 00				
Mar's Hill,	8 00	85 00	75 00		
Meherrin, (for Convention $10),	5 00		66 00		
Middle Swamp,	25 95				
Mt. Carmel,	10 00				
Mt. Tabor,	10 00	50 00			
Murfreesboro,					
Piney Grove,	9 55				
Pleasant Grove,					
Pleasant Plains,	6 00				
Potecasi,					
Powell's Point,					
Providence,	10 30	4 50			
Ramoth Gilead,	12 50	12 50			
Republican,					
Roanoke Island,					
Robert's Chapel,	8 00	5 00			
Rocky Hock,	5 00				
Ross' M. H.,	5 00				
Salem,	6 00				
Sandy Cross,					
Sandy Run,	7 69	190 00	139 00	510 00	
Sawyer's Creek,					
Shady Grove,					
Shiloh,	6 00				
Vassers' M. H.,	5 00				
Whiteville Grove,	8 00				
Yoppim,					
	278 19	809 85	850 00	528 12	4 75

OBITUARY NOTICES.

Elder Lemuel Sanderlin.

The subject of this obituary was born in Camden county, North Carolina, December, 1794. When he was only four years old his father died, leaving him an orphan, to be reared by others. He was taken charge of by his uncle, who became his guardian, under whose care he was taught habits of industry. He received what might be termed a liberal English education.

At the early age of twenty [1814], he was married to Miss Elizabeth Slack of his native county, who, as well as himself, had a good estate; but by bad management and prodigality, in three years' time they were entirely destitute, and with an increasing family. In this condition they moved to Tennessee and settled near Murfreesborough, and Mr. Sanderlin engaged in teaching an English school for a living, which business he followed nearly his whole life afterwards. While in Tennessee he became deeply impressed with his awful condition as a sinnner exposed to ruin. He was much wrought on. His convictions were pungent. He prayed, he sought, he agonized. But for the space of about six months the heavens seemed as brass, and his heart remained unchanged. At length, however, he trusted his guilty soul in the hands of the sinner's Friend, and realized that peace which is unspeakable and full of glory. He was born of the Spirit—created anew in Christ Jesus unto good works. He then united with a Methodist Society, and soon became a "local preacher." The cause of his uniting with the Methodists was not that he believed their doctrines and usuages entirely answerable to the Scriptures, but because he was repulsed in that direction by Antinomian sentiments which prevailed in some Baptist churches contiguous; and of the

two evils he chose Methodism in preference to Antinomianism.

In 1842 he visited his native county, and finding there a people answerable to the apostolic patern, he united with them according to the divine injunction. He was immersed into the fellowship of the church of Christ at Sawyer's Creek, April, 1842. Thus this man of God, by surrounding circumstances, was for a number of years restrained from complying with a positive gospel institution, and deprived of fellowship in the church of Christ. A short time after this event he returned to his family in Tennessee, where he continued about two years, then, with his family, returned to his native county in N. C., to spend the remainder of his life among his friends and relatives, and amidst the scenes of his childhood and early life.

Mr. Sanderlin was ordained to the full work of the gospel ministry the session of the Chowan Association convened at Capeheart's Meeting House, May, 1844. He soon found that he was in the midst of conflicting doctrinal sentiments, even among his own brethren. The insidious errors of what is commonly known as Campbellism were then making rapid advances, and seemed likely in some places to supplant those wholesome doctrines of the gospel which had been held by Baptist churches from time immemorial. Too much importance was wont to be attached to the externals of religion, to the great detriment of the doctrines of grace in the influence of the Spirit in regeneration. In Elder Sanderlin was found a firm opposer to the errors of Campbellism, and an unyielding advocate of the old line faith. He was not carried about by every wind of doctrine, but contended earnestly for the faith once delivered to the saints.

He was successful in winning souls to Christ. There was a power in his preaching which took hold of the hearts of sinners, and there was an unction from the Holy One, which made stout hearts bow to the Lord Jesus

Christ. There are now living many seals to his ministry, who are striving in the good way of salvation.

Elder Sanderlin was pastor at different times during his ministry of the churches at Elizabeth City, Shiloh, Providence, Shady Grove, North West, Va., Black Water, Va., besides labors bestowed on other churches in the Chowan Association. But his labors are now over, and his works follow him.

He was twice married. His first wife died about 1837, leaving nine children. He afterwards married Miss Mary Ann Whitehurst, who, with several children, is left to mourn the loss of him who was ever kind and affable, and ready to administer to the wants of those who were committed to his care.

Elder M. W. Jones.

The subject of this obituary was born in Camden county, N. C., in the year 1799, and, like many others of his time, grew up to years of maturity without the advantages of an education, except perhaps so much as merely to enable him to read English with some degree of distinctness, and surrounding circumstances were such, after he had grown up, as not to impel him to seek mental cultivation, and the cast of his mind was not such as to thrust him forward in the acquisition of knowledge; nor indeed had he the means, had he possessed the disposition, to have enabled him to spend much time at school. His was the task of manual labor.

He was brought to realize his need of a Savior, and was, it is confidently believed, made a subject of saving grace at about the age of 22 years, [1821], and was immersed into the fellowship of the church of Christ at Salem. After his union with the church, he grew in grace, and his soul touched with the hallowed flame of love di-

vine, burned with intense and ardent desire for the salvation of his fellow man. About eight or nine years after his uniting with the church he began to exercise in public, but was not ordained to the full work of the gospel ministry until the year 1841.

Elder Jones, after his ordination, became pastor of the church at Shiloh, and preached for various other churches within his reach. In his preaching he was warm and urgent, always showing that he was truly in earnest in whatever he said. He was not what might be deemed a systematic preacher. He was not so well adapted to instructing his hearers as to arousing them, by exhortation, to the discharge of those obligations into which they were already instructed. His preaching was often attended with a good effect.

He had some peculiarities which rendered him unpopular with some as a man, yet very few doubted his piety. Especially was he held in high esteem for piety by his brethren. And it was his uniform exemplary conduct as a christian which gave more force to his public ministrations than any power of mind which he possessed.

He was plain and unassuming both in his person and manners, and temperate and industrious in his habits. He endeavored to provide well for the real wants of himself and family, but cared as little, perhaps, as most any other man for any thing like worldly distinction. It was but a small pittance which he received from the churches that he served; consequently to provide for the temporal wants of his family occupied nearly the whole of his time. He was more familiar with the implements of husbandry than with books and papers. He read very little but the Bible. From that he drew his religion—from that he drew the message of salvation, which he presented to his congregations in the simplest and most unassuming manner and style.

Elder Jones died on the 16th day of April, 1855, in the full triumphs of the faith of that gospel which it had been

his privilege to preach for a number of years, leaving a widow and two sons: but their loss is his gain. "Let me die the death of the righteous, and let my last end be like his."

Omission.

The amount of the collection on Sunday is not given, the Clerk having omitted to furnish it in the proceedings.

MINUTES

OF THE

Fifty-first Annual Session

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

COLERAINE, BERTIE CO., N. C.

May 12--15, 1857.

S. J. WHEELER, Clerk, Murfreesboro', N. C.

RALEIGH:
BIBLICAL RECORDER PRESS.
1856.

PROCEEDINGS.

COLERAINE, N. C., May 12th, 1857.

The Introductory sermon was delivered by Elder Thos. H. Pritchard, in the absence of Elders Trotman and Leary apointed to that service. The text was selected from Matthew 10 : 31—"Are not two sparrows sold for a farthing," &c. Subject, the special providence of God.

After an intermission of thirty minutes, the delegates were called together by the Moderator. Prayer was made by Elder Kone. Bro. S. T. Bond of Edenton, was appointed Assistant Clerk.

Letters from the churches were called for and read.—Brethren W. W. Mitchell, R. D. Simpson, and Britton Moore sat as a committee to receive contributions.

The list being prepared, the roll was called, and the Association proceeded to organization. Brother G. C. Moore was chosen Moderator for the ensuing year.

Visiting brethren were invited to seats; the following were recognized, viz : Elder George W. Bradford, Agent of the Board of Foreign Missions; Elder L. M. Berry, Agent of the Domestic and Indian Mission Board; and Elder Reuben Jones, from the Portsmouth Association.

Minutes of the Pamlico Association were presented to the Association, and a letter of correspondence therein was read.

Petitionary letters from newly constituted churches at Hebron, county of Northampton, New Hope in Gates, and White Oak in Bertie, were presented and read.

The petition from Hebron was referred to Elders J. N. Hogwood, T. Hoggard and J. B. Webb; that from New Hope, to Elders Worrell, Leary, and Webb; and that from White Oak, to Elders Bunch, Harrell, and T. Hoggard.

The committee on the petition from Hebron reported favorably, and motion made for the reception of the church into the Association. Pending this motion, an interesting discussion took place. The Association being satisfied, however, that the church had been constituted

on the faith and order of this body, as set forth in the Articles adopted by the Convention of 1849 at Woodville, the motion was carried, the church received into the union, the delegates receiving the right hand of fellowship from the Moderator.

The Association then adjourned until 9 A. M. to-morrow. Prayer by Elder Lansdell.

WEDNESDAY, May 13.

The Association assembled. Prayer by Elder J. B. Webb. The roll was called.

The committee on the petition of the church at New Hope for admission into the Association, reported favorably; the church was received, the delegates came forward and were welcomed into our union, receiving the right hand of fellowship.

Committee on the petition from the new church at White Oak reported favorably; the church was received, and the delegates received the right hand of fellowship.

Elder John Mitchell was recognized as Agent of Wake Forest College; he and brother James A. Delk were invited to seats.

The committee of Arrangements reported.

Resolved, That the next session of this Association be held with the church at Great Fork, Nansemond county, Va., to commence on Tuesday before the 3rd Lord's day in May, 1858.

Elder J. J. Lansdell was chosen to preach the Introductory sermon, and Elder Jno. N. Hogwood in case of failure.

The committee on Home Missions reported; report received and ordered to be printed. See appendix A.

The following committees were then appointed:

On Home Missions—Brethren S. Worrell, W. W. Mitchell, C. W. Skinner, W. W. Kone.

On Domestic and Indian Missions—Brethren Kone, Pittman, and S. T. Bond.

On Foreign Missions—Brethren Askew and R. Felton.

On Wake Forest College—Brethren T. H. Pritchard, Etheridge and Leary.

On Publications—Brethren C. G. Manning, J. W. Hoffler, H. Speight.

On Chowan Fem. Col. Institute—Brethren Hooper, Askew, and J. W. Barnes.

On Reynoldson Institute—Brethren W. H. Manning, Worrell and Webb.

On N. C. B. S. Convention—Brethren Lansdell, Elwell, and Sanderlin.

On Sunday Schools—Brethren A. J. Askew, J. S. Tayloe, and J. Bunch.

On Bible Cause—Brethren A. W. Darden, J. S. Mitchell and Sutton.

On Obituaries—Brethren Wheeler, Jno. W. Moore and Waff.

On State of the Churches—Brethren W. D. Pritchard, Delk and Williams.

The Association took a recess of 40 minutes.

On re-assembling, the committee on the Chowan Female Collegiate Institute reported. Report received and committee discharged. See letter B in appendix.

Resolved, That we have heard of the affliction of our brother, Q. H. Trotman, with regret; and that we sincerely sympathize with him.

Resolved further, That our thanks are tendered to him for his faithfulness and perseverance in discharge of the duties assumed at our request, and pray God to give him health and strength to accomplish the work upon which he is now engaged.

Resolved further. That we request his continuance in his present position until the work assigned him is completed.

The committee presented the following report on Finance:

Amount in the Treasury,		$127 08
Present contributions,		103 00
		230 08
CONTRA.		
Printing Minutes of 1856,	$65 00	
Transcribing same,	25 00	90 00
Balance in the Treasury,		$140 08

The committee on Publications reported. Report received, and committee discharged. See C in appendix.

Resolved, That the Treasurer of the committee on Home Missions be instructed to withdraw the funds belonging to Home Missions, now in bank at Windsor, and deposit it together with the surplus now on hand in the Savings Bank.

The Moderator was requested to write a letter of correspondence, to be printed with these Minutes.

On motion, the Association adjourned until 9 A. M. on to-morrow. Prayer by Elder D. Harrell.

THURSDAY, May 14.

Association met. Opening prayer by Elder Etheridge. Roll called.

The committee on Domestic and Indian Missions reported. Report received. See appendix, letter D.

Committee on Foreign Missions reported. Report received. See appendix, letter E.

Committee on Wake Forest College reported. Report received. See appendix, letter F.

Committee on Sunday Schools reported. Report received. See appendex, letter G.

Association took a recess of thirty minutes.

On re-assembling, the committee on the Chowan Reynoldson Seminary reported. Report received. See letter H in appendix.

Contribution for the N. C. Baptist State Convention, after the sermon by Elder R. Jones, amounted to $51 50.

Resolved, That we still deprecate (as at our last session) any change of name or object contemplated originally in the establishment of the Chowan Reynoldson Seminary, as we desire to act in concert with, and auxiliary to Wake Forest College.

Resolved further, That if said School should be changed into a College, every object originally contemplated by our Association having been disappointed, and our wishes set at naught, we can have no longer any connexion with this Institution and so announce to all interested.

The committee on the N. C. Baptist State Convention reported. Report received. See letter I in appendix.

The committee on the Bible Cause reported. Report received. See letter J in appendix.

The committee on the State of the Churches reported. Report received. See letter K in appendix.

Delegates were appointed to corresponding Associations as follows:

To the Portsmouth Association; Elders Trotman, Delk, Howell, McDowell, Pittman and Kone.

To the Union Association; Elders Hooper, T. H. Pritchard, and Worrell.

To the Pamlico Association; Elders Lansdell, Speight and Etheridge.

To the Tar River Association; Elders Kone, Howell and Webb.

The ordained ministers were appointed delegates to the next session of the N. C. Baptist State Convention.

Resolved, That the committee on Home Missions be instructed to appropriate an amount sufficient for the securing a minister for the Church in Edenton; and such churches as may be unwilling to aid that church, can indicate the same in their letters.

Resolved, That our thanks are hereby tendered to the members of the church at Coleraine and the citizens around for the generous hospitality with which they have entertained the members of this Association.

Resolved, That the Clerk be authorized to have 2500 copies of these Minutes printed and distributed by mail to the churches.

The committee on Pulpit Supplies reported as follows:

Elder A. R. Collins,	Tuesday	at 2 p. m.,	in the Grove;
" Bradford,	"	7 1-2 p. m.,	in Coleraine;
" Elwell,	Wednesday,	11 a. m.,	in the Grove;
" Lansdell,	"	2 p. m.	" "
" Bradford,	"	4 p. m.	" "
" R. Jones,	"	7 1-2 p. m.,	in Coleraine;
" R. Jones,	Thursday,	11 a. m.,	in the Grove;
" L. M. Berry,	"	3 p. m.,	" "

On motion, the Association adjourned. Praise and prayer by Elder R. Jones

Thus terminated one of the most harmonious, agreeable, and effective sessions ever held by the Chowan Association.

G. C. MOORE, *Moderator.*

S. J. WHEELER, *Clerk.*

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	Baptized.	Rec'd by letter.	Restored.	Dis'd by letter.	Excomm'cated.	Deceased.	Whites.	Colored.	Total.	Minute Fund.
Ahoskie,	A. J. Askew, John S. Godwin, W. W. Mitchell,	12		2	15	6	8	353	60	413	3 00
Ballard's Bridge,	D. V. Etheridge, R. D. Simpson, Henry H. Hobbs,	30			5	2	12	437	109	546	4 00
Berea,	Miles Whitehurst, Saml. F. Overman, S. Wood,	4	7					49		49	1 50
Bethel,	Whitaker Myers, B. W. Thatch*, Samuel Sutton,	15	1	1	11	5	8	245	35	280	3 00
Bethlehem,	James Delk, Thos. Hoggard, John Baker,	1		1	6		4	166	53	219	3 00
Buckhorn,	J. W. Barnes, T. D. Vann*, Britton Moore,	2			2		2	85	44	129	2 00
Capeheart's,	Henry White, M. G. Gullipher, F. Hoggard,	119	3		3	4	3	283	187	470	2 50
Cashie,	D. Harrell, J. S. Tayloe, Thomas Gilliam,	10			13		10	181	163	344	3 00
Coleraine,	Zach. Ellyson, Etherton Wilson, John Wilson,	29	5		5	5	11	362	204	566	3 00
Conaritsa,	*Willie Dunning*, Asa F. Early, J. L. Bender	1	3	3	5	4	7	233	54	287	2 50
Cool Spring,	*Abram Pruden**, James Carter, Willie Cross,*			3		3	4	173	18	191	2 00
Corinth,	Henry Gatling, Elias Bracey, Wm. H. Skiles,	41	9			2		104	35	139	2 00
Ebenezer,	James N. Overton,* W. W. Sawyer, J. Eason,	31	2	1		7	4	97	56	153	1 50
Edenton,	C. G. Manning, S. T. Bond, T. L. Foxwell*,	4	1		6	1		67	168	235	2 00
Elizabeth City,	J. J. Lansdell, James M. Morgan, C. S. Sanderlin,	31	7	3	15	21		303	45	348	3 00
Gatesville	S. W. Worrell, Hance Hoffler, Asa Hill*,	24	5		22	2		57	27	78	2 00
Great Fork,	R. R. Savage, *A. R. Collins*, O. P. Savage*,	11			1	2	3	155	38	193	1 50
Hertford,	T. H. Pritchard, Richard Felton, C. W. Skinner,		4			2	2	30	29	59	3 00
Hebron,	Isaac O. Outlaw. Henry Modlin, J. A. Stevenson,	35	22					55	2	57	
Holly Grove,	J. P. Freeman, James S. Mitchell, William Rayner,	1	2			1	3	51	31	82	1 50

Lebanon,	*J. W. Hoffler*, J. T. Overman, E. Blanchard*,					1		31		31	1 00
Macedonia,	WEST LEARY, Peter F. White, Wm. H. Bonner,	8	1	3	2		1	60	5	65	1 00
Mar's Hill,	B. B. WILLIAMS, I. F. Williams, William Miller,	15			2	1	5	73	4	77	1 00
Meherrin,	S. J. Wheeler, W. H. Parker, Horace Parker,	19	2		4	3		188	108	296	3 00
Middle Swamp,	H. SPEIGHT, Wilie Riddick*, J. A. Roundtree,	24		2	6	4		85	72	157	1 50
Mt. Carmel,	Green Stancill, *E. Stephenson*, Jackson Allen*,	2				1	10	210	96	306	2 50
Mt. Tabor,	Wm. Dunning, R. B. Cobb, A. W. Darden,	11			7		3	140	35	175	3 00
Murfreesborough,	A. McDowell*, J. H. Lassater, B. A. Spires,		2		2			46	5	51	2 00
New Hope,	H. W. Parker, Thomas E. Cross,*									26	1 50
Piney Grove,	EDW. HOWELL*, James P. Howell, W. Gatling,	7			1	1	3	92	58	150	2 50
Pleasant Grove,	W. W. KONE, G. C. Moore, J. W. Moore,	8	1	1	1	1	1	59	28	87	2 00
Pleasant Plains,	Joseph A. Mizzell, *Ira Odom*,			3	3	9	3			169	1 00
Potecasi,	George D. Holloman, H. C. Edwards, N. Blanchard,	21		3	18	4	1	211	51	265	2 00
Powell's Point,	No letter. Statistics as per last Report,							42	7	49	
Providence,	Caleb Bell*, John Jones*, Joseph B. Morgan*,	40	8	1			4	91		91	1 00
Ramoth Gillead	Almond Spence, T. B. Williams*, M. W. Buffkin,		30	3	5	5		88	101	189	2 00
Republican,	D. Peele, Calvin Pritchard, Wm. Spivey*,	12	2			9	3	159	41	200	2 00
Roanoke Island,	ABRAM TWINE*, Wm. Hays*, E. Meekins*,	14		1	2	13	2	103	40	143	1 00
Robert's Chapel,	Isaac Baughm, James Atkinson, W. Boone,	28	1	1	3		7	168	55	223	2 50
Rocky Hock,	J. B. WEBB, Frederick Bunch, R. R. Felton,		1		5	2	4	144	7	151	1 50
Ross' M. H.,	Robt. Smith*, Miles Hughes, Kader White,	8		1	5	1	5	310	28	338	2 50
Salem,	H. Delon*, J. D. Mackum*, G. W. Pendleton*,	24	1			3	7	85	11	96	1 50
Sandy Cross,	Q. H. TROTMAN*, W. Stallings*, W. H. Manning,	44	4	2		2	2	300	78	378	3 00
Sandy Run,	W. H. Lee, E. HANCOCK, T. PITTMAN,	41	3	1	2			121	83	204	4 00
Sawyer's Creek,	W. D. PRITCHARD, F. B. Grandy, W. B. Ferebee,	153	6	10	1	2		317	54	371	3 00
Shady Grove,	*D. Sanderlin*, C. Matthews, B. C. Walker,	10			2	3	2			107	2 00
Shiloh,	Baily Barco*, Thos. Palmer*, L. Stephens,*	49	5	3	1		12	369	79	348	3 00
Vassers'	R. W. DELBRIDGE*, R. W. Taylor§, W. Carstarphen§,	3					2	56	29	85	1 00
Whiteville Grove,	Joshua White, E. Riddick§, G. W. Simpson,	34	2		1	3	2	120	3	123	2 00
White Oak,	Frank W. Ward, N. Davis, Jno. T. Skiles§,									22	50
Yoppim,	Wm. Benbury§, John Bonner, Joseph T. Waff,	36	7		3	1	5	98	22	120	1 00
51 churches.	* and § Absent. Ordained ministers in SMALL CAPS, Licentiates in *italics*.	1012	157	50	185	133	171	7477	2481	9958	100 00

LIST OF ELDERS OR BISHOPS IN THE CHOWAN ASSOCIATION.

1 S. Bazemore, Windsor,
2 Abner Berry, North West,
3 Jeremiah Bunch, Windsor,
4 A. M. Craig, Hotel,
5 James Delk, Pitch Landing,
6 R. W. Delbridge, Ryland's, Va.
7 D. V. Etheridge, Ballard's B'ge,
8 Evan Forbes, Camden C. H.,
9 E. Hancock, Pitch Landing,
10 David Harrell, Windsor,
11 W. H. Hardee, Jackson,
12 T. Hoggard, Pitch Landing,
13 John N. Hoggard, Murfreesborough,
14 E. Howell Reynoldson,
15 Wm. Hooper, Murfreesboro',
16 W. W. Kone, Murfreesboro',
17 J. J. Lansdell, Elizabeth City,
18 West Leary, Edenton,
19 M. L. Mizells, Windsor,
20 A. McDowell, Murfreesboro',
21 Barnabas Nixon, Edenton,
22 John Nowell, Coleraine,
23 Edward Pierce, Plymouth,
24 Thomas Pittman, Faisonsville, Virginia,
25 W. D. Pritchard, Camden C. H.
26 Thomas H. Pritchard, Hertford,
27 J. J. Rochelle, Murfreesboro',
28 Henry Speight, Gatesville,
29 J. D. Stokely, Hintonsville,
30 Levi Thorn, Edenton,
31 Q. H. Trotman, Sunsbury,
32 A. Twine, Powell's Point,
34 Henry White, Merry Hill,
35 John B. Webb, Edenton,
36 B. B. Williams, Coleraine,
37 S. W. Worrell, Gatesville,
38 H. J. White, St. Johns?

LIST OF LICENTIATES.

1 Horatio Bass, Edenton,
2 W. H. Bunch, Windsor,
3 Ephraim Bunch, Mintonsville,
4 A. R. Collins,
5 F. R. Hoffler, Sunsbury,
6 A. Hallowell, Newbegun Cr'k,
7 Willie Dunning, Roxobel,
8 John P. Lee, Murfreesborough,
9 Griffin F. Jones, Forestville,
10 Ira Odom, Pitch Landing,
11 Abram Pruden, Gatesville,
12 Exum Stevenson, Jackson,
13 D. Sanderlin, Tull's Creek,
14 David Thompson, Windsor.

APPENDIX.

[A.]

REPORT ON HOME MISSIONS.

The committee on Home Missions beg leave to make the following report: During the session of the last Association, your committee engaged the services of Elders J. B. Webb, D. V. Etheridge and B. B. Williams, to operate as Missionaries in the bounds of the Chowan Association during the Associational year. After which, Elder J. B. Webb, having been called by other churches to take the pastoral charge, and accepting the call, was prevented from operating as a Missionary during the past year.

Elder Etheridge reports as having been engaged 38 days, travelled 700 miles, preached 25 sermons, delivered 8 exhortations, baptized 5, received $25.80, expended $4.00; leaving a balance due him, as missionary, $8.20.

Elder B. B. Williams reports, also, as having been engaged 122 days, travelled 1451 miles, preached 72 sermons, delivered 20 exhortations, baptized 21, received $24.70, expended $1.58; balance due him as missionary, $98.88. Also $50, paid Elder Etheridge for services rendered to the church at Powell's Point, in aid of that church in procuring his services as pastor. Our total indebtedness of $157.08 has been liquidated. And we, as the Home Missinary Committee, do most earnestly request every pastor in the bounds of this Association, to lay the claims of the Home Missionary cause before their churches and congregations during the next Associational year, and urge upon them to send up liberal contributions to the next Association, so that there may be more Missionaries in the field, that the word may be preached at every destitute point in the bounds of this Association. All of which is most respectfully submitted.

S. W. WORRELL, Chm'n.

LIST OF CONTRIBUTIONS AT THE ASSOCIATION, 1857.

Pleasant Plains, $5.00; Mt. Carmel, 9.66; Ebenezer, 5.00; Cool Spring, 5.00; Corinth, 6.00; Shady Grove,

5.00; Potecasi, 5.00; Holly Grove, 8.00; Piney Grove, 15.65; Sandy Run, 10.00; Sandy Run, [1856.] 10.00; Capeheart's M. H., 5.00; Sawyer's Creek, 10.43; Bethlehem, 7.00; Yoppim, 8.00; Macedonia, 4.66; Hertford, 10.00; Rocky Hock, 6.00; Mt. Tabor, 11.25; Ballard's Bridge, 10.00; Whiteville Grove, 5.00; Sandy Cross, 10.00; Coleraine, 10.00; Hebron, 5.50; Ahoskie, 12.30; Meherrin, 5.00; Murfreesboro', 6.00; Pleasant Grove, 8.50; Gatesville, 5.00. Total $213.95.

[B.]

PEPORT ON CHOWAN FEMALE COLLEGIATE INSTITUTE.

The committee on the Chowan Female Collegiate Institute respectfully report:

We are happy to report so prosperous and satisfactory a condition of this Seminary, so cherished in your affections as the nursery of the minds of your daughters. The number of students during the collegiate year has been 94. The health of the young ladies, in general, is remarkably good, and their habits orderly and studious. During this spring, we are happy to report, a considerable religious influence arising among the students, and resulting in a happy change in character and conduct of some among them. Some twelve or more are looking forward to baptism.

The Literary and Scientific Departments are well filled and the duties satisfactorily discharged. The same may be said of the Departments of ornamental education. The Steward and Stewardess have given general satisfaction, and make every effort to do their duty faithfully both in keeping the building comfortable and in supplying the table: and moreover, manifest a friendly and cordial kineness to the young ladies. The Matron, also, has fulfilled her part with great fidelity, and proved herself a true and affectionate friend to her young charge.

We think the patrons of the school have every reason to be encouraged and to put confidence in the Institution. That its numbers have not equaled what they once were, is not to be wondered at, considering the late erection of another similar Institution in the same village, and of various others in different parts of the country. We re-

joice to hear that the collecting Agent of the Institute has been so successful, and that he speaks so hopefully of the final completion of the undertaking on which his heart is set; namely, the complete liberation of the establishment from its debt. The other pressing want of our Institute, namely, the *enlargement of our accommodations*, it is sincerely hoped the Portsmouth Association will provide for.

The particular accommodations desirable now are these:

1. The erection of a kitchen and dining-room distinct from the main edifice. This will exclude the process of cooking from the basement, and give us the use of those large rooms for the teaching department.

2. The provision of more domitories. It is exceedingly desirable that the pupils should not be too much crowded. The high and airy situation of the dormitories secures sufficient ventilation, but with an increase beyond our present number, there would not be room for comfort and convenience, unless the young ladies were to board in town, which our experience has taught us is an inconvenience and loss to the students, weather and other circumstances often interfering with their attendance and with the progress of their studies.

3. The erection of a building or buildings for the accommodation of the teachers. We need not tell fathers and mothers of families how much better it is to have their daughters under the care and tuition of heads of families than of young unmarried persons, who can feel no permanent interest in the Establishment. And yet the present building was never intended to accommodate families. The inconveniences to which the present families are put by straitened room are many and embarrassing. Were not the present occupants of our family rooms a band of christian brethren and sisters, who feel bound to make sacrifices and submit to inconveniences for the common cause, complaints and discontents would have driven valuable teachers from our walls. We hope these statements will stimulate the zeal and liberality of our Virginia brethren to put us in possession of these most wished for improvements. Respectfully submitted.

W. HOOPER, Chairman.

[C.]

REPORT ON PUBLICATIONS.

The committee on Publications beg leave to make the following report: We first recommend that the Biblical Recorder should be taken by every Baptist family, and liberally sustained by every Baptist, as it is the only organ of Baptists in the State. Also, the Home and Foreign Journal should receive the patronage of every Baptist and every lover of the cause of Missions, as it is a medium by which we obtain a knowledge of the proceedings and progress of the Foreign and Domestic Missions. We also recommend all the works of the Southern Baptist Publication Society, at Charleston, S. C., and those of the South-Western Baptist Publication Society in Nashville, Tennessee.

All of which is respectfully submitted.

C. G. MANNING, Chairman.

[D.]

REPORT ON DOMESTIC AND INDIAN MISSIONS.

The committee to whom was referred the subject of Home and Indian Missions beg leave to report their entire approbation of the ardent efforts of the Southern Board of Home and Indian Missions to furnish the destitute parts of the southern wing of our great Confederacy with the Gospel of the grace of God. The Board has over one hundred Missionaries who are pressing on in their arduous toils with a success that fully compensates them, and are every year adding new laurels to their wreath of joy. The forests of the red-man are penetrated, and light is shining on the pathway of the aboriginal tribes. To them the Gospel of Christ is the power of God unto salvation. Civilization and domestic economy, the invariable handmaids of christianity, now bless the home of the native tribes of our beloved America.

Your committee express their regret that they have not been able to procure any information of a statistical character touching the operations of the Board. Their Agent is now among us, and we heartily recommend him to your body, and to the friendly notice of all our people.

All of which is respectfully submitted.

WM. W. KONE, Chairman.

[E.]

REPORT ON FOREIGN MISSIONS.

BRETHREN—The field for missionary effort is spread out before us in its great destitution, demanding our prayers, sympathies and contributions, to accomplish the design of the Redeemer in giving his life for a lost world. The Enterprize is one requiring the aid of every lover of Jesus, in sending the word of life to the perishing millions of earth. Thus, while we contemplate the object in its infinite results, every christian should ask himslf the question, What have I done for the glory of Christ and the salvation of a ruined world? The question—Have I done my duty?—remembering that they who sow sparingly, shall also reap sparingly.

The Board of Foreign Missions, have made strenuous efforts to supply the demand in China and Africa, to the full extent of their ability. They are anxious to procure men and means to enlarge the field of their operations. The friends of missions are encouraged to hope that an impetus will be given to the cause by the publication of brother Bowen's book on Central Africa, and the Commission, a monthly journal published by the Board.

In conclusion, the committee will state the pleasing fact, that many of the churches in this Association have contributed liberally to this object; and could the subject be brought REGULARLY and *systematically* before the minds of brethren, the result would be high creditable to the churches composing this body. Respectfully submitted.

GEO. BRADFORD, Chairman.

[F.]

REPORT ON WAKE FOREST COLLEGE.

It gives your committee pleasure to be able to report, that the prospects of Wake Forest College were never more flattering than at present. At the meeting of the Board held in November last, a new plan was proposed and adopted for securing a fund sufficient to place the College on a permanent basis.

The plan is this: to raise, exclusive of all former subscriptions, an unencumbered fund of fifty thousand dollars. Bonds are taken, payable in three equal annual installments: provided the aforesaid amount is secured

in pledges of not less than $100 each, or cash, on or before the first of December, 1859; the first installment to become due when the whole amount is secured.

The plan was made conditional for the purpose of giving an assurance to those who are willing to help, that the object will be accomplished. Thirty-two thousand dollars have already been secured. Eighteen thousand more will complete the plan, make the bonds valid, and save the Institution. This will give it permanency, and lay securely the foundation for its future growth and prosperity.

In addition to the above, the Agent has, in the mean time, secured several hundred dollars in smaller subscriptions; and $5,000 worth of scholarships have been donated, upon the condition that the plan for raising the $50,000 is successfully carried out. The Agent hopes to be able to carry out this plan during the present year.—God grant that it may be so.

Since the last session of our Association, there have been some changes in the faculty. Elder W. M. Wingate has been elected President, and W. H. Jordan, jr., Tutor. Bro. Wingate is presiding over the College with marked ability, and is giving general satisfaction. Bro. Jordan is also laboring with great acceptability.—The other officers are the same as formerly.

The number of students is between eighty and ninety. There are fifteen looking forward to the ministry, and seven or eight are supported by the Convention as beneficiaries.

Our College has already done much to build up the Baptist denomination, to propagate Baptist principles, and advance the interest of our Redeemer's kingdom.—Her sons are now scattered all over our State, and some in other States, and even in heathen lands, preaching the glorious Gospel of the blessed Jesus. The Lord has blessed the little that we have done for Him in this enterprise, beyond what we could have reasonably expected. Surely our reward has been a hundred fold. Brethren, let us thank God, and take courage. And now, that we have the object almost within our grasp, let us "come up to the help of the Lord, to the help of the Lord against the mighty," and by the blessing of God, place W. F. College on a permanent basis. Respectfully submitted.

T. H. PRITCHARD, Chairman.

[G.]

REPORT ON SABBATH SCHOOLS.

Your committee deem it unnecessary to elaborate an argument in favor of Sabbath Schools. Suffice it to say that the name of Robert Raikes, who originated the first Sabbath School, is regarded with increased veneration as successive ages develop the good effects of the institution. So important are its influences upon Christ's Kingdom, that some ministers have declared they will preach for no church that will not sustain a Sabbath School. Nor do we think they over-estimate the potency of this agency: since, whether we regard the mental and moral training of children, the hallowed associations thus identified with the Sabbath, or the broad field of usefulness opened to the whole membership of the church, this instrumentality must be considered as second only to the pulpit, and well worthy to be designated "the nursery of the church."

Your committee apprehend that, notwithstanding much has been written and said on this subject, it is not yet appreciated by the Association as a body, and they earnestly recommend to every constituent member of this Association, that is not already blessed with a Sabbath School, to organize one immediately, and spare neither labor nor expense to secure its prosperity, since we are assured that every endeavor will be most richly repaid by gracious results. Respectfully submitted.

A. J. ASKEW, Chairman.

[H.]

REPORT ON THE CHOWAN REYNOLDSON SEMINARY.

The committee on Chowan Reynoldson Seminary beg leave to report:

Your committee regret that they are compelled to report, that the condition of this Seminary is not so flourishing and prosperous as its friends desire. It is just, however, that they should state that this is in no wise attributable to the want of proper management or to any inefficiency of its faculty; to the contrary, they cheerfully bear testimony to the eminent ability and distinguished

qualifications of the Board of Instructors. The lamentable condition of the Seminary results from the want of a comfortable boarding department.

This department is not under the control of the Board of Trustees. The pupils are distributed, some among private families in the neighborhood, but the larger portion of them are accommodated at the Hotel, known as the "Reynoldson Hotel." Much complaint is made of the method of entertainment at this principal boarding house, and hence has resulted the present unfavorable condition of the Institution.

Your committee regard it of the highest importance to the Seminary, that the boarding department should be under the control of the Board of Trustees so that it could be placed in the charge of a proper person qualified and disposed to administer to the necessities and comforts of the pupils. They esteem it their duty to make known to you that this Hotel will be exposed to public sale at Gatesville on Monday next, and to suggest that the result of the sale may be fatal to the interests of the Seminary. If purchased with the view of being kept as a house of entertainment for the pupils at the Seminary, it may possibly fall into hands with whom the patrons of the Institution may not be willing to trust their sons; and if not purchased for this purpose, it may be converted to uses highly injurious and perhaps ruinous to the Institution.

There is a debt hanging over this Seminary amounting to about $2500, the whole of which is now due, and the money will soon be required. Respectfully submitted.

W. H. MANNING, Chairman.

[I.]

REPROT ON N. C. BAPTIST STATE CONVENTION.

The committee on the State Convention submit the following as their report:

The objects of the Convention are similar to those which engage the attention of this body, and are such as should commend themselves to the favorable consideration of all christians. They are Home and Foreign Missions and Education, especially ministerial education.

These are objects of christian benevolence which are now, and have been for some time, engaging the attention

of the entire denomination in our broad spread country, and we rejoice to know that, under the blessing of God, much good has been done by the Convention in these several departments. The heathen have been blessed with a knowledge of Jesus, many waste places in our own State have been caused to rejoice in God's truth, and the churches have been blessed, to some good degree, with an enligtened ministry.

But all has not been done which can be done, or which is imperitively demanded to be done. Calls of benevolence in these various departments are continually being made upon christians by the Convention, and they should be responded to in a becoming manner. As the work enlarges, so the demand increases. We rejoice in the good which the Convention is now doing, and recommend the objects of its efforts to the liberality of the churches of this Association.

The Convention has under its fostering care one Foreign Missionary, Elder M. T. Yates, of our own State, stationed at Shanghai, and zealously engaged in the work of his station. Various feeble churches in the State, from the seaboard to the mountains, are recieving assistance from the Convention, and there are many others needing assistance. In this department the Convention, wisely, as we think, and in imitation of apostolic example, bestows most attention to towns. It is a lamentable fact, that many of our towns have been greatly neglected by us in time past, but we rejoice in present improvements in this particular. We learn, also, that the Convention has under its care *eight* students at W. F. College, who are preparing for the sacred word of the gospel ministry.—This alone should stimulate churches to contribute liberally to the support and strength of the Convention, that the churches and the world may be blessed with an educated ministry.

We recommend a continued observance of the regulations contained in the first resolution attached to the report on the Convention of last year—and that delegates be appointed to the Convention. We also call attention to the fact that the next session of the Convention will be held with the church at Hertford—one of our own churches—in view of which we extend a hearty welcome to the Convention to this part of the State. Respectfully submitted. J. J. LANSDELL, Chm'n.

[J.]

REPORT ON THE BIBLE CAUSE.

The committee to whom was referred the Bible question beg leave to make the following report:

The Bible, of the Old and New Testaments, constitute the revealed will of God to man, containing all that is necessary to enable the creature to reach that haven of ultimate bliss which is so beautifully portrayed by the several writers thereof.

This is the book of books, whose pages we should at all times love to peruse, praying fervently for the enlightening influence of the divine Spirit whereby we may be enabled the better to understand it.

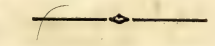
It is, however, an admitted fact, that in the present version there are many important inaccuracies of translation. If this be so, should we not exert all the influence we, as a body, possess, to render the revelations of the Spirit as clear and as perspicuous as possible?

In view of this latter fact, your committee would suggest the propriety of recommending to the notice of the Baptists within your bounds the revision movement now in operation in the city of New York, under the supervision and control of the American Bible Union.

Your committee have, to some little extent, investigated the claims of this enterprise, and view it as one of surpassing interest, claiming the cordial support of every lover of truth.

May the God of all grace speed the enterprise to its final consummation, is the sincere prayer of your

COMMITTEE.



[K.]

REPORT ON THE STATE OF THE CHURCHES.

Your committee to whom was referred the state of the churches, beg leave to submit the following as their report:

That, in contemplating the progress of christianity in our churches, there is much to animate and encourage our hearts. From the report that has been sent up by the

churches, we learn that about one thousand precious souls have been added to the different churches by baptism.—That a spirit of christian benevolence has increased to a considerable extent, is also manifest from the donations and contributions for different purposes. We also learn that the churches generally are supplied by the preaching of the word: thus, to a certain extent, carrying out the command of our risen Saviour.

But while there is much for which to be thankful, there is obviously much that remains to be done before it can be said of us, "They have done what they could." In the first place, there are too many of our churches that do not meet every Sunday for the purpose of religious worship. In the second place, there are, too, many ministers that are unemployed in their appropriate work of preaching the gospel.

Your committee would suggest that the members of the different churches be requested to meet together on each Sabbath and engage in such religious exercises as they may have the ability to perform.

All of which is respectfully submitted.

W. D. PRITCHARD, Chairman.

CORRESPONDING LETTER.

MAY 15th, 1857.

DEAR BRETHREN:—According to appointment we are once more in session. Our churches, with very few exceptions, are fully represented, and their letters bring us the assurance that the cause of Christ is onward throughout our bounds. Many of our churches have been blessed with revivals since our last adjournment, and more than one thousand communicants added to our number. Three new churches have applied for admission into our Association at the present session, and after satisfactory testimonials that they were Missionary Baptists in faith and order, were admitted. We have had a most delightful anniversary, harmony and peace having prevailed in all our deliberations, and proper zeal manifested by the representatives of our churches in support of the various objects in which we are engaged. The appearances for good in our limits are every where auspicious, and we give our Heavenly Father our hearty blessings for such inestimable evidences of acceptance at his hands.

Corresponding Messengers have been appointed and we hope will be present at your respective sessions.

To our sister, the Portsmouth Association, we will say—Our joint work, the Chowan Female Collegiate Institute, progresses well. Its condition is healthful and prosperous. Ninety-four young ladies are now in connexion with it, and their healthfulness, comfortable entertainment, and satisfactory progress in study, all assure us of the effi-

ciency of our School. Our present Agent hitherto has operated only in our bounds, intending, after he shall have visited our several churches, to pass over into your limits. This arrangement has been nearly completed, and our brethren and friends have given liberally towards extinguishing the debt incurred by our Board of Trustees in building up our Institute. Our energetic Agent, though arrested several times by disease, has obtained in subscription between Eight and Nine Thousand Dollars, and would have been with you at your anniversary but for severe bodily affliction. Should his health be restored, we commend him to your confidence and affection as a faithful brother, and ask your generous contributions in aid of our joint work. Its location is on our side of the State line, and consequently in our midst, but we view it as yours as well as ours. You contributed as munificently towards its establishment, and from its origin have manifested as deep anxiety for its welfare, as we of the Chowan Association. We feel no hesitancy, consequently, in sending our Agent into your limits, for in asking aid at your hands is but to consummate a work in which you are intimately associated.

To each one of our sisters corresponding with us, we tender fraternal greeting. We bid you God speed in the good work of our Master. Let us be industrious—self-sacrificing—"always abounding in the work of the Lord," for the night cometh when we of the present generation can work no longer.

"The grace of our Lord Jesus Christ be with you all."

G. C. MOORE, Moderator.

S. J. WHEELER, Clerk.

BIOGRAPHICAL SKETCH OF THE LATE ELD. THOMAS WAFF.

The committee to whom was referred the melancholy task of preparing a memoir of this excellent man, enter upon their work with saddened hearts:

A good man has fallen—the church on earth has lost a valiant soldier, but heaven claims the saint.

The subject of this sketch was born in Edenton on the 12th of Feb., 1797. His father (Thomas Waff) died, leaving a widow, Mrs. Sarah Waff, Thomas (then only 8 years of age) and three younger brothers.—The early instructions of his pious mother were not lost on her youthful charge—having been taught the right way in childhood, he did not depart therefrom in his riper years. In early life he was enable to rely upon his Savior and to rejoice in the hope of pardoned sin; and on a profession of faith, was baptized by Elder Martin Ross. He was received into the fellowship of the church at Bethel, Perquimans county. On the 14th of April, 1818, he was married by Rev. Dr. Farnsworth, then pastor of the church in Edenton, to Mary, eldest daughter of Capt. Stephen Carpenter of Edenton, and granddaughter of Capt. Stephen Myles of eastern Virginia. His wife had been baptized in Edenton two years previously by Elder M. Ross, and was a member of the Bethel church. In the constitution of the church in Edenton, they were a part of the constituent members. Bro. Waff was chosen deacon, which

office he filled most worthily until he was ordained to the work of the gospel ministry. In the year 1840 he was called to exercise his gifts in the ministry, and on the 4th Lord's day in June, 1842, he was fully set apart to the sacred work by the Presbytery composed of Elders Trotman, Forbes and Thompson. Although entering the gospel field at a late period of life, Elder Waff was instramental in gathering many sheaves into the garner of our Lord; but his fireside instructions seemed ever to have an unction from on high. He was very happy in enforcing the principles of the gospel in the domestic circle, and when deprived from any cause from attending public worship on Lord's day, he would call his family together, read portions of Scripture, question the different members upon it, and enforce the principle or doctrine taught.—How sweetly his example influenced his family, is well known to those who partook of his hospitality.

Elder Waff was pastor for the church at Salem, Pasquotank county, for several years; in that time, many souls were converted and the church increased. His vacant Sundays were devoted to preaching in destitute places in the counties of Chowan and Perquimans. Occasionally he preached for the church in Edenton—for a while he was their regular supply.

From 1852 to 1856 Elder Waff ministered to the church at Yoppim, preaching on two Sabbaths in each month. Though entering the field of the gospel ministry late in life, yet he labored with all the zeal and fervency of a more youthful laborer. His explication of the truths of the divine word were remarkably lucid. Fearlessly he denounced sin in every guise, and as boldly proclaimed the truth under all circumstances. Clear in his views of the plan of salvation, he stood unmoved on the Great Rock of truth. Elder Waff steadfastly adhered to the doctrine of the final perseverance of the saints, and rejoiced that we are not left to the caprices of the human will for our ultimate happiness in heaven. The doctrines of grace, as held by regular Baptists, were dear to his heart; nor was he swerved from his steadfastness by the isms around him.

For two or three months before his death, notwithstanding his failing health, Elder W. did not release his efforts, but continued his labors in all the protracted meetings of his churches. The text from which he preached his last sermon was singularly appropriate, "It is finished." His last illness, of 9 or 10 days, he bore with great patience, often speaking of the resurrection, requesting that portions of the Scriptures referring to that subject might be read to him. "There," said he, "is the strong ground of the christian's hope." On Lord's day evening, the 30th of November last, he fell asleep in Jesus, calmly yielding his life in the hope of a glorious resurrection.

So fades the summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies a wave along the shore.

"Precious in the sight of the Lord is the death of *His* saints." His funeral sermon was preached by Elder Geo. W. Bradford, from 1st Timothy iv. 7 and 8, "I have fought a good fight, I have finished my course, henceforth there is laid up for me a crown of righteousness."

Bro. Waff will meet on earth with us no more. For many years his cheerful greetings gladened us at the anniversaries of our Association, but never again shall he meet us on earth.

Let the bright example left by our departed brother stimulate us to be active in the Master's cause. "Let me die the death of the righteous, and let my last end be like his."

JNO. W. MOORE, Chm'n.

Statistics of Benevolent Effort in the Chowan Association.

CHURCHES.	Foreign Missions.	Home Missions.	Education.	Church Extension.	Bible Cause.	Total.
Ahoskie,	$	$12 30	$	$	$	$ 12 30
Ballard's Bridge,	10 00	10 00	450 00	40 00	43	543
Berea,			200 00			200
Bethlehem,		7 00				7
Buckhorn,	85 00					85
Capehearts,	34 33	5 00				39 33
Coleraine,						300
Cool Spring,		5 00				5
Corinth,		6 00				6
Ebenezer,		5 00				5
Gatesville,		5 00				5
Great Fork,					180	180
Hertford,	268 00	250 00	12450 00	6000 00		19000
Holly Grove,		8 00				8
Macedonia,	9 33	4 66				14
Mar's Hill,		4 00				4
Meherrin,	30 00	5 00				35
Mt. Carmel,		9 66				9 66
Mt. Tabor,		11 00				11
Murfreesboro,		6 00		300 00		306
Piney Grove,	23 00	16 65				39 65
Pleasant Grove,		8 50				8 50
Pleasant Plains,		5 00				5
Potecasi,		5 00				5
Ramoth Gillead,	28 00		1100 00		50	1178
Robert's Chapel,	20 00					20
Rocky Hock,	11 00	6 00				17
Sandy Cross,		10 00				10
Sandy Run,		20 00				20
Sawyer's Creek,	15 00	10 43	2900 00			2925 43
Shady Grove,	5 00	5 00				10
Whiteville Grove,	5 00					5
Yeopim,	5 00	16 00	55 00	40 00	35	151
Hebron,		5 50				5 50
	578 66	451 70	17355 00	6380 00	308	25176 37

The above does not include the amount expended as a contingent fund for printing the minutes, transcribing and correspondence. Total $25,018 36.

MINUTES

OF THE

Fifty-second Annual Session

OF THE

CHOWAN BAP. ASSOCIATION.

HELD WITH THE CHURCH AT

GREAT FORK, NANSEMOND CO., VA.

May 11--14, 1858.

S. J. WHEELER, Clerk, Murfreesboro', N. C.

—————:o:—————

MURFREESBORO' CITIZEN PRINT.
1858.

PROCEEDINGS.

—:o:—

GREAT FORK, VA., May 11th, 1858.

The Introductory sermon was delivered by Elder Weatherly, in the absence of the brethren appointed to that service. The text was selected from John 3: 13 14—"And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven." "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

After an intermission of thirty minutes, the delegates were called together by the Moderator. Prayer was offered by Elder Kone. Brethren J. D. Boushall and W. W. Knight were appointed assistant clerks.

Letters from the churches were called for and read. Brethren W. W. Mitchell, B. A. Spires and C. G. Manning sat as a committee to receive contributions.

The list being prepared, the roll was called, and the Association proceeded to organization. Brother G. C. Moore was chosen Moderator for the ensuing year.

Visiting brethren were invited to seats, the following were recognized, viz: Elder L. M. Berry, Agent of the Domestic and Indian Mission Board of Marion Ala. Bro. C. P. Bogert, Agent of the Bible Union of New York; and Elder E. F. Buchum from the Pamlico Association. A package of minutes of the last anniversaries of the Pamlico and Portsmouth Associations were handed in: a circular contained in the former was read.

A petitionary letter from a newly constituted church at Hamilton Martin County was presented and read. The petition was referred to Elders Hancock, Bunch and T. Hoggard; who retired for consultation and returning reported in favor of the reception of the church.

The report was received, concurred in, and the committee discharged. The church was then regularly received into our union, the delegates coming forward received the right hand of recognition from the Moderator.

Elder Trotman, Elwell and Nowell were appointed a committee of arrangements; that committee made a report, which was received, and the committee discharged.

The Moderator then announced the following committees:

On the Chowan F. C. Institute—Elder McDowell, brethren W. W. Mitchel and Sutton.

On the Reynoldson Institute—Brethren Boushall, Webb and White.

On Home Missions—Elders Polk and Speight.

The Association then adjourned until 9 A. M. to-morrow. Prayer by Elder McDowell.

WEDNESDAY May 12 1858.

The Association assembled. Prayer by Elder Elwell. The roll was called.

The pastor and deacons of this church were appointed a committee to supply the stage with preaching.

Elder A. Poindexter Secretary of Foreign Mission Board at Richmond—Elder Jno. Mitchell Agt. of W. F. College, Elder G. W. Bradford and Elders Reuben Jones and Jacob R. Daughtry were recognized among the visiting brethren and invited to seats.

Committee on Chowan F. C. Institute reported, after an interesting discussion by Elders McDowell, Pritchard, Poindexter, Speight and Trotman it was adopted, committee discharged. See appendix, A.

About $3,000 were pledged during the discussion.

The Association took a recess of forty minutes.

On reassembling, the following committees were announced viz:

On Wake Forest College—Elders Mitchell and W. D. Pritchard and Bro. H. M. Jones.

On Sunday Schools—Elders Thomas Pritchard, Jno. N Hoggard and Bro. Wm. Lee.

On Periodicals—Elders Knapp, Elwell and Bro. Waff.

On Foreign Missions—Elders Poindexter, Webb and J. W. Barnes.

On the Bible Union—Brethren Rogert, A. W. Darden and Elder Worrell.

On the State of Religion—Elder Weatherly, brethren Bolton and Lee.

On Domestic and Indian Mission—Bro. Berry, Elders Elberg and Pittman.

The committee on the Reynoldson Seminary reported; report received and committee discharged. See appendix, letter B.

Resolved that this association recognise in the recent action of the trustees of the Reynoldson Seminary a readiness to conform to the expressed wishes of this body, which claims our confidence. As such we commend the Agent to the liberality of our churches and individuals we pledge ourselves in liquidating its obligations.

The committee on the distribution of the Home Mission Fund to other objects, reported adversely to the distribution; report received and committee discharged. See appendix, C.

Resolved, That next session of this body be held with the church

Mt. Carmel Northampton Co. to commence on Tuesday before 3rd lord's day in May, 1859. Elder Q. H. Trotman was appointed to preach the introductory sermon, and Elder Thomas H. Pritchard alternate.

Elder Kone was appointed to preach the conventional sermon before the next Association.

The Standing committee on Home Missions reported; report received and committee discharged. See appendix, D.

On motion the Association adjourned until 9 A. M. to-morrow. Prayer by Elder A. M. Poindexter.

THURSDAY May 13 1858.

Association met. Prayer by Elder Knapp. Roll was called.

At the request of the church formerlyk nown as Vasser's, the Association ordered the name to be changed to Elim.

Committee on Wake Forest College reported; report received and committee discharged See appendix, letter E.

Committee on Sunday Schools reported. Report received and committee discharged. See appendix, letter F.

Committee on Foreign Missions reported; report received and committee discharged. See appendix, letter G.

Ninety-six dollars were paid or pledged in aid of Foreign Mission Board.

Brethren Stiers and B. Moore were appointed a committee, to which was referred a communication from Cor. Secretary of the Am. Bap. Pub. Society.

The Association took a recess to hear the conventional sermon by Elder Poindexter and for refreshments—a collection of $24 49 was taken up for the purposes of the N. C. Bap. State Convention.

On re-assembling the committee made the following report on Finance:

Amount in the Treasury,		$140 08
Present contributions,		102 00
		242 08
CONTRA.		
Printing minutes of 1857	$65 00	
Freight on same	75	
Postage minutes to churches	9 89	
Transcribing same	25 00	100 64
		$141 44

Balance in the Treasury.

Whereas our body at its last session in its solicitude for the relief of the Chowan F. C. Institute (our cherished institution)

passed a resolution requesting our brother Elder Q. H. Trotman, to continue in its Agency until its pecuniary liabilities are liquidated and whereas this object has not been attained therefore

Resolved, That we renew our request and urge on Elder Trotman to continue in our service as Agent of the Board of Trustees.

On motion of Elder Trotman, the Association instructed the Standing Committee on Home Missions to appropriate $100 of any funds not otherwise appropriated, for the relief of the Pollocksville church, $50 to Powells Point church and $50 to the Hamilton church.

Committee on Periodicals reported; report received and committee discharged. See appendix, letter H.

Committee on the Bible Union reported; report received and committee discharged. See appendix, letter I.

Committee on the State of Religion reported; report received and committee discharged. See appendix, letter J.

Committee on Domestic and Indian Missions reported; report received and committee discharged. See appendix, letter K.

The ordained ministers of this Association were appointed delegates to the N. C. Baptist Convention.

Committee on the communication of the Secretary of the A. B. Publication Society reported—that on investigation it appears that the whole matter was a private affair of Rev. M. R. Fory and that this body is in no wise responsible for the purchase of books referred to.

The following brethren were appointed delegates to the Portsmouth Association—Elders Trotman, McDowell, Gwaltney, Elwell, Delk and Worrell.

On motion the Moderator was added to the delegation.

The following to the Pamlico Association—Elders Craig Pittman and Bunch.

The following to the Union Association—Elders T. H. Pritchard, Kone and Webb.

Resolved, That the thanks of this Association are hereby tendered to church and congregation at this place, for the generous hospitality with which they have entertained the members of this body.

The Clerk was aurthorised to have 2500 copies of these minutes printed and distributed by mail.

The committee on Pulpit Supplies reported as follows;

Elder Knapp, on Wednesday at		11 A. M.
" Bradford,	"	12 A. M.
Pro. Perry,	"	3 P. M.
Elder Beachum, on Thursday at		11 A. M.
" Poindexter,	"	12 A. M.
" R. Jones,	"	2 P. M.
" Elwell,	"	3 P. M.

On motion the Association adjourned. Praise and prayer by Elder W. W. Kone.

G. C. MOORE, *Moderator*.

S. J. WHEELER, *Clerk*.

LIST OF ELDERS OR BISHOPS IN THE CHOWAN ASSOCIATION.

1 S. Bazemore, Windsor,
2 Jeremiah Bunch, Windsor,
3 A. M. Craig, Hotel,
4 Jas. Delk, Pitch Landing,
5 R. W. Delbridge, Ryland's, Depot Virginia,
6 J. D. Elwell, Blossom Hill,
7 D. V. Etheridge, Ballards Bridge,
8 E. Forbes, Camden,
9 L. R. Gwaltney, Murfreesboro',
10 E. Hancock, Pitchlanding,
11 David Harrell, Windsor,
12 W. H. Hardee, Garysburg,
13 T. Hoggard. Pitchpanding,
14 John N. Hogwood, Murfreesboro',
15 E. Howell, Reynoldson,
16 W. Hooper, Murfreesboro',
17 T. J. Knapp, Edenton,
18 W. W. Kone, Murfr'sboro',
19 West Leary, Edenton,
20 M. L. Mizells, Winpsor,
21 A. McDowell, Murfreesboro,'
22 Barnabas Nixon, Edenton,
23 John Nowell, Coleraine,
24 Edward Pierce, Plymouth,
25 Thomas Pittman, Berlin, Va.
26 W. D. Pritchard, Camden,
27 Thomas H. Pritchard, Hertford,
28 J. J. Rochelle, Murfreesboro',
29 D. Sanderlin, Tulls Creek,
30 Henry Speight, Gatesville,
31 J. D. Stokely, Hintonsville,
32 Q. H. Trotman Sunsbury,
33 A. Twine, Powell's Point,
34 Henry White, Merry Hill,
35 John B. Webb, Edenton,
36 Ben. B. Williams, Coleraine,
37 S. W. Worrell, Gatesville,
38 H. J. White, St. Johns,
39 H. T. Weatherly, E. City.

LIST OF LICENTIATES.

1 Horatio Bass, Edenton,
2 W. Briggs, Elizabeth City,
3 Joseph Berry, North West,
4 W. H. Bunch, Windsor,
5 E. Bunch, Mintonsville,
6 W. Dunning, Roxabelle,
7 J. W. Hoffler, Sunsbury,
8 F. V. Hoskins, E. City,
9 A. Hallowell, Newbegun Cr'k,
10 John P. Lee, Murfreesboro',
11 Griffin F. Jones, Forestville,
12 Ira Odom, Pitch Landing,
13 Abram Pruden, Gatesville,
14 R. R. Savage, Forestville,
15 Exum Stevenson, Jackson,
16 David Thompson, Windsor,

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	Baptised.	Rec'd by letter.	Restored.	Dis'd by letter.	Excommu'cated.	Deceased.	Whites.	Colored.	Total.	Minute Fund.
Ahoskie,	W. W. Mitchell, J. Holloman, A. J. Askew*,	1			7	6	0	358	35	393	3 00
Ballard's Bridge,	D. V. ETHERIDGE, R. D. Simpson, Henry H. Hobbs,	26	4		7	3	18	439	104	543	4 00
Berea,	S. F. Overman, S. Wood*, Miles Whitehurst,	0	4				3	49	1	50	1 50
Bethel,	A. Bonner, W. Myers, Sam'l Sutton,	22	3		2	1	10	251	35	286	3 00
Bethlehem,	J. DELK, T. HOGGARD, H. M. Jones,	7	1		1	2	8	93	55	148	3 00
Buckhorn,	T. D. Vann*, J. W. Barnes, B. Moore,				1	1	2	83	43	126	2 00
Capeheart's,	J. M. Hoggard, W. M. Hoggard, W. H. Pearce,	2	2	1	5	3	9	265	187	452	2 50
Cashie,											
Coleraine,	J. Smith*, Alpheus Nowell, J. NOWELL,	13	3	6	13	7	10	348	211	559	3 00
Conaritsa,	*Willie Dunning*, W. T. Sharrock*, J. L. Burden,	14	3		3	3	3	242	52	294	2 50
Cool Spring,	Jas. Carter, W. H. Cross*, Thos. Umphlet,		3		2		3	142	14	156	2 00
Corinth,	H. Gatling*, J. Vann*, Bryant Lassiter,	6	1			5		93	34	132	2 00
Ebenezer,	J. M. Overton, Jesse Eason, D. Pritchard,	12	1			2	12	94	57	151	2 50
Edenton,	T. D. KNAPP, S. T. Bond*, C. G. Manning,	13	1		4	1	3	12	136	198	2 00
Elizabeth City,	C. S. Sanderlin, H. T. WEATHERLY, R. Simpson,	11	4	5	7	5	5	305	51	313	3 00
Elim,	R. W. Delbridge*, W. Carstarphen*, R. W. Taylor*,	1			2		1	53	30	83	2 00
Gatesville,	S. W. WORRELL, Jas. R. Hoffler, Hance Hoffler*,					2		55	29	82	2 00
Great Fork,	O. P. Savage, W. W. Knight, Jno. S. Pearce,	18			1	1	4	166	41	207	2 00
Hamilton,	J. D. Groves, J. M. Mathews,	8	2					13		13	50
Hebron,	J. O. Outland, H. Modlin, J. A. Stevenson	7	1		1	1	1	57	3	60	1 00
Hertford,	T. H. PRITCHARD, M. O. Jordan, Jas. Goodwin*,		4				1	33	30	63	1 50
Holly Grove,	J. S. Mitchell, W. J. Freeman, M. Todd*,		1		1		3	40	20	77	1 50

Lebanon,	*I. W. Hoffee*, J. T Overman, W. W. Speight*,	3					2	28		28		50	
Macedonia,	W. Leary*, P. F. White, T. H. War,						2	56	5	61	1	50	
Mar's Hill,	B. B. Williams, J. W. Perry*, Wm. Miller*,	6	5	1	2	2	2	70	4	74	1	00	
Meherrin,	J. J. Rochelle*, W. H. Parker, Horace Parker,	10	2	1	4	3		187	108	295	3	00	
Middle Swamp,	J. Speight, Willie Riddick, J. A. Rountree,	2				1	8	82	68	150	1	50	
Mt. Carmel,	Green Stancill*, Will J. Taylor, H. Edwards*,	25	1	1			15	231	94	325	2	50	
Mt. Tabor,	J. Griffith, A. W. Darden, *J. P. Lee*,		1		1	1	3	135	35	170	3	00	
Murfreesborough,	A. McDowell, B. A. Spiers, J. Lassiter*,	15	5		3	2		58	8	64	2	00	
New Hope,	W. E. Mathews*, George W. Parker*,									26	1	50	
Piney Grove,	E. Howell*, S. D. Rogers, D. L. Sumner,	1			2	3	4	83	59	141	2	50	
Pleasant Grove,	W. W. Kone*, G. C. Moore, W. S. Tayloe,				1		2	58	26	84	2	00	
Pleasant Plains,	Thos. Hoggard, J. A. Mizzell,	30	1	2		12	3		190	190	1	50	
Potecasi,	J. D. Holloman, J Parker*, H. C. Edwards,		1	2	1	2	2	210	53	262	2	00	
Powell's Point,	H. S. Harrison*, W. D. Chaddic*, Sam'l Doughtie,	1	2			1	1	45	5	50	1	00	
Providence,	J. S. Dey*, J. B. Morgan*, C. Bell*,		5			4	4	82		82	2	00	
Ramoth Gilead,	J. Temple, J. Forbes, W. M. Buffkin*,	6			1	4	4	84	89	173	2	00	
Republican,	I. Bunch, W. H. Bunch, C. Pritchard,	8			4	2	1	150	51	201	2	00	
Roanoke Island,	A. Twine*, Thos A. Dough*, Wm. Hays*,				1	2	7	55	39	94			
Robert's Chapel,	— Edwards*, Isaac Baum, W. Boon*,		5			3	3	168	51	219	2	00	
Rocky Hock,	J. B. Webb, W. Perry, R. B. Felton,	1			3	1	4	140	6	146	1	50	
Ross' M. H.,	*I. Odom**, W. S. Mizzell*, W. H. Haggard*,					3	4	303	46	349	2	50	
Salem,	*Wells Briggs*, A. W. Fletcher, A. Hallowell,	17	1		1	3	10	88	19	107	1	50	
Sandy Cross,	O. H. Trotman, W. T. Parker, W. H. Manning*,	5		1		2		289	75	366	3	00	
Sandy Run,	Wm. Lee, E. Hancock, Thos. Pittman,	11			2		3	131	84	215	2	00	
Sawyer's Creek,	I. D. Elwell, W. D. Pritchard, M. S. Bonshell,	46	3		6	9	9	321	72	393	3	00	
Shady Grove,	J. Sanderlin*, B. C. Walker*, C. Mathias*,				3		3	104		104	2	00	
Shiloh,	F. Palmer*, G. M. Hughes*, B. Barco,					5	10	354	79	433	3	00	
Whiteville Grove,	J White, W. C. Simpson*, E. N. Bell*,	2			1	1		124	4	128	2	50	
White Oak,	N. Davis*, J. T Skiles*,	14	7			2		31	10	41		50	
Yeppim,	W. Benbury, Joshua Pratt, Jos. T. Waff.	2	3			1		104	22	126	1	50	
	* Absent. Ordained ministers in SMALL CAPITALS.												
52 churches.	Licentiates in *Italics*.	515	80	15	93	111	201	7878	2499	10377	102	00	

APPENDIX.

—:o:—

[A.]

REPORT ON C. F. C. INSTITUTE.

Your committee are gratified to report the continued prosperity of this your cherished Institution.

In all that is essential to read *efficiency* the Institute is evidently advancing. The Faculty of instruction, upon whose character and competency mainly depends the efficiency of any institution has never, during the present administration at least, been more complete, harmonious and successful than during the present year. In this respect, acknowledgedly the most important as well as in other means of instruction it will compare favorably with any school in any State. The proportion of pupils in the Collegiate department is larger than at any previous time; an increasing interest in study is manifested, and there is an evident tendency upward in the grade of scholarship These are all unmistakeable marks of progress and need only to be steadily continued to render the institution as efficient as its friends desire Indeed, it has already reached a position, which in this respect leaves but little more to be attained. The institution is however in pressing need of additional buildings to provide for the more comfortable accomodation of a larger number of pupils. Eighty-eight pupils have been entered during the present year, about eighty of whom are now in attendance. A larger number could be instructed by the present faculty without inconvenience or increase of expense and we doubt not, that a little effort on the part of our patrons and friends would readily supply this deficiency.

In regard to the present financial condition of the Institute your committee have not the data upon which to base a correct report. We can state however that the entire indebtness as reported to your body three years ago was $13025 the interest upon which up to the present time would increase the amount to $15, 366 .50 your present Agent has received subscribtions to the amount of $9289, which leaves a balance of $6077 50.

In conclusion your committee would respectfully recommend the adoption of the following resolutions:

Resolved, That we earnestly and affectionately request and urge the delegates from each of the churches here present to use their influence in directing the attention of Parents and Guardians having daughters and wards to educate to our Institute as a school eminently worthy of their confidence and patronage.

Resolved, That $10,000 be now raised, or steps be taken to secure that amount. Respectfully submitted

A. McDOWELL, Chm'n.

[B]

CHOWAN REYNOLDSON SEMINARY.

The committee on the Chowan Reynoldson Seminary beg leave to submit the following report:

Your committee are pained to be compelled to report a *less* flourishing condition for the school than you received last year We find it has been on the decline ever since the opening of the third session and is now in a very low condition. The number of students 17. For two months of last session there were only 10. We find its liabilities up to October last to amount to $3100 00

Amt Salaries to Instructors last session		525 00
" " " " present "		400 00
		$4025 00
Amt. Tuition for last session	$210 00	
" " " present "	300 00	500 00
		$3525 00
Of this Amt Rev J B. Webb, its Agent, has raised in subscribtion		$1716 75
Leaving an amount of		$1808 25

still to be raised

We are convinced that the future prospects of the School depend on the action of this body at its present sitting. The Seminary was alienated from the Association by the premature action of some of its too sanguine Trustees and friends But we rejoice to see the prodigal returning with commendable contrition and we hope you will receive him with a warm embrace. The self sacrificing Trustees frankly confess that they were *led into an error*, but that it was prompted by a warm zeal for its posperity. The scales having fallen from their eyes they now come to you for assistance and if not received they will be driven, and very reluctantly, to their only means of self defence, exposing the building and premises to public sale. God forbid that such a disgrace should tarnish the bright escutcheon of the Chowan Association!

We would also *urge* upon this body the absolute necessity of taking some steps for securing a good boarding establishment. If the "Reynoldson House" cannot be purchased or differently managed we would recommend the erection of one on the lot belonging to the Seminary. Because we know, from the general sentiment both of student and patron that there can be *no school*, while the boarding department is in the present condition. It is here as every where else, the prosperity of the school depends almost *entirely* on the condition of the boarding department, we are con-

vinced that Reynoldson can be nothing but a *disgrace* to this Association and the Baptist denomination unless that house does change hands, and that all attempts to raise Reynoldson to a *respectable* standing, will be futile and vain, and hence we would respectfully suggest that this body authorize the Trustees either to purchase the present house, even at sacrifice or erect another. May God direct us. All of which is respectfully submitted.

J. B. WEBB, Chairman.

[C]

DISTRIBUTION OF HOME MISSION FUND.

We the committee to whom the Distribution of the Home Mission Funds was committed beg leave to make the following report:

The money being sent up by the churches for a specific purpose we think it ought to be retained for the purpose for which it was sent up by the churches that is to say for the Home Mission in in our bounds. All of which is respectfully submitted

JAMES DELK, Chm'n.

[D]

REPORT ON HOME MISSION.

The committee on Home Missions beg leave to make the following report:

During the session of the last Association your committee engaged the service of Elders D V. Etheridge and B B. Williams missionaries in the bounds of the Chowan Association during the Associational year. Elder D A. Etheridge reports as having been engaged 17 days, traveled 158 miles, preached 6 sermons, baptized 1, received 0, leaving a balance due him as missionary $17 00 Elder B B Williams reports, also, as having been engaged 123 days, travelled 1570 miles, preached 8 sermons, delivered 11 exhortations, baptised 12, received $23 25, expended $6 11, leaving a balance due him as missionary $105 86

Our total indebtedness of missionary operations of $122 86 having been liquidated And we, as the Home Missionary Committee in our last annual report did most earnestly request the churches composing this Association to send up liberal contributions to its next session, and we are sorry to say in our report that the contributions for this session are not equal to the last

Resolved, That we as the Home Missionary Committee most earnestly urge the pastors of the churches composing this Association to sustain the Home Missionary cause at its next session

The total amount of indebtedness for Missionary operations du-

ring the past year is $122 56; amount of contributions at the last session is $69 19 leaving a balance of $53 37 to be paid out of the Treasury. It was then ordered by the Association that $100.00 be paid to the church at Denton in aid of its pastor. All of which is most respectfully submitted.

S. W. WORRELL, Chm'n.

List of Contributoins at the Association, 1858.

Ahoskie, $5 15; Buckhorn, 10 56; Coleraine, 19 00; Corinth, 3 00; Gatesville, 5 00; Mars Hill, 3 05; Mount Tabor, 5 25; Murfreesborough, 6 00; Pleasant Grove, 8 00; Potecasi, 5 00; Rockey Hock, 5 00; Shady Grove, 3 18. Total $69.19.

[E.]

REPORT ON WAKE FOREST COLLEGE.

The plan reported in your minutes of last year for raising an additional endowment fund of $50,000 for Wake Forest College has been successfully carried out. It gives your committee pleasure to be able to state that this plan adopted in November 1856, was completed in November 1857. To God be all the praise.

The above amount has been secured in bonds payable in three equal annual installments; the first due and payable on the first of January 1858. Several thousand dollars have already been paid in and invested in state bonds. The Treasurer will continue to invest in state bonds unless otherwise directed by the Trustees. The interest accruing from this source will free the College from pecuniary embarrassment, and we can now, with the blessing of Almighty God, look forward, with confident expectation, to a bright and glorious future for Wake Forest College. Respectfully submitted.

J. MITCHELL, Chm'n.

[F.]

REPORT ON SABBATH SCHOOLS.

The importance of the Christian enterprise and the propriety of providing a suitable "Sabbath School Literature" for the baptists of the South, have been extensively discussed recently in our periodicals.

While your Committee deplore the unhappy controversies, which this discussion has elicited, they can but approve the enterprise contemplated, and heartily pray that some feasible plan may be projected upon which all may unite and thus secure this consummation so devoutly to be wished.

Your Committee greatly fear that although this subject has

been repeatedly introduced to the consideration of this Association it is not yet generally appreciated

Were parents to recognize their obligations to train up their children religiously, then the want for such an institution would not be so universal and so imperious; but it is a lamentable fact that they are strangely derelict in this regard, and hence there is an absolute necessity for a Sabbath School in every community So great in fact are the influences of Sabbath Schools on the prosperity of Zion that some ministers of large experience have declared that they will be pastor of no church that will not sustain a Sunday School. Nor do they overestimate the policy of this Agency for good, since whether we regard the mental and moral training of youth, the hallowed associations thus identified with the Sabbath on the broad field of usefulness opened to the whole membership of churches, this instrumentality can be considered as second only to the pulpit and well worthy to be designated the nurseries of the churches.

Your Committee in conclusion would again earnestly commend this subject to the consideration of every church of this Association. Respectfully submitted.

T. H. PRITCHARD, Chm'n.

[G]

REPORT ON FOREIGN MISSIONS.

The committee on Foreign Missions respectfully report:

The missions of the Southern Baptist Convention in China are located at Canton and Shanghai. Our brethren at Canton were forced from their field of labor by the war between the Chinese and English and at last advices were still at Macao. Canton had been taken by the English, but the way was not yet opened for their return to that city At Shaghai the Lord has been graciously pleased to revive the hearts of the missionaries by the manifestation of his saving power among the Chinese during the past year. More than sixty have been converted during the year, in connection with the different missions there, of whom more than twenty have been baptised to our brethren. The awakening had not subsided when the latest information was received and we have reason to hope the work will continue and spread It is painful however, to be compelled to state, that, while the labors of the brethren were being thus blessed it became necessary for brother Yates to return home to recruit his health and that brethren Cabaniss and Crawford are both in feeble health, and will probably soon have to return. Will not the brethren pray for them and for the recent converts at Shanghai. Three missionaries, brethren Hartwell of Louisiana Bagby and Holmes of Virginia

have been accepted recently and probably two of them will sail for China in a few months.

The Central African mission is still offering an inviting field for labor We have five white brethren, three sisters, and one colored brother engaged in this mission, and others are needed to occupy large and populous towns which are asking for missionaries In Liberia and Sierra Leone we have some thirty preachers, and teachers all colored, actively engaged During the past year these brethren have been blessed with a season of refreshing from the presence of the Lord, and a large number (how many we cannot state exactly) have been baptised. The Liberia mission, especially, is in quite a prosperous state.

The Board of Foreign Missons are urgent in their appeals for an increase of men and means to enable it to prosecute the work committed to their charge. Shall these appeals pass unheeded? Are there not brethren, who for the love of Christ and of souls will say "here we are, send us," and will not all, as God hath prospered give the means that are needed? The expenses of the Board must be increased during the present fiscal year, and the present pecuniary pressure renders it indispensable that there shall be a general and liberal contribution. Your committee recommend the adoption of the following resolutions:

Resolved, 1st That devout gratitude is due to God for his blessing upon our Foreign Missions.

Resolved, 2d. That we earnestly urge the claims of these missions upon the personal service of our young brethren.

Resolved, 3d. That in view of the want of funds and of our obligations as the Stewards of the Lord, we will press the claims for pecuniary aid upon the attention of our churches and that a subscription be now taken in aid of the Board of Foreign Missions.

[H.]

REPORT ON PUBLICATIONS.

The committee on Publications beg leave to submit the following report:

Believing as we do that a well conducted religious newspaper, is eminently calculated to advance the cause of Christ we cordially recommend the "Biblical Recorder" as being worthy of patronage and as it is the only Baptist paper in the State of North Carolina we think it should be found in every Baptist household.—Also the "Home and Foreign Journal should be supported by every lover of the Home and Foreign Mission cause.

Also the "Commission" devoted as it is exclusive to Foreign Missionary and admirably calculated to foster the Missionary Spirit

and diffuse useful information concerning the operations and condition of the Missionary Enterprise in foreign lands. We also heartily recommend all the publications of the South Western Publication Society published in Nashville Tenn. And all the publications of the Southern Publication Society at Charleston S. C. All of which is respectfully submitted.

T. JUDSON KNAPP, Chairman.

[I.]

REPORT ON BIBLE UNION.

Your committee would beg leave to report that, believing the word of God to be pure and very precious to his people and that this word was first written in the Hebrew and Greek languages which none but the learned are acquainted with and believing that the Scriptures should be understood by all. We therefore regard with pleasure and deep interest, the efforts now being made by the American Bible Union to give to earth's teeming millions the revealed will of God in all its purity and simplicity.

The American Bible Union have during the past year nearly completed the preliminary revision of the New Testament. The revisers employed on this work by the Union, with one exception have finished their several parts and have placed their manuscripts in the hands of the Board, ready for the final College of revisers, four of which have already received their appointment and have entered on their labors. The fifth scholar will be selected as soon as one can be found equal in scholarship and piety to those already on the said committee. The Board look forward with great joy to the speedy accomplishment of this great and glorious work, and would assure the friends of the cause that the time is not far distant when their eyes shall be gladdened with a sight of a copy of a faithful version of God's word. This society was never in a more prosperous condition than at present. It is free from debt and has been kept so by those who love truth unmixed with error. And may the God of all grace aid on the work, and bless this Association which has so nobly aided in the cause of pure versions.

C. PETER ECGERT, Chairman.

[J.]

REPORT ON STATE OF RELIGION.

Your committee to whom was referred the State of Religion in the churches within the bounds of this Association beg leave to submit the following report;

All that we have been able to ascertain has been from the letters

representing the state of religious interest during the past year.

And from the several reports, we are sorry to say, that there has not been that increase of baptisms as in some former years. We are only able to report a neat increase of 110 members.—While there has been rather a decrease in the number of additions to the churches, there has been an increase in the spirit of benevolence and liberal donations to the various objects of religious enterprize. This spirit of liberality speaks well for a sound christianity. "By their fruit ye shall know them." We are gratified to find, that most of the churches are supplied with regular preaching by acceptable ministers, who promise much usefulness to the churches. A good state of feelings seems to exist among the brethren, peace and harmony prevails. Let us as ministers and members preserve our unity of religious feelings by faithful prayer and christian perseverance. All of which is respectfully submitted

H. T. WEATHERLY, Chairman,

[K]

REPORT ON DOMESTIC AND INDIAN MISSION.

In lifting up our eyes we behold the field (which is the world) already white to the harvest. We are reminded of our Lords command to preach the gospel to every creature, but we are again reminded that the laborers are not sufficient, but our Saviour says "pray ye the Lord of the harvest that he would send forth more laborers unto the field.

Yet we have no assurance that God will hear and answer our prayers for every cause for which we are not willing to labor and make sacrifices. Then we are not only to pray God to send us more ministers, but we as christians are to sustain those already engaged in the work and while we shall feel our hearts burn with sympathy for our perishing fellowmen in heathen lands, we should turn an eye to the destitute in our own beloved land and aid the Domestic Board at Marion in their soul saving work. We rejoice to see from the report of the Board that they have been able to employ about one hundred and ten missionaries and agents a part or through the whole of the last year. Scattered through all the slave States, California, Kansas and the Indian territories, they have supplied more than three hundred churches and stations with a preached Gospel; delivered over 8,000 discourses, made 8,500 visits to families for religious instruction and and prayer; held 3,000 meetings for prayer and other devotional exercises; been instrumental in the conversion of some 2,000 souls of whom 1,325 have been baptised, and 400 added by letter and restoration, the report an aggregate of 9,000 members; 138 Sabbath Schools 36,00 pupils; 475 teachers: 141 converts among

28 ministers and 32 deacons; the completion of 25 church edifices and the commencement of 19 others. In the performance of these labors they have travelled over 70,000 miles.

As we see from this report that God has blessed the labors of our domestic missions, let us take courage and labor on till all the dark corners of our land shall receive the light of divine truth; and the red men of the forest shall give glory to him that was slain to redeem a world from ruin. All of which is respectfully submitted.

L. M. BERRY, Chm'n

MINUTES

OF THE

FIFTY-THIRD ANNUAL SESSION

OF THE

Chowan Baptist Association,

HELD WITH THE CHURCH AT

MT. CARMEL, NORTHAMPTON CO., N. C.

MAY 10–13, 1859.

S. J. WHEELER, Clerk, Murfreesboro', N. C.

1859.

PROCEEDINGS.

Mt. Carmel, N. C., *May* 10, 1859.

The Introductory Sermon was preached by Elder Trotman, from Matthew xvi. 18.—"And I say also unto thee, that thou art Peter: and upon this rock I will build my church: and the gates of hell shall not prevail against it."

After an intermission of thirty minutes, the delegates were called together by the Moderator, and prayer by Elder Overby. Brethren A. J. Askew and W. J. Freeman were appointed Assistant Clerks.

Letters from the churches were called for and read. Brethren John Wilson, W. J. Perry and Joshua White sat as a committee on contributions.

The list being prepared, the roll was called, and the Association proceeded to organization. Bro. G. C. Moore was elected Moderator for the ensuing year.

Visiting brethren were invited to seats; the following recognized, viz: Elder John Mitchell, of Beulah Association; Elders Mark Bennett and J. G. Barkley, of Pamlico Association; Elder Overby, of Concord, (Va.) Association; Elders Bradford and J. H. Prince, of the Portsmouth Association; Bro. Geo. W. Powell, G. S. Jones and R. R. Savage, of Tar River Association; C. P. Bogert, Agent of the Bible Union.

Elders Trotman, Delk and W. D. Pritchard were appointed a committee of arrangements.

The committee of arrangements reported; report received and committee discharged.

The Moderator then announced the following committees, viz: On Chowan Female Collegiate Institute—Elders McDowell, Trotman and Overby.

On Home Missions—Elders Worrell, Etheridge and Rochelle.

On Reynoldson Institute—Manning, Bouchelle and Webb.

On Periodicals—Askew, Vann and Waff.

On Sunday Schools—Elders Kone, Savage and Benbury.

On the State of Religion—Elders Elwell, Speight and Williams.

On Wake Forest College—Bouchelle, Simpson and Sutton.

On Bible Union—Darden, Bogert and Eure.

On Temperance—Whitson and Darden.

On Foreign Missions—Elders Daniels, Bradford and Bro. Skinner.

On Baptist State Convention—Elder Knapp, Brethren J. S. Mitchell and Wilson.

The Association then adjourned—prayer by Elder Bradford.

WEDNESDAY, *May* 11, 1859.

[Cloudy and cool.]

The Association met—prayer by Elder Bradford.

The Pastor and Deacons of this church were appointed a committee on Pulpit supplies.

Committee on the Reynoldson Seminary reported; report received and committee discharged. [See Appendix letter A.]

Cards were circulated and amount sufficient to relieve the Institute (more than $1,200) was paid or pledged; in grateful acknowledgment for which Elder Trotman led in prayer. The Association then took a recess for refreshment.

On re-assembling, the following brethren were recognized as visiting, viz: Elders A. M. Poindexter, John L. Pritchard, J. J. James, W. F. Broaddus, James S. Purifoy, A. J. Emerson and Henry Petty.

WHEREAS, The orthodoxy of this Association has been questioned, and our religious opinions gravely discussed in the columns of our denominational organ; and *whereas*, we have never desired to conceal or mystify our true sentiments, but as late as 1849, after mature deliberation, revised our original Articles, upon which this body was constituted in 1806, and adopted and published to all whom it might concern, a declaration of our Religious Principles, predicated as we believe on the teachings of the Old and New Testaments; and *whereas*, some of our brethren seem to have forgotten this solemn declaration by our Association, we deem it expedient, as we have experienced no change of opinion since, to re-affirm our declaration of 1849; therefore

Resolved, 1st. That we, the representatives of 52 churches, composing the Chowan Association, re-affirm our declaration of Religious Principles, as set forth under 17 heads of doctrine, embodying what we believe to be the true teachings of the Old and New Testaments.

Resolved, 2d. That this preamble and resolutions, together with the 17 Articles referred to, be published by our Clerk in the Biblical Recorder as a response to all questions touching our orthodoxy or heterodoxy, and also be appended to our minutes.

Committee on Chowan Female Collegiate Institute reported; report received and committee discharged. [See B in Appendix.]

Committee on Home Missions reported; report received and committee discharged. [See letter C in Appendix.]

On motion the Association adjourned—prayer by Elder Broaddus.

THURSDAY, *May* 12, 1859.

[Cloudy and cool.]

The Association met—prayer by Elder J. L. Pritchard.

Roll was called, also list of Ministers.

WHEREAS, at our last State Convention at Raleigh, a proposition was made to raise $15,000 in North Carolina for "Greenville Theological Seminary;" and *whereas*, subscriptions were at once made to the amount of $[illegible]000 for said object, therefore

Resolved, That we recommend to our brethren to subscribe liberally for this object, that the pledge so nobly given may be as nobly redeemed.

Next session of this body will be held with the Church at Edenton, to commence on Tuesday before 3d Sunday in May next. Elder A. M. Kone was chosen to preach the Introductory and Elder Craig the Alternate.

Committee on the State of Religion reported; report received and committee discharged. [See Letter D in Appendix.]

Committee on Bible Union reported; report received and committee discharged. [See letter E in Appendix.]

The Association then took a recess—the Conventional Sermon Elder Poindexter preached at the stand; after which a collection of $54 91 was taken up.

On re-assembling, the Committee on Periodicals reported; report received and committee discharged. [See letter F in Appendix.]

Committee on Wake Forest College reported; report received and committee discharged. [See G in Appendix.]

Committee on Sunday Schools reported; report received, committee discharged. [See H in Appendix.]

Committee on Finance made the following report:

Amount in the Treasury		141 44
Present Contributions		99 55
		$240 99
CONTRA.		
Printing Minutes of 1858	$65 00	
Postage on same to the Churches	10 00	
Transcribing same	25 00	100 00
Balance in Treasury		$140 99

Committee on Temperance reported; report received, committee discharged. [See I in Appendix.]

Committee on Foreign Missions reported; report received and committee discharged. [See J in Appendix.]

Committee on Baptist State Convention of N. C. reported; report received, committee discharged. [See K in Appendix.]

Following delegations were announced to corresponding Associations:

To the Portsmouth Association—Elders Trotman, McDowell, Knapp and Bro. Whitson.

To the Union Association—Elders Craig, Webb and Pritchard.

To the Tar River Association—Elders Kone, Jno. N. Hogwood and S. W. Worrell.

To the Pamlico Association—Elders Elwell, Bunch and Speight.

Dr. A. J. Askew was requested to prepare a biographical notice of the late Elder John Nowell, to be appended to these minutes.

Resolved, That our thanks are due to the members of the church at Mt. Carmel and the citizens of the vicinity for the generous manner in which the members of this body have been entertained.

The Ordained Ministers of this Association were appointed delegates of the N. C. Baptist State Convention, or as many of them as we may be empowered to send.

Resolved, That one-third of the funds in the Home Mission treasury be appropriated to the church at Hamilton, and the remainder be equally divided between the churches at Edenton and Powell's Point.

On motion, the Association adjourned—prayer and praise by Elder A. M. Poindexter.

Attest, G. C. MOORE, *Moderator*.

S. J. WHEELER, *Clerk*.

Services were kept up in the Grove by Elders Elwell, Broaddus and others, when the state of the weather would admit.

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	Baptized.	Rec'd by letter.	Restored.	Dis'd by letter.	Excom'cated.	Deceased.	Whites.	Colored.	Total.	Minute Fund.
Ahoskie	*W. W. Mitchell, A. J. Askew, W. C. Jenkins	27	4	2	7	2	4	163	34	409	$3 00
Ballard's Bridge	D. V. ETHERIDGE, R. D. Simpson, W. D. Welch	61	...	1	4	5	15	472	109	581	4 00
Berea	*S. F. Overman, *S. Wood, *M. Whitehurst	38	11	...	1	1	1	95	1	96	1 50
Bethel	W. Myers, S. Sutton, A. Bonner	7	3	...	...	5	6	244	35	279	3 00
Bethlehem	J. DELK, W. J. Perry, A. B. Adkins	1	...	...	7	2	1	147	52	199	3 00
Buckhorn	T. D. Vann, B. Moore, A. Brett	21	...	...	3	1	...	94	49	143	2 00
Capeheart's	JOHN N. HOGGARD, W. M. Hoggards *D. Gaskins	2	4	...	3	3	9	262	187	449	2 50
Cashie	W. Hyman, J. W. Heckstall, *A. H. Hassell	18	1	...	2	1	12	186	142	328	3 00
Connaritsa	*W. Dunning*, J. L. Burdin, A. T. Early	...	...	1	14	5	5	220	42	262	2 50
Coleraine	J. Wilson, J. W. Beasley, T. Beasley	...	1	...	10	6	16	284	198	482	3 00
Cool Spring	A. Pruden, J. Carter, *J. A. Carter	39	...	1	1	4	1	193	15	208	2 00
Corinth	H. Galting, M. Brewer, John Vann	2	5	1	...	5	2	101	28	129	2 00
Ebenezer	W. W. Sawyer, J. McPherson, C. J. Spence	10	4	...	3	5	5	94	62	156	2 50
Edenton	T. J. KNAPP, *W. E. Bond, *T. L. Foxwell	7	9	...	4	...	3	71	134	205	2 00
Elizabeth City	S. D. Cartwright, C. W. Kellenger, *F. V. Hoskins*	...	1	2	13	3	12	65	.....	343	2 50
Elim	R. W. Taylor, W. Carstarphen, J. Barham	...	...	...	1	...	3	49	30	79	1 50
Gatesville	S. W. WORRELL, J. R. Hoffler	24	1	...	...	1	1	60	48	108	2 50
Great Fork	O. P. Savage, W. W. Knight, *S. Savage	10	1	...	2	3	...	159	45	204	2 00
Hamilton	J. B. Groves, *J. M. Matthews	6	...	...	...	...	...	20	.....	20	1 00
Hebron	J. O. Outland, H. E. Hoggard, G. W. Joyner	15	1	1	1	1	...	71	5	76	1 00
Hertford	J. A. DANIELS, D. T. Daughtry, C. W. Skinner	3	1	...	...	...	1	43	27	70	1 50
Holly Grove	J. S. Mitchell, W. J. Freeman, *W. B. Watford	2	1	1	1	1	1	49	31	80	1 50
Lebanon	Statistics as per last report	...	...	..	...	...	...	28	.....	28	1 00

Macedonia	P. F. White, W. H. Bonner, Jos. Moran	1	...	...	...	...	1	62	5	67	1 00
Mar's Hill	B. B. Williams, L. Evans, John W. Perry	6	7	...	1	...	2	93	4	97	1 25
Meherrin	W. H. Parker, Wm. Vaughn, J. J. Rochelle	25	1	1	4	...	2	194	108	302	3 00
Middle Swamp	H. Speight, J. A. Rountree, W. E. Matthews	23	3	1	4	2	23	.....	.....	167	1 50
Mt. Carmel	G. Stancill, W. J. Taylor, E. Stephenson	...	2	...	9	...	12	216	90	306	2 50
Mt. Tabor	H. Griffith, A. W. Darden, A. J. Cobb	10	8	...	10	4	7	133	39	172	3 00
Murfreesboro'	A. McDowell, Wm. B. McDonald, Jethro R. Darden	4	7	1	5	...	1	64	8	72	2 00
New Hope	*J. M. Felton, *H. Hoffler	38	...	...	...	2	...	.....	.....	65	1 50
Piney Grove	E. Eure, *E. Howell, J. D. Bouchelle	24	2	1	...	...	...	102	72	174	2 50
Pleasant Grove	G. C. Moore, W. S. Taylor, W. W. Kone.	...	...	...	1	...	...	57	26	83	2 00
Pleasant Plains	J. A. Mizell, *Thos. Hoggard	33	...	3	1	14	...	.....	.....	211	1 50
Potecasi	B. Peelle, L. F. Smith, H. C. Edwards	11	...	...	1	...	2	188	57	245	2 00
Powell's Point	*S. Whitson, *J. Berry, *W. D. Chaddick*	3	4	...	1	2	1	51	8	59	1 00
Providence	...	...	...	...	...	...	...	.....	.....	.....	.....
Ramoth Gilead	*J. D. Stokely, J. Buffkin, J. Forbes	9	...	...	7	...	5	72	77	149	2 00
Republican	*J. Bunch, C. Pritchard, Wm. Pritchard	4	2	...	...	4	3	163	38	201	2 00
Roanoke Island	No delegate nor letter	...	...	...	...	...	...	55	39	94	.....
Robert's Chapel	S. Edwards, Isaac Baum, N. F. Maddry	35	2	...	...	2	5	189	51	240	2 00
Rocky Hock	J. B. Webb, *R. R. Felton, *F. Bunch	4	...	...	2	2	5	138	6	144	1 00
Ross' M. H.	*W. J. Mitchell, *M. S. Mizell, W. H. Hoggard	46	...	1	4	5	2	335	46	381	2 50
Salem	No delegate nor letter	...	...	...	...	...	...	88	19	107	.....
Sandy Cross	W. T. Parker, Q. H. Trotman, W. H. Manning	38	1	...	2	1	3	321	80	401	3 00
Sandy Run	J. A. Tyler, *A. M. Craig, J. W. Brown	14	11	1	1	1	6	149	81	230	2 00
Sawyer's Creek	J. D. Elwell, W. D. Pritchard, Alfred Lamb	74	1	10	9	20	8	350	90	440	3 00
Shady Grove	*D. Sanderlin, *D. West, *C. Matthias	9	1	1	4	3	1	.....	.....	109	1 60
Shiloh	W. Briggs, *J. Walston, W. Phelps	102	6	...	...	6	6	326	145	471	3 00
Whiteville Grove	Joshua White, W. C. Simpson, G. W. Simpson	35	1	2	...	2	2	147	10	157	2 00
White Oak	No delegate nor letter	...	...	...	...	...	...	31	10	41	.....
Yoppim	W. Benbury, *J. Bonner, J. T. Waff	29	4	1	3	1	...	121	34	155	1 50
52 Churches.		871	101	33	146	124	195	7,978	2,608	10,586	$99 55

*Absent. Ordained Ministers in Small Caps—Licentiates in *Italics*.

LIST OF ELDERS OR BISHOPS IN THE CHOWAN ASSOCIATION.

1 S. Bazemore, Windsor.
2 J. Bunch, Jr. "
3 A. M. Craig, "
4 J. A. Daniels, Hertford.
5 James Delk, Pitchlanding.
6 John D. Elwell, Ives' Store, Va.
7 D. V. Etheridge, Ballard's B'dge.
8 E. Forbes, Camden.
9 E. Hancock, Pitchlanding.
10 David Harrell, Windsor.
11 W. H. Hardee, Greysburg.
12 T. Hoggard, Pitchlanding.
13 John N. Hogwood, Murfreesboro'.
14 E. Howell, Reynoldson.
15 Wm. Hooper, Murfreesboro'.
16 T. J. Knapp, Edenton.
17 W. W. Kone, Murfreesboro'.
18 West Leary, Edenton.
19 M. L. Mizell, Windsor.
20 W. B. McDonald, Murfreesboro'.
21 A. McDowell, "
22 B. Nixon, Edenton.
23 Edward Pierce, Plymouth.
24 Thomas Pittman, Ivor, Va.
25 Wm. Potter, Coleraine.
26 Wm. D. Pritchard, Camden.
27 J. J. Rochelle, Murfreesboro'.
28 Dossey Sanderlin, Dey's Mills.
29 Henry Speight, Gatesville.
30 J. D. Stokely, Hintonsville.
31 Q. H. Trotman, Sunsbury.
32 A. Twine, Powell's Point.
33 Henry White, Merry Hill.
34 John B. Webb, Edenton.
35 B. B. Williams, Coleraine.
36 S. W. Worrell, Gatesville.
37 H. J. White, St. John's.

LIST OF LICENTIATES.

1 Horatio Bass, Edenton.
2 Joseph Berry, Powell's Point.
3 W. Briggs, Shiloh.
4 W. H. Bunch, Windsor.
5 E. Bunch, Mintonsville.
6 C. P. Bogert, Murfreesboro'.
7 Joseph E. Carter, Murfreesboro'.
8 W. D. Chaddick, Powell's Point.
9 Willie Dunning, Roxobell.
10 J. W. Hoffler, Sunsbury.
11 F. V. Hoskins, Elizabeth City.
12 A. Hallowell, Newbiggen Creek.
13 John P. Lee, Murfreesboro'.
14 Ira Odam, Pitchlanding.
15 Abram Pruden, Gatesville.
16 Exum Stevenson, Jackson.
17 David Thompson, Windsor.
18 Samuel Whitson, Camden.

APPENDIX.

[A]

Report on the Reynoldson Institute.

The Committee on the Chowan Reynoldson Seminary beg leave to submit the following Report:

The attention of your body is called to the report made upon the reference at your last session, by the letter of the church at Piney Grove.

The resolution of that church characterizes the report as offensive to one of her communicants and requests a reconsideration. That report states, that "the prosperity of the School depends almost entirely on the condition of the boarding department," and, "that Reynoldson can be nothing but a disgrace to this Association and the Baptist denomination unless that house changes hands." It is suggested that the term "Reynoldson," thus used, was understood to refer only to the hotel then in the charge of the offended communicant, and that the hotel had become a disgrace to the Association. It is very apparent, however, that this is altogether erroneous; the committee meaning and saying, that without a change in the boarding department, which was then notoriously bad, the Institution would become a disgrace. No further allusion than this could have been made, since the boarding department was not under the control of the Board of Trustees.

We are now gratified to state that a change has been made, and that every accommodation is now afforded which can contribute to the comfort of the student. The Institution seemed at one time to be prostrate; it is now, however, gradually recovering, and will, if properly supported, continue to improve. Something more must be done, however, than to express our heart's desire that the Institution should prosper. Material aid must be furnished. Her indebtedness with interest thereon to June next amounts to.....$3,403 37

For the liquidation of which subscriptions have been obtained to the amount of..... 2,172 75

Leaving a balance yet to be provided of..... .....$1,230 62

But these subscriptions are only conditional, and become absolute but on the raising of an amount sufficiently large to pay off and discharge the whole debt. So that unless the residue of $1,230 62 is pledged by others, those who are willing to pay the sum of $2,172 75 become released from their engagement. Surely so small an amount will not be withheld since its payment would be the means of rescuing the Institution from embarrassments that have crushed her to the earth. It is now eight years ago that this Association resolved "to establish a Male Academy within her bounds." Reports of the condition of the Institution thus commenced have been submitted to each recurring anniversary of this body. Appeals for aid have been repeatedly made; and the Institution, the child of the Association, is yet allowed to languish.

The educational department is now in the charge of our worthy brother Jos. D. Bouchelle, who, at his own risk, entered upon its duties when the Institution had seemingly broken down. By an energy and application highly creditable to him, he has again placed the Institution upon a firm footing, and she now needs only the fostering care of her friends and patrons to make her what we most earnestly desire she may become.

All of which is respectfully submitted.

W. H. Manning, *Chairman.*

[B]

Report on the Chowan Female Collegiate Institute.

Your Committee on Chowan Female Collegiate Institute are gratified to report the Institution in a healthy and prosperous condition.

During the present year ninety-seven pupils have been entered, about ninety of whom are now in attendance. This number, it is believed, could be very considerably increased, if the means of accommodation were sufficiently enlarged. For this enlargement there exists a pressing necessity.

The faculty of instruction consists of eight members, the same as at your last meeting with but one change. The character of the faculty as a whole, the ample means of instruction, and the grade of scholarship attained, entitle the Institute to rank among the first of its kind in our country; and your committee are persuaded that this rank has already been assigned to it by the public.

The Trustees have been fortunate in securing the services of two energetic and efficient Agents, who are operating success-

fully in raising funds to liquidate the still remaining debt and to furnish the desired improvements.

It remains only for the two Associations, the joint proprietors of this enterprise, to continue the energetic and liberal policy heretofore exhibited to make the Institution adequate to all the wants of this region of country.

Respectfully submitted.

A. McDowell, *Chairman.*

[C]

Report on Home Missions.

The committee on Home Missions beg leave to make the following report:

During the last year your committee have not employed any missionaries to labor in the bounds of this Association, as there was but a small amount of funds in the hands of the committee. The churches failed at the last Association to send up their usual contributions, but placed it in the hands of the Union Meetings. And the Association at its last session appropriated nearly all the money in hand to some of the destitute churches. That is to say, one hundred dollars to the Edenton Church, fifty dollars to the church at Powell's Point, and fifty dollars to the church at Hamilton, leaving a balance in the hands of the committee of $87 36. And as the Union Meeting in the bounds of this Association has taken in hand the missionary cause, we trust that the Gospel will be preached in all the destitute places in the bounds of this Association.

All of which is most respectfully submitted.

S. W. Worrell, *Chairman.*

[D]

Report on the State of Religion in the Churches.

Your committee to whom was referred the State of Religion in the Churches within the bounds of this Association, beg leave to submit the following Report:

Nearly all the information we can get is from the letters; the churches seem to be in peace. God has visited many of them with a gracious outpouring of his holy spirit during the last

Associational year. There has been added to the churches by baptism during the year 871, and several of the churches have not been heard from.

There has been something near eighteen thousand dollars ($18,000) contributed to different objects of benevolence during the Associational year.

We regret to find so small an amount sent up for Home Missions.

Your committee believe it would be better if all that is done in this department were done through the Board of this Association. Your committee believe that while much has been done for various objects of benevolence, that much more might be accomplished if suitable efforts were put forth by the various pastors. We sincerely hope that a much larger sum may be sent to our next Association both for the Home and Foreign Missions.

All which is respectfully submitted.

J. L. Elwell, *Chairman.*

[E]

Report on Bible Union.

Your committee would beg leave to report that at no time since the Bible Union was organized have its prospects been brighter or more cheering. It seems that many of the objections to this Institution, and the opposition with which it has had to contend, has been overruled by the God of the Bible for its good. The simple and indisputable principles on which the Bible Union was organized; and the sole object, "that of giving the word of God, faithfully translated, to the nations of the earth," have made the society popular among the people. The society has published two-thirds of the New Testament; also two books of the Old Testament, Job and Proverbs. These revisions were made by the first Committee of Revisers, and are sent out for the purpose of eliciting the criticism of scholars prior to being placed in the hands of the Final Committee. The Bible Union has, at different times, made appropriations for the publication of Karen, Chinese, Burmese, Siamese and other Scriptures in heathen languages. In every case care has been exercised to ascertain satisfactorily that the versions thus patronized were made upon the principles of the Union. These principles require that the translators should maintain the strictest regard to faithfulness and accuracy in rendering the meaning of the original. The society has also published and circulated

many thousand copies of the Spanish and Italian New Testaments, which has been the means, by the blessing of God, in doing much good. They have also employed six Missionaries in Germany, who are laboring with Brother J. G. Oncken, in circulating the pure Word of God, and we are happy to say that the labors of these men have been greatly blessed. Dr. H. B. Hackett, one of the members of the Final Committee, is now on a visit to Greece in behalf of the Union, and is expected to return by the first of next August.

The members of the Final Committee are doing all they can to hasten the revision of the English Scriptures. It is their desire to hasten the work slowly, or in other words, to take all necessary time to have the work well done.

The Union as reported last year, is free from debt, and we hope by the blessing of God it will always remain free from debt.

All of which is most respectfully submitted.

C. Peter Bogert, *Chairman.*

[F]

Report on Periodicals.

It would be useless in this enlightened age, to use any argument in favor of a well conducted religious press. It is admitted by all, that the power of the press wields an immense influence for good or evil, according as it may be directed. The reading of religious literature in our Association is, we fear, greatly neglected. We know of many Baptist families taking no religious paper whatever, not even the "Biblical Recorder," the organ of the denomination in the State. Surely the Recorder ought to be in every Baptist family, not only in this Association but in the State; we therefore recommend our brethren to renew their efforts in favor of the wider circulation of the "Recorder."

It is our only medium through which Baptist principles are known and discussed, and through which our denominational wants and objects and plans are learned, of those plans and operations every member of the denomination should be well acquainted—until they are, they can never appreciate the various benevolent enterprises of the Baptists. We therefore most affectionately recommend the brethren to sustain well the "Recorder," and thereby make it such a paper as every Baptist should be proud of.

The "Home and Foreign Journal," and the "Commission," published under the management of the Board of Foreign and Domestic Missions, should receive our patronage and be taken by every friend of the Missionary Cause.

The "Family Visitor," published by our old Brother Potter, as a literary paper, we would recommend to the favorable consideration of the brethren.

[G]

Report on the Wake Forest College.

Your committee are pleased to state that Wake Forest College, now on the firm foundation of a $50,000 endowment, is gradually but steadily advancing to that position among the literary institutions of the South which it ought to have occupied long before this.

The number of students is about ninety.

Since your last session, there has been a change in the Faculty of the College, confined entirely to the professors of ancient languages.

There are six young brethren in attendance who are preparing for the ministry, and are, we learn, making commendable progress, and giving flattering evidence of future usefulness. These brethren, as you are aware, are maintained by voluntary contributions to the State Convention.

Your committee would call your special attention to the important fact that Wake Forest College is the college of the Baptists of North Carolina, and *as* such, is entitled to, needs and *claims* the liberal patronage of the *whole* denomination.

All of which is respectfully submitted.

J. D. Bouchelle, *Chairman.*

[H]

Report on Sunday Schools.

The committee to whom was referred the state of Sabbath Schools within the bounds of the Chowan Association, beg leave to report: That from the fifty churches within our bounds, we have received reports of Sabbath School statistics from only eleven of them, and several of these very deficient. We would earnestly request that the churches hereafter would embody their statistical information in the form of a table, and not in a continuous line, and omit nothing of interest upon the subject.

This simple request will be seen to be necessary by reference to the letters, in one of which we particularly notice a Sabbath School report in the following style:—"Sabbath School—Teachers and scholars."

It is to be deeply regretted that so few of the churches are alive to the subject of Sabbath School instruction. It is plain proof, that they "Savor not the things that be of God." If a man's heart is *right* towards God, and *right* towards his children, he will seek the law of his God for his guide. That law says "thy children shall all be taught of God," and we are required to teach the holy precepts to our children that it may go well with them. We are to bring them up in the nurture and admonition of the Lord; and yet, all these precepts are greatly disregarded. We have forgotten to be wise.

The future harvests of the Church are to be reaped from the Sabbath School labors; and the security and perpetuity of our civil rights depend on this institution. Moral principle is here cultivated, and this is the palladium of our rights. Let us therefore labor to impress the name and character of Jesus upon the juvenile mind, and we shall establish for ourselves and our youth a door of hope, and a strong bulwark against the tide of infidelity which is now stealing upon the whole world. It would be greatly to the advantage of the churches, if we could have a pious, intelligent and judicious brother to visit them and discourse upon the subject, and *properly* organize Sabbath Schools.

The colporteur societies within our bounds are promising to aid in the acquisition of a library.

All of which is respectfully submitted.

Wm. W. Kone, *Chairman*.

[I]

Report on Temperance.

Having no statistics at command, we can give but little information on the subject.

It appears that there have been 200 divisions regularly organized, besides scores of other good and noble abstemious orders. While we have to regret that a few of said divisions have lost their charter, we rejoice that a large majority are waving their proud banner over communities which were heretofore noted for vice, immorality and drunkeness! While a few intemperate men are getting viler and viler, thousands are becoming warmer and warmer. In some parts of the country, the claims of temperance are so strong, that the very taste of ardent spirits would bring disgrace not only upon the professors of religion, but upon those

who are yet strangers to the call; and we trust that the time is not far distant, when the Church of Jesus Christ will be as fearful to indulge in malt liquors, as she is careful to preserve inviolate her rules, keep unsullied her garments, and make strong her bulwarks.

So much good has been done by the various orders of total abstinence, whereas the child heretofore has gone ragged, dirty and hungry, it is now apparelled, cleaned and satisfied with bread; the mother that was once alarmed and aroused by the drunken shrieks and cries of the husband at the midnight hour, now falls to sleep in nothing but sweet anticipations of the morrow; the husband whose mind was destroyed by the intoxicating, withering and blasting influences of alcohol, and whose body was exposed to blows, bruises, and almost fatal wounds, is now found sitting by his fireside, clothed in his right mind, and holding sweet communion with his family; and the obnoxious and atrocious servant is at his owner's call.

In conclusion, allow us to say that the friends of temperance are scattering seed, the harvest of which is infinite in degree, boundless in extent, and endless in duration.

This is most respectfully submitted.

S. N. Whitson, *Chairman.*

[J]

Report on Foreign Missions.

The committee appointed to consider the present condition of Foreign Missions, report as follows:

The Southern Baptist Convention have missions in China and Africa. The missions in China are located at Canton and Shanghai. We have two male and one female missionaries, and one native assistant. The missionaries during the greater part of the year have been at Macao, owing to the war now existing in Canton. These fields are presenting new prospects, on account of the access to the surrounding country, in consequence of the very liberal terms of the treaty. At Shanghai, we have as our missionaries, Brethren Yates, Crawford, Cobaness, Holmes and Hartwell, with their wives, and native assistants. This mission has a very interesting active church, of some twenty-five or thirty native converts. Still, there is great need of enlargement; both stations need reinforcements, and several new stations ought to be established.

The central African field is still offering an inviting field for labor. We have about thirty preachers and teachers engaged in this mission, and great good is anticipated as the result of

their labors. We regret to notice the death of one of its members, the Rev. John Day, who died in February. He was an intelligent, cultivated, pious and useful minister of the Gospel, for many years superintendent of the mission. His death was a great loss to the prosperity of missions. We have flourishing missionary stations at Yarubu and Abeokuta, and schools connected with them. Already we hear the Macedonian cry from new fields, "Come over and help us." New stations might be planted in South America and Gohon, and much good result therefrom if we had the men to fill them.

Resolved, In view of the present condition of the foreign field for missionary labor, and the encouraging success that has already attended these labors, it is desirable that more laborers be employed to enter these fields, already white for the harvest. To attain this end, it is necessary that Christians should pray more fervently, that the Lord of the harvest would send forth laborers into his vineyard.

Respectfully submitted.

J. A. DANIELS, *Chairman*.

[K]

Report on the Baptist State Convention

Not handed in.

A DECLARATION OF RELIGIOUS PRINCIPLES,

As held by the Churches composing the Chowan Association of North Carolina, May 19, 1849; and as amended at their late session.

I. *Of the Scriptures.*—We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true centre of Christian Union, and the supreme standard by which all human conduct, creeds, and opinions should be tried. 2 Tim. iii: 16; 2 Peter i: 21.

II. *Of the true God.*—That there is one, and only one, true and living God, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness; worthy of all possible honor, confidence and love; revealed under the personal and relative distinctions of the Father, the Son, and the Holy Spirit; equal in every divine perfection, and executing distinct, but harmonious offices in the great work of redemption. Gen. i: 1, 17; Isaiah xliv: 6, 8; Heb. ii: 10.

III. *Of the Fall of Man.*—That man was created in a state of holiness, under the law of his Maker, but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of Satan and their own sinful passions, and therefore under just condemnation to eternal ruin, without defence or excuse. Gen. i: 27; vi: 5; Rom. v: 12; viii: 6, 8; Eph. ii: 1.

IV. *Of the Way of Salvation.*—That the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God, who took upon him our nature, yet without sin; honored the law by his personal obedience, and made atonement for our sins by his death; having risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour. Rom. v: 8; iv: 25; Eph. ii: 8, 9; 2 Cor. v: 21; Heb. vii: 25.

V. *Of Justification.*—That the great Gospel blessing which Christ of his fulness bestows on such as believe in Him, is justification; that justification consists in the pardon of sin and the promise of eternal life, on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through his own redemption and righteousness; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity. Eph. ii: 8, 9; Gal. ii: 16; Rom. v: 1.

VI. *Of the Freeness of Salvation.*—That the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation. John iii: 16; Isa. lv: 1; Ezek. xxxiii: 11; Rev. xxii: 17; John v: 40.

VII. *Of Grace in Regeneration.*—That in order to be saved, we must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind, and is effected by the power of the Holy Spirit, through the instrumentality of the word of God, so as to secure our voluntary obedience to the Gospel; and that its proper evidence is found in the holy fruit which we bring forth to the glory of God. John iii: 3, 7, 8; 2 Thes. ii: 13; Eph. vi: 17.

VIII. *Of God's Purpose of Grace.*—That election is the gracious purpose of God, according to which he regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is ascertained by its effects in all who believe the Gospel; is the foundation of Christian assurance; and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence. Deut. vii: 6; Eph. i: 3, 4; 1 Peter i: 2; Rom. v: 8; Eph. ii: 8.

IX. *Of the Perseverance of Saints.*—That such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation. Luke x: 42; 1 Pet. i: 3, 4; Heb. vi: 17, 20.

X. *Harmony of the Law and Gospel.*—That the Law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the Scriptures ascribe to fallen man to fulfil its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is the great end of the Gospel. Rom. iii: 19, 20, 21; v: 21; John iii: 19, 20; Tit. iii: 8.

XI. *Of the Church of Christ.*—That a church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights and privileges invested in them by his word; that its only proper officers are bishops or pastors, and deacons, whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus. Mat. xxviii: 18, 19, 20; 2 Tim. ii: 2; Tim. i: 1, 8; Tit. i: 7.

XII. *Of Church Independence.*—That every church is independent in matters of discipline; and that Associations, Councils and Conferences of several ministers, or churches, are not to impose on the churches, the keeping, holding, or maintaining any principle or practice, contrary to the church's judgment. Acts xx: 28; xv: 22.

XIII. *Of Baptism and the Lord's Supper.*—That Christian baptism is the immersion of a believer in water, in the name of the Father, and Son, and Holy Spirit; to show forth in a solemn and beautiful emblem, our faith in a crucified, buried and risen Saviour; and is the answer of a good conscience towards God; that it is prerequisite to the privileges of a church relation, and to the Lord's Supper, in which the members of the Church, by the use of bread and wine, are to commemorate the dying love of Christ, and should be preceded by self examination. Acts ii: 28; Mark xvi: 16; Rom. vi: 4; 1 John v: 3; John xiv: 15, 16, 17; Luke xxii: 19, 20; 1 John xi: 27, 28.

XIV. *Of the Christian Sabbath.*—That the first day of the week is the Lord's day, or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that rest which remaineth for the people of God. Col. ii: 16; Acts xv: 21; xx: 7; John xx: 19.

XV. *Of Civil Government.*—That civil government is of divine appointment, for the interests and good order of human society; and that magistrates are to be prayed for, conscientiously honored and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience.

and the Prince of the kings of the earth. 1 Pet. ii: 13, 14; Mat. xxii: 21.

XVI. *Of the Righteous and the Wicked.*—That there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death. Mat. iii: 18; Rom. viii: 1; iv: 21, 22; John iii: 18; Mat. xxv; 46.

XVII. *Of the World to Come.*—That the end of this world is approaching; and at the last day, Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness. Mat. xxiv: 30; 2 Cor. v: 10; Mat. xxiv: 26; xxv: 46.

OBITUARY NOTICE.

REV. JOHN NOWELL.

The subject of this short sketch was born in Hertford Co., N. C., 6th day of September, 1803, near Coleraine; near by he spent the most of his life. Elder John Nowell, soon after making a profession of religion, was received and baptized into the Church at Coleraine, on 18th of March, 1832, by Bro. James Delk. As soon as he was received into the church, he immediately manifested a strong and earnest desire to work for Christ and gain the salvation of sinners, which ever afterwards seemed to be the object of his living and laboring; and age nor time effaced from his mind "living for Christ"—but grew with his growth and strengthened with his strength, and instead of losing that heaven-born zeal in his riper years for the conversion of sinners, it has been burning on the altar of his heart ever since, and continued till the day of his death.

He soon commenced praying in public and exhorting men to flee from the wrath to come, and he manifested such zeal for the cause of Christ, that the Church at Coleraine seeing his holy desires and noble exertions for the salvation of sinners, granted him license to preach in June, 1834. He had belonged to the church now but two years, and he began to preach *Jesus* to the people, and was the only theme that seemed to animate him or concern him so long as he lived. He then commenced preaching in his church about the neighborhood and adjacent churches, whenever and wherever an opportunity afforded and it seemed proper, (for although a bold soldier of the cross, he never was forward to place himself where he was not wanting,) he was modest and prudent and diffident of his abilities; his preaching, however, was so acceptable, his deportment so unexceptional, his character so unsullied, that in May, 1835, (only a year after he commenced preaching, and only three years after putting on Christ by baptism,) he was recommended for ordination, and was accordingly ordained by a presbytery composed of Brethren James Delk, Reuben Lawrence and one other beside, but we know not who. In December of the same year, he was unanimously called to the pastorship of his own beloved church, which important position he held till but a year preceding his death, when

he voluntarily resigned. His preaching was attended with much success. Under his ministry many souls were converted, and by him baptized. He built up a large and influential body, the largest church in the Association—he continued to enjoy the confidence of the whole church. He preached the gospel with a fervor and devotion seldom equaled; his sermons were characterized by no display of oratory or learning, but abounded in many useful lessons of wisdom and truth. He was born of humble parentage, and he received only an ordinary education. The deep-toned piety, however, which ever characterized his conduct at all times, under all circumstances, at all places wherever he might chance to be, gave him such a reputation as the *man of God* as any man might justly and truly be proud of. But his usefulness was not to be confined to Coleraine and its vicinity; Ahoskie Church was in need of a pastor; the Rev. George Williams resigned her pastorship to embark for the West in March, 1836. Our Brother Nowell was called and remained with us till the hour of his death, and his labors were blest. He has built up a large church, and surely never did a pastor more completely gain the entire esteem, respect and love. not only of all the brethren and sisters, but of the whole congregation and neighborhood than did he; he was the idol of his brethren and sisters; they loved him with an ardor seldom witnessed.

He subsequently was called to serve the Church as pastor, at Pleasant Grove, which he did satisfactorily for several years, and resigned, the distance being too great for his fast decaying frame. Also, afterwards, he served as pastor (being called temporarily) over the Church at Bethlehem; and at Holly Grove, where he was discharging duties as pastor when he died. He was much beloved by the members of all his respective churches. and gave entire satisfaction to them as their pastor, and he enjoyed their undivided confidence and esteem. Although our Brother was a man of humble pretensions, yet he was a man of such qualities as we rarely if ever meet with. The writer of this humble tribute has known him long, and been intimately associated with him for about twenty-five years, and he can say with truth, that he was the most firm, constant, undeviating, unchangeable, upright man; he ever beheld and he acted as if he were always in the *immediate* presence of God, and that he was always under *His* guidance there can be no doubt, for in storm and sunshine, in heat and cold, in prosperity and adversity he was the same good man; we have seen him in all the relations of life and he was always the same; whether you saw him in the pulpit, on the court yard or muster field, or at the excitement of an election, or whether you visited him at the

nome circle, (as the writer has often done,) or amid strangers afar from home, you ever beheld the same placid countenance, the same *imperturbable*, *unostentatious*, *constant*, *unchangeable man* of God. The will of God was emphatically *his will*. We said we had seen him in all the relations of life, yet we never heard him speak an unkind word to anybody, or about anybody, or use harsh language about any matter whatever. An imprudent expression, or anything calculated to wound the feeling of any one, we declare we never heard fall from his unpolluted lips. We have often thought and expressed ourselves so, in admiration of his matchless piety and disposition. If he ever sinned, it was in thought, certainly not in action.

In his intercourse with the world, he was social and kind, benevolent and generous, just and upright, full always of integrity and honor; as a Christian, was meek, gentle, lowly in heart, deeply pious; was punctual and faithful, always at his post—unless prevented by sickness, and then sometimes he attended when he should not—he was a good preacher. He wore himself out by over physical exertions; he was full of emotion. He had no classic education nor metaphysical mind, but he preached the Gospel of Christ with power and effect. He had a fair intellect, and what he knew was of the Bible, and this was all that seemed to claim his attention. He cared not what the world called good or great, he was for the truths of the Bible. What if his mind was not stored with classic lore, his purity of heart, matchless piety, his unsullied character, his noble bearing and desires, his amiable disposition, godly walk and conversation; in fine, all the Christian graces and virtues, sweetly blended together, more than made up for any intellectual deficiency he might seem to have. His deportment, before the world, was loud preaching. Christ seemed to be even stamped upon his countenance and seen in his conduct. He preached and prayed earnestly for the salvation of sinners; his whole soul seemed to crave, yea, yearn for their salvation—he did much labor and good at protracted meetings—he usually attended many, and did much hard labor. Our brother's disposition was naturally happy—he never murmured at anything, or seldom made complaints like others. His reliance on God's promises were so firm and steadfast—he seemed to leave it all with Him. His motto was, "First seek the kingdom of heaven and its righteousness, and all others shall be added unto you."

He had a small farm, from which he was principally supported; his church—be it to their shame—gave him a mere pittance, but being prudent and economical, but not penurious, he managed to live well and raise up some six or seven children, the most of whom are of his church. He had long been afflicted

with a chronic affection, to which his system finally fell a victim. In his last moments he was calm and serene, composed, and was willing to die, and said he should soon be in the courts of Glory. He was in a stupor nearly two days before his death, and he was not able to talk as he would have done had his mind been clear. But death stole upon him slowly, and entered his chamber as if he were about to encounter a strong man armed, and he feared lest he might rise up in his strength and devour him. He expired on the 12th of February, 1859, in his fifty-sixth year of age; and though no monument may mark the spot where his remains slumber, yet God will decorate his noble brow with a chaplet more beautiful than marble, more durable than brass. His epitaph is already written upon the hearts of all who knew, no, those who knew, never, no, never can forget his lovely disposition, his mild and serene countenance, his consoling advice in affliction, his encouragement in adversity. Our dear brother Nowell is now no more. Death had no terrors for him. Alas! the end of this good man is peace; doubtless he is enjoying the smiles of that Redeemer he trusted, and has joined in with the redeemed in singing Hosannahs to His name :—

Ye Angels above, his glories who've sung,
In loftiest notes, now publish his praise;
We mortals, delighted, would borrow your tongue—
Would join in your numbers, and chant to your lays.

MINUTES

OF THE

FIFTY-FOURTH ANNUAL SESSION

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

EDENTON, N. C.,

MAY 15,-19, 1860.

S. J. Wheeler, Clerk, Murfreesboro', N. C.

1860.

PROCEEDINGS.

EDENTON, N. C., Tuesday, 15th May, 1860.

The introductory sermon was preached by Elder Kone from 1 Thessalonians ii: 113, 14 and 15 verses. Subject—The true basis of an original gospel church.

After an intermission until two and half p. m., the delegates were called together by the Moderator. Prayer by Elder E. Forbes.

Brethren W. D. Pritchard, and Wm. Darden, were appointed assistant clerks. Brethren A. J. Perry, J. T. Waff, and R. D. Simpson, sat as a committee on contributions.

Letters from the churches were called for and read.

The list being prepared, the roll was called, and the association proceeded to organization. Brother G. C. Moore, was elected Moderator for the ensuing year.

Visiting brethren were invited to seats. The following were recognized, viz:—*Elders* J. S. Walthall, editor of Biblical Recorder; B. F. Marable, Corresponding Secretary of N. C. Baptist State Convention; Brother C. P. Bogert, Agent of Bible Union; John L. Pritchard, and A. W. Wilcox, of Union Association; G. W. Bradford, of Portsmouth Association; John Mitchell of the Beulah Association; Elder J. J. Lansdell, Agent of Southern Sunday School Union; Elder Henry Petty, of Pamplico Association.

Elder Walthall laid on the table Minutes of N. C. Baptist State Convention, which were distributed.

A new church, constituted at Galatia, in the County of Northampton, asked admission. Her letter was read, and the application referred to Elders B. B. Williams, John B. Webb and E. Forbes, who reported favorably, whereupon the church was received into our Union, the delegates coming forward to receive the right hand from the Moderator.

Elders Trotman, McDowell and Webb, were appointed a committee of arrangements.

Resolved, That our daily sessions begin at nine a. m., and close at one p. m., for the morning, and at two and a half p. m.

Adjourned. Prayer by Elder Webb.

Elder J. Lamb Pritchard, preached in Baptist Church at eight p. m.; Elder Overby at Methodist Episcopal Church, and Elder Bradford at African Church at the same hour.

Meeting for prayer was announced for sunrise tomorrow morning.

WEDNESDAY, 16th May, 1860.

Association met; prayer by Elder Deck. Roll was called.

The pastor and deacons of the church, in Edenton, were appointed a committee on religious exercises.

On motion, Elder Pritchard laid before the association, the progress being made in the erection of a church in Wilmington. He was succeeded by Elder Kone, who laid the claims of the cause in Plymouth before the body.

Committee of arrangements reported. Report received and committee discharged.

Resolved, That the next session of this association be held with the church at Sandy Run, to commence on Tuesday before third Lord's day in May, 1861. Elder T. J. Knapp was appointed to preach the introductory sermon, and Elder R. R. Overby was chosen alternate. Elder McDowell was chosen to preach the conventional sermon before the next association. Elders Marable and Elwell were requested to preach the conventional sermons at eleven a. m. to-morrow in this church, and in the Methodist Church.

The following committees were then announced by the chair, viz:—

On Wake Forest College—R. D. Simpson, B. B. Williams and J. M. Morgan.

On Reynoldson Institute—J. B. Webb, J. D. Bouchelle and W. W. Mitchell.

On N. C. Baptist State Convention—B. F. Marable, J. Deck and S. Sutton.

On State of Religion—T. J. Knapp, W. W. Kone and E. Forbes.

On Home Missions—W. W. Kone, S. W. Worrell and J. D. Elwell.

On Periodicals—A. J. Askew, Joshua White and G. W. Kellenger.

On the Bible Union—Bogert, Forbes and Riddick.

On the Female College—McDowell, R. Felton and W. D. Pritchard.

On Sunday Schools—Overby, D. Harrell and C. W. Skinner.

On Temperance—D. V. Etheridge, W. Leary and M. C. Cook.

Resolved That in future the Moderator be requested to appoint the regular committees one year in advance.

The committee made the following

REPORT ON FINANCE:

Amount in the Treasury		$140 99
Present Contributions		107 00
		$247 99
CONTRA.		
Printing Minutes of 1859	$65 00	
Postage on same	11 03	
Transcribing same	25 00	$101 03
Balance in Treasury		$146 96

R. D. SIMPSON, *Chairman.*

Five dollars and fifty cents were afterwards received in letter from church at Providence, and $1.85 collected after Elder Elwell's sermon, making whole amount in treasury, $154.31 cents.

Resolved, That the present committee be appointed a Standing Committee on Finance.

Committee on Bible Union reported. Report received, and committee discharged. [See No. 1 in appendix.]

Committee on Periodicals reported. Report received and committee discharged. [See A in Appendix.]

Association then took a recess until two and a half o'clock p. m.

On re-assembling, the committee on the Female College, at Murfreesboro, made their report. Report received, and committee discharged. [See B in appendix.]

After interesting remarks made, $3,000 were pledged or paid, thus securing the $10,000 subscription and relieving the college from debt.

The Association adjourned. Prayer by Elder J. L. Pritchard.

At eight p. m., Elder Walthall preached in the Baptist Church; Elder Kone at the Methodist Episcopal Church, and Brother Briggs at the African Church. Prayer meeting was announced at sunrise to-morrow morning.

THURSDAY, 17th May, 1860.

Association met at nine a. m.; prayer by Elder Walthall. Roll of ministers and delegates was called.

WHEREAS, Our Brother Potter, who has spent the prime of his life in preaching the Gospel, and on account of age and debility, he is no longer able to preach; and, in order to sustain himself and family, having commenced a paper, styled the Family *Visitor*, a religious and literary paper, therefore,

Resolved, That as brethren we recommend the paper to our friends, and do all we can to encourage and sustain this enterprize.

Committee on W. F. College reported. Report received, and committee discharged. [See C in appendix.]

Feeling a deep interest in the success and prosperity of the Chowan Female Collegiate Institute, and desirous of furnishing every facility and accommodation necessary to secure it without the expense of agencies:

Resolved, That we adopt the Institute as a regular object of contribution, and earnestly request each of the churches, composing this association, to take up a contribution annually for this object, and send up to this body, by their delegates, until the Institute shall have been furnished with all necessary facilities and buildings.

Resolved, That we, the Ministers of the Gospel in this association, pledge ourselves, to use our influence and efforts with the churches to which we preach, to carry the above resolution into effect. The pledge was then publicly signed by

Q. H. TROTMAN,	JAS. DELK,
W. W. KONE,	R. R. OVERBY,
EVAN FORBES,	J. D. ELWELL,
B. B. WILLIAMS,	T. JUDSON KNAPP,
D. V. ETHERIDGE,	W. D. PRITCHARD,
THOS. PITTMAN,	A. McDOWELL,
	J. B. WEBB.

WHEREAS, Affliction is always painful to our bodies, particularly to a herald of the cross, because he is arrested in the discharge of the great duty of his life; and, whereas, our esteemed Brother, Q. H. Trotman, has been thus situated for nearly a year, in body, and depressed in mind; therefore,

Resolved, That we have heard of, and seen, Brother Trotman's affliction with deep commisseration: we commend him to the mercy and curative power of our Heavenly Father, and pray that he may be speedily restored to his field of usefulness.

The association then took a recess to hear the conventional sermon by Elder Marable. Elder Elwell

preached at eleven a. m. at the Methodist Episcopal Church.

On re-assembling, the Committee on Reynoldson Institute reported. Report received, and committee discharged. [See D in appendix.]

Resolved, That the services of our worthy brother, Bouchelle, Principal of the Reynoldson Institute, in his efforts to give permanency to the Institute, deserves the highest commendation of this body, and the gratitude of every true Baptist.

Brother J. D. Bouchelle was requested to act as agent for Reynoldson Institute during his vacation, and that we gratefully accept the tender of his services in the agency.

Elders Overby, W. D. Pritchard and Elwell, were appointed delegates to the Portsmouth Association; Elders Webb and J. N. Hogwood, were appointed delegates to the Tar River Association; Elders Kone, Craig and McDowell, were appointed delegates to Union Association; Elders Knapp, Bunch and Williams, were appointed delegates to Pamplico Association.

Committee on N. C. Baptist Convention reported. Report received, and committee discharged. [See E in appendix.]

The chair then announced the following committees to report at the next association:—

On C. Female College Institute—Hooper, Wheeler and A. J. Askew.

On W. F. College—McDowell, W. W. Mitchell and A. J. Perry.

On Reynoldson Institute—J. D. Bouchelle, E. Howell and E. H. Eure.

On Bible Union—A. W. Darden, J. B. Webb and Wm. Dunning.

On Periodicals—W. D. Pritchard, E. Ferebel and M. Sanderlin.

On Temperance—W. H. Manning, W. T. Parker and R. D. Simpson.

On Sunday Schools—T. J. Knapp, T. Waff and S. T. Bond.

On State of Religion—Kone, Trotman and Forbes.

On N. C. Baptist State Convention—Overby, James, Morgan and C. W. Kellenger.

Committee on Home Missions reported. Report received, and committee discharged. [See F in appendix.]

Committee on Sunday School reported. Report accepted and committee discharged. [See G in appendix.]

Association adjourned. Prayer by Elder Overby.

Elder J. J. Lansdell preached in the Baptist Church at eight p. m., and Brother Briggs at same hour in the African Church.

Prayer meeting was announced for sunrise to-morrow morning.

FRIDAY, 18th May, 1860.

Association met at nine a. m.; prayer by Elder Marable. The roll was called.

Committee on Temperance reported. Report received, and committee discharged. [See H in appendix.]

Resolved, That the missionaries in our Union Meetings be requested to collect the statistics of Sunday Schools among the churches, and report to the Standing Committee on Sunday Schools, to be appended to their report before the next association.

Resolved, That this association disapproves the selling or use of ardent spirits, as a beverage, in any quantity, at any time or place, and especially by Baptists.

Committee on State of Religion reported. Report received, and committee discharged. [See I in appendix.]

Elders W. D. Pritchard and D. V. Etheridge, were requested to proceed, at their earliest convenience, as a committee to the churches at Powels-Point and Roanoke Island, assure them of our sympathy, and urge them to co-operate with us in sustaining the preached word among them.

Resolved, That the churches in this association be requested to send up contributions to our next session, to aid the Camden and Currituck Union Meetings in the support of a missionary.

Brother M. C. Cook was appointed to prepare a memoir of our departed Brother, Elder W. H. Hardee.

The ordained ministers of this association were appointed to represent us in the next session of the N. C. Baptist State Convention, or as many of them as our contributions entitle us to delegate.

Ordered that three thousand copies of the Minutes of this session be published.

Resolved, That we return our thanks to the citizens of Edenton for the kind reception and hospitable entertainment we have received during our sojourn with them; to our Methodist friends for the use of their church edifices, and to the Raleigh and Gaston, Wilmington and Weldon Railroads; to the steamboat lines from Murfreesboro and Blackwater to Edenton, for their courtesy to our delegates.

Resolved, That we return our thanks to Almighty God for the peace and harmony that have characterized the deliberations of our association.

On motion, then, the association adjourned.

Praise and prayer by Elder Petty.

Attest, G. C. MOORE, *Moderator.*

S. J. WHEELER, *Clerk.*

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	Baptiz'd	Rec'd by letter.	Restor'd	Dism'd by letter.	Excom.	Dec'd.	White.	Col'd.	Total.	Minute Fund.
Ahoskie	A. J. Askew, W. W. Mitchell, T. A. Slaughter	3	3	0	5	11	7	222	67	389	$3 00
Ballard's Bridge	D. V. ETHERIDGE, R. D. Simpson, H. Simpson	79	3	2	12	7	5	489	148	637	4 00
Berea	M. Whitehurst, *S. F. Overman, *S. Wood	46	2	0	3	1	3	136	1	137	3 00
Bethel	S. Sutton, W. Myers, J. W. Trotman	49	3	1	2	4	6	270	52	322	3 00
Bethlehem	H. M. Jones, A. Thomas, A. B. Adkins	4	2	1	7	2	0	146	52	198	3 00
Buckhorn	*T. D. Vain, *B. Moore, W. Maggitt	5	0	0	0	2	0	89	49	138	2 00
Capeheart's	G. Cobb, D. Gaskins, W. F. McClaughon	40	2	0	4	6	6	290	185	475	2 50
Casnie	D. HARRELL, W. Ferguson, J. B. Spivy	84	0	0	6	2	0	176	157	333	3 00
Connaritse	*W. Dunning*, *W. P. Sharrock, J. L. Burden	23	2	1	4	4	6	227	56	283	3 00
Coleraine	J. A. Northcott, J. Perry, J. W. Beasly	28	1	4	6	10	9	318	200	518	3 00
Cool Spring	J. M. Parker, A. Pruden, *D. D. Eure	0	0	0	0	0	2	171	16	187	2 00
Corinth	H. Gatling, *M. Brewer, S. L. Lassitter	36	5	2	0	3	2	137	34	171	2 50
Ebenezer	*J. McPherson, W. W. Sawyer, S. Brite	0	2	1	5	8	3	85	56	141	2 00
Edenton	T. J. KNAPP, *T. L. Foxwell, E. Jordan*	4	6	2	4	5	4	72	136	208	2 00
Elizabeth City	R. R. OVERBY, J. M. Morgan, C. W. Kellenger	50	6	10	8	0	5	326	67	383	3 00
Elim	J. Barham, *W. Carstarphen *J. R. Kee	4	0	0	0	0	0	47	25	72	1 50
Galatia	J. Deloatch, J. C. Fleetwood, S. Deloatch	11	33	0	0	0	0	41	3	45	1 00
Gatesville	S. W. WORRELL, J. R. Hofler, J. M. Felton	0	2	0	0	3	1	60	48	108	2 00
Great Fork	*J. S. Pearce, O. P. Savage, W. W Knight	8	0	0	1	3	5	153	48	201	2 00
Hamilton	J. D. Groves, F. D. Huff	5	1	0	1	0	2	23	0	23	50
Hebron	H. E. Hoggard, *I. O. Outland, H. Modlin	0	1	0	1	0	1	71	5	76	1 00
Hertford	R. Felton, M. O. Jordan, C. W. Skinner, Sr	2	0	0	0	0	2	37	30	67	1 50
Holly Grove	J. DELK, *W. J. Freeman, W. B. Watford	0	2	1	0	0	1	50	32	82	1 50
	Statistics as per last Report.									28	
Macedonia	W. LEARY, P. F. White, T. J. Leary	3	1	0	0	1	1	60	5	65	1 00

Mar's Hill	B. B. WILLIAMS, J. M. Perry, G. G. Morris	16	4	0	2	1	2	107	5	112	1 50	
Meherrin	H. Parker, S. J. Wheeler, W. H. Parker	1	3	0	5	2	3	172	114	286	3 00	
Middle Swamp	W. Riddick, S. Rountree, W. E. Mathews	6	0	0	1	1	3	93	74	167	1 50	
Mt. Carmel	No rep. first time in history; statistics as per last report							216	90	306		
Mt. Tabor	W. Dunning, W. Darden, A. J. Cobb	9	3	0	2	2	1	139	41	179	3 00	
Murfreesboro'	A. McDOWELL, L. T. Spiers, B. A. Spires	1	3	0	0	3	0	64	9	73	2 00	
New Hope	M. L. Eure	0	0	0	2	2	1	00	60	60	1 50	
Piney Grove	*E. H. Eure*, J. D. Boushall, W. Gatling	1	1	0	0	1	3	98	78	176	2 50	
Pleasant Grove	G. C. Moore, A. J. Perry, W. W. KONE	32	1	1	2	3	1	71	41	111	2 00	
Pleasant Plains	J. A. Mizzell, *T. HOGGARD	23	0	4	5	12	2	00	219	219	1 00	
Potocasi	M. C. Cook, *G. D. Holloman, H. C. Edwards	0	0	0	1	0	5	183	17	240	2 00	
Powell's Point	**W. D. Chaddock* *W. S. Harrison, *J. Berry	0	6	0	2	3	1	00	00	59	1 00	
Providence	*T. Williams, *B. M. Baxter, *J. W. Baxter	13	1	0	3	0	0	00	00	91	1 50	
Ramoth Gilead	*J. D. STOKELEY, A. Spence, *T. B. Williams	1	2	1	0	3	2	65	75	140	2 00	
Republican	J. BUNCH, Jr., W. H. Bunch, C. Pritchard	7	1	0	5	0	0	164	40	204	2 00	
Roanoke Island	*A. TWINE, *T. A. Dough	2	0	0	0	10	2	73	34	107	1 00	
Robert's Chapel	*S. Edwards, *W. K. Stephenson, *W. Boone	0	1	0	17	1	0	170	50	220	2 00	
Rocky Hock	J. B. WEBB, R. R. Felton, J. D. Webb	49	6	4	4	3	3	175	11	186	2 00	
Ross' M. H.	W. D. Perry, M. Hughes, W. H. Hoggard	33	1	1	0	3	0	361	41	402	2 50	
Salem	J. Nichols, A. Fletcher, A. Hallowswell	0	1	0	0	2	0	76	22	98	1 50	
Sandy Cross	Q. H. TROTMAN, W. T. Parker, W. H. Manning	1	1	0	7	2	0	306	72	378	3 00	
Sandy Run	W. H. Lee, W. J. Cox, J. Smith	3	6	0	6	1	2	146	80	226	3 00	
Sawyer's Creek	J. D. ELWELL, E. FORBES, W. D. PRITCHARD	39	5	2	6	14	3	365	98	465	3 00	
Shady Grove	*B. C. Walker, *J. Doxey, *J. Perkins	22	2	5	3	4	0	119	3	122	1 50	
Shiloh	W. Phelps, *J. Hughes, W. N. Briggs	31	0	2	0	13	2	344	145	489	3 00	
Whiteville Grove	J. White, G. W. Simpson, W. C. Simpson	0	5	0	0	3	1	149	9	158	2 00	
White Oak	*Z. Price, *W. A. Holladay, D. Thompson	33	0	0	0	1	1	45	49	94	1 00	
Yoppim	H. Bass, J. Bonner, J. T. Woff	0	7	0	2	1	3	122	34	156	1 50	
52 Churches.		837	37	45	123	163	112	7539	3043	10811	$106 50	

*Absent. Ordained Ministers in SMALL CAPS. Licentiates in *Italics*.

List of Elders or Bishops in the Chowan Association.

1 S. Bazemore, Windsor.
2 J. Bunch, Jr. "
3 A. M. Craig, "
4 James Delk, Pitchlanding.
5 J. D. Elwell, Blossom Hill, Va.
6 D. V. Etheridge, Balld's b'dge
7 E. Forbes, Camden C. H.
8 E. Hancock, Roxobelle.
9 David Harrell, Windsor.
10 T. Hoggard, Pitchlanding.
11 J. N. Hogwood, Murfreesboro'.
12 E. Howell, Reynoldson.
13 Wm. Hooper, Murfreesboro'.
14 T. J. Knapp, Edenton.
15 W. W. Kone, Murfreesboro'.
16 West Leary, Edenton.
17 M. L. Mizell, Windsor.
18 W.B. McDonald, Murfreesboro'
19 A. McDowell, Murfreesboro'.
20 B. Nixon, Edenton.
21 R. R. Overby, Elizabeth city.
22 Edward Pierce, Merry Rill.
23 Thomas Pittman, Ivor, Va.
24 Wm. Potter, Gatesville.
25 W. D. Pritchard, Camden C.H.
26 J. J. Rochelle, Murfreesboro'.
27 D. Sanderlin, Dey's Mills.
28 Henry Speight, Gatesville.
29 J. D. Stokely, Hintonsville.
30 Q. H. Trotman, Sunsbury.
31 A. Twine, Powell's Point.
32 Henry White, Merry Hill.
33 John B. Webb, Edenton.
34 B. B. Williams, Coleraine.
35 S. W. Worrell, Gatesville.
36 H. J. White, St. John's.

List of Licentiates.

1 Horatio Bass, Edenton.
2 Joseph Berry, Powell's Point.
3 W. Briggs, Elizabeth City.
4 W. H. Bunch, Windsor.
5 E. Bunch, Mintonsville.
6 C. P. Bogert, Murfreesboro'.
7 J. E. Carter, Murfreesboro'.
8 W. D. Chaddick, Powell's Pt.
9 Willie Dunning, Roxobelle.
10 E. H. Eure, Reynoldson.
11 T. L. Foxwell, Edenton.
12 J. W. Hoffler, Sunsbury.
13 F. V. Hoskins, Elizabeth City.
14 A. Hallowell, Elizabeth City.
15 E. Jordan, Edenton.
16 John P. Lee, Murfreesboro'.
17 Ira Odham, Pitchlanding.
18 Abram Pruden, Gatesville.
19 Exum Stevenson, Jackson.
20 Samuel Whitson, Camden.

APPENDIX.

[NO. 1.]

Report on the Bible Union.

Dear Brethren—Your committee beg leave to report that much has been done during the past year for the cause of pure versions of the Scriptures. In this State alone, nearly nine thousand dollars has been raised in cash and subscriptions for this object; of this sum, the Chowan Association has given about four thousand dollars. Since the last meeting of your body, Dr. Hackett has returned from his visit to Greece, and is now busily engaged with other members of the Finance Committee in the prosecution of their work. About 60,000 copies of the New Testament were circulated by the Union, through Brother J. G. Oncken, among the soldiers in Germany during the late war. Scriptures have also been circulated in South America, Italy, and Karen. It has been resolved by the Board to raise this year the sum of $15,000 for the circulation of the Bible in foreign lands. The books of Matthew, John, and Philemon, have been issued since your last meeting. Much of the opposition to the Union has ceased, and many warm friends have been made during the year. At no time have the people seemed to desire a correct translation of the word of God than at the present—impatience as to the completion of the work is manifested on every hand—showing an earnest desire for the Holy Scriptures, free from the imperfections which now render the meaning of some of the most sublime passages obscure to the reader. We trust that this Association which has done so much for this

cause, will continue to do, and pray, until amid the nations of the earth the pure word of the Lord will be circulated, and the people of God will be one, even as Christ and the Father are one.

All of which is respectfully submitted,

C. PETER BOGERT, *Chairman.*

[A]

Report on Periodicals.

Your Committee on Periodicals beg leave to submit the following Report:—

There is perhaps no agency, aside from the preaching of the Gospel, that exerts a more powerful influence on the religious condition of a people, than the periodicals they read. The religious editor preaches weekly through his columns, to five, ten or twenty thousand readers, and each of these, reading and digesting the same truths, are gradually assimilated to each other in mind, thought and effort, and thus that unison of feeling and action is induced, which is so necessary to success in any enterprise. We ought, therefore, to have our periodicals, and we ought all, if possible, to read them.

Resolved, therefore, That we are made grateful to learn of the connection of Brother J. S. Walthall as associate editor of the Biblical Recorder; and also still more gratified to see, under his supervision and management, its great improvement—we therefore recommend it as our denominational paper. We also recommend to our brethren the Commission and the Home and Foreign Journal, both published in Richmond, under the management of the Board of Foreign Missions, as worthy of their support.

A. J. ASKEW, *Chairman.*

[B]

Report on Chowan Female Collegiate Institute.

Your committee are pleased to report the Institute still in a flourishing and prosperous condition. During the present scholastic year, one hundred

and two pupils have been entered—eighty-four of whom were boarders in the Institution.

Good health, uninterrupted by a single case of serious sickness, has prevailed both among teachers and pupils, and an unusual amount of effective study has been accomplished.

The increase of pupils in the Music Department, at the beginning of the second session, made it necessary to add another member to the Faculty. The other departments are all filled by the same teachers as heretofore.

The finances of the Institute are also in a healthy condition. To secure so large and efficient a corps of instructors as that now employed, and to maintain in suitable style so extensive an establishment, necessarily involves a heavy expense; and yet the income of the institution, for the last four years, has been more than sufficient to meet its current expenses. The excess has been applied partly to furnishing additional facilities for instruction, and partly to the payment of debts. At a recent meeting of the Board of Trustees, they resolved to admit the daughters of all regular Baptist Ministers to all the literary advantages of the Institute, free of charge, for tuition. It is the earnest wish of the Board, also, to reduce the expense of the Institute so as to bring its advantages within the means of as large a number of the brethren as possible. To enable them to do this, it is necessary that the existing debt shall be paid off, and additional buildings erected.

Two thousand seven hundred and ninety-three dollars are still needed to secure the ten thousand dollars in conditional bond, which this body at its session, two years ago, resolved to raise—a sum which it was then thought would be sufficient to liquidate the entire debt.

Your committee would recommend that the association proceed at once to raise this amount, and thus free the Institution from debt without further delay or expense. Respectfully submitted,

A. McDowell, *Chairman.*

[C]

Wake Forest College.

The Committee on Wake Forest College, beg leave to offer the following as their Report:

This Institution having been so often brought before this association, your committee deem it unnecessary to go into detail in presenting its history, or claims to our churches. It has been in operation over twenty years, and has been instrumental in educating a large number of young men of this and other States, who now have a standing in society, that would do credit to any college in the land. Some of her graduates may be found among the intelligent in the Legislative Halls, laboring for the good of their country and people. And a number are Ministers of the Gospel who are laboring for the benefit of the human race, whose influence for good will last throughout eternity. What has already been accomplished, is well worth all that has been spent upon the college. The accession to the Faculty of Professors Royall and Foote, gives general satisfaction in point of instruction. In addition to the course of study, heretofore pursued, instruction is now given in French and German. The present *session* has been one of unusual interest. Peace and harmony have prevailed among the Faculty and Students, and, what is still more encouraging, a religious influence has pervaded the Institution. Some of the students have, during the present session, exercised *Faith* in their Savior. Brethren, the college needs your patronage. There was a time when this association had over "forty" young men at Wake Forest College, but now, from within the bounds of this association, there are but few students at our college. We regret this very much. You have just as much interest in Wake Forest College as any other association in North Carolina; and, possessing a part in Wake Forest College, this association should take a deeper interest in the college.

The Trustees of the College have now in the field an agent, our esteemed Brother, W. M. Faulkner, who is actively engaged in collecting the amount pledged for the endowment of the college. We learn that about fifty thousand dollars of the amount pledged have been collected, and invested in State Bonds, leaving a balance of about forty or fifty thousand dollars yet to be collected. Brethren, let us help the agent in the collection of this amount. We can greatly aid him by procuring checks, and forwarding to Elder J. S. Purefoy, Forestville. The condition of our college is, in many respects, very encouraging. But while we say this, there is one thing, we fear, will prove to be injurious to its future prosperity—that is the education of beneficiaries of Pedo-Baptist denominations, free of tuition. We regret, very much, to have this to mention, and still more do we regret that this is the case; and to show to the Board our disapprobation of the movement, we append the following resolution:—

Resolved, That, whereas, we have learned with sorrow that the Board of Trustees of Wake Forest College have granted unto Pedo-Baptists the privilege of educating their beneficiaries free of tuition; and that also, whereas, we learn that a number of the Brethren have withheld the amounts pledged from the agent. In consequence of this movement, therefore,

Resolved, That we advise the Board of Trustees to rescind the resolution touching this matter at their earliest convenience. All of which is respectfully submitted.

R. D. Simpson, *Chairman.*

[D]

Report on the Reynoldson Institute.

The Committee to whom was referred the condition of Reynoldson Institute, beg leave to offer the following report:

We are gratified to find that, since the last session of the Association, the School has been gradually, but steadily advancing, the number of students being

double what it was one year ago—that the Boarding departments are in excellent condition; the Hotel being under the supervision of Capt. E. J. Parker, who needs no other recommendation than to be known.

We see nothing now to prevent the Institute's rising to that position, which it ought to, and must hold, except a want of patronage, and in its behalf we would make a most earnest and solemn appeal to the denomination. Brethren, will you permit your only Male School to suffer for that nourishment which you can so easily give, and which, instead of being a sacrifice to you, will redound to your own good, the happiness and prosperity of your sons? Surely you will not.

The financial condition is as follows:—

The Original debt was	$3,403 37
On which there has been paid in cash and bonds	2,593 91
	$809 46
Amount of unpaid subscription	733 34
We find an error in subscription at last Association	76 12
Commission due the Agent	436 22
Leaving a balance of, for which no provision has been made.	$512 34

Respectfully submitted,

J. B. Webb, *Chairman.*

[E]

Report on the Baptist State Convention.

The Committee on the Baptist State Convention, report the following:

The Baptist State Convention invites your co-operation and assistance in the high and holy work of missions. The State Convention is an annual meeting of Baptists for missionary purposes. It is de-

signed for this great object—that is, that the Baptist *Churches* of North Carolina may work *together* in spreading the Gospel. Each church is a missionary body. The true question then is, not whether your church will do *anything*, but whether you will act alone or in concert with your brethren throughout the State. If you desire to join your forces with others, the convention presents the best organization for this purpose. Its objects are four, viz:—

1. Colportage.

This is a work for our own homes. It is the Gospel taking possession of the printing press, and bending it to the service of God—compelling the most powerful agency known to man to become a means of salvation. Every lover of Christ loves colportage when he comes to know and understand it.

2. State Missions.

Many parts of our beloved State are neglected by other missionary bodies, and are appealing to the convention for help. Here is a great work that the convention only can perform. It is beyond the reach of associations and churches.

3. Foreign Missions.

Old fields of foreign labor are ripe to the harvest, and new ones are opening. It is expected that other brethren besides Brother Yates will leave our good State to labor in foreign fields. Let us be ready to support him, and all others who may go. Let North Carolina send continual greeting to the heathen.

4. Ministerial Education.

Churches are calling for preachers; associations are calling, the whole State is crying aloud for men to preach the Word. If God has called one to preach, he ought to preach any how; but you know that many are kept back in this age by the want of education. Your own sons and your neighbors' children are in many cases called to preach, and only

wait for mental improvement. Send them all to Wake Forest, or some other school, and do what you can for their support. If they are pious, and licensed by their churches, the convention will educate them. We want every young minister in the State to have the advantages of a course of study at our college.

☞ On pastors mainly depends the success of this work. To them we appeal. Dear Brethren, will you not present this matter to your churches? You can send your contributions through your associations, or directly to Elder J. S. Purefoy, Treasurer of the Board of the Convention, Forestville, N. C.

B. F. Marable,
James Delk,
Samuel Sutton, *Committee.*

January, 1860.

[F]

Report of Committee on Home Missions.

The Committee to which was referred the subject of Home Missions, beg leave to report, that within the bounds of this Association we have no Home Missions under the supervision or direction of this body.

The several Union Meetings within our bounds have assumed the direction of this matter. Having no statistical information concerning this subject, your committee are obliged to submit their report without any definite satisfaction.

Your Committee would recommend the adoption of the following resolution:—

Resolved, That the Clerks of our Union Meetings be requested to communicate yearly an account of their Home Missionary operations to this Association.

Wm. W. Kone, *Chairman Committee.*

[G]

Sunday School Report.

Your Committee are sensible of the importance of the subject on which they are to report, and regret that they had so little time. We were cheered by the reading of the letters from the churches, to learn that so many of our churches are engaged in this work of love. We are satisfied that every church *can* and *ought* to have a Sunday school, and hope the day is not far when we shall be able to report a Sunday school in every church within our bounds. The youth is not only the hope of the country but especially of the church. Soon we shall have passed away, how important then that our sons and daughters who are to take our places, be trained up in the truth of God. Your Committee would recommend to the churches that they use in their Sunday schools *none but Baptist books*. The time has been when we were dependent upon others for a Sunday school literature, *thanks to God*, that day has passed, and now we can give our children such books as will lead them in the way of truth. The Southern Baptist Publication Society are sending out *large numbers of most excellent* books; also, the S. B. S. S. Union, from either of these houses we can get such books as our children ought to read. We would call attention to the paper of the S. B. S. S. Union, (the children's friend,) we think it worthy of all commendation.

R. R. Overby.

[H]

Report on Temperance.

Your committee believe this to be a subject of vast importance. Past experience has clearly taught us that the use of ardent spirits is a very great hindrance to the cause of religion.

How often have we seen professors of religion mingle with the rabble at the grog-shop, or around the intoxicating bottle, and participating in their unhallowed and profane acts—how degrading to the cause of religion. The christian, from his very profession, occupies a position far above the common mass of mankind. What others do without hesitation, he must shun as the traveller would the fangs of the fiery serpent. His robe is too pure to be polluted by anything that tends to degrade human character. Every professor of Christ should be a beacon, standing upon the cliff of time, directing sinners to Christ.

Intemperance is a vice. It is the prolific mother of crimes, of wickedness, of almost everything which is degrading. It is a disquieted stream that has borne, and continues to bear, on its foul and agitating waters many a promising youth, whose hopes of earth and Heaven, in one sad moment, have all been wrecked in ruin.

Wherever intemperance is found, whether in the senate-chamber or in the hut of ignorance, whether in the Church of God or in the haunt of vice, it exerts a destructive influence which is worse than the plagues, pestilence or fever, and sends a withering blight upon every object on which it breathes. Is it a fact that intemperance possesses such a dangerous tendency? If this be true, why need we say what is the christian's duty respecting it? Shall we say that he should set his face against it? Shall we say that he should touch not, taste not, handle not? If the christian is the light of the world, and if intemperance is the evil which we have represented it to be, how can any one hesitate for a moment as to the course which he should pursue? If the light that is in us (as christians) be darkness, how great is the darkness.

As intemperance is so great an evil, if we drink with the drunken, if we engage in its traffic, if we encourage the dissipated by the use of it ourselves, though in moderation, does not this in us possess at

least the appearance of evil?—and the blessed Savior says, "avoid every appearance of evil." Need we repeat, then, what every christian should do in this matter? The silent conviction of every heart, must be that intemperance is a vice which should never meet with the least encouragement from the followers of Jesus Christ.

We hope, therefore, that every church in the bounds of the Chowan Association will stand shoulder to shoulder against the monster evil of intemperance.

All of which is respectfully submitted.

D. V. ETHERIDGE, *Chairman.*

The committee recommend the adoption of the following resolution:—

Resolved, That we, the delegates of this association, will do all in our power, consistently with the Bible, to suppress the evils of intemperance.

[I]

Report on the State of Religion.

As far as your committee have been able to investigate the religious state of the churches within the bounds of the Chowan Association, we are prepared to report that, in the main, they are in a healthy and prosperous condition. During the past year many of the churches have enjoyed a precious revival of religion, which resulted in an accession of eight hundred and thirty-seven members to our body, (two churches not heard from.) Nearly all of the churches are blessed with stated preaching, and we are pleased to report that union and harmony prevails among the ministers and people. There are some churches destitute of preaching, principally because there are more churches than ministers. In view of this, your committee would most earnestly

urge upon the fathers and mothers in Israel, the importance of more earnest prayer, that the Great Head of the Church would send more laborers into his vineyard, and that they prove their faith by their works, in dedicating their sons to God, and training them to become ministers of the Gospel of Christ.

All of which is respectfully submitted.

T. Judson Knapp, *Chairman.*

Biographical Sketch of the Late Elder William H. Hardee.

Died, on the 16th of December, 1859, at his residence in Northampton County, N. C., in the seventy-sixth year of his age, Reverend Wm. H. Hardee.

The subject of this short sketch was born in Halifax County, on the 2d of September, 1784, where he resided until October, 1812, when he moved to Northampton County. Married in Southampton County, Va., May 1810, he and his consort lived together until January, 1859—the remaining few days of his life he spent in sore affliction. He made a profession of religion at the age of fourteen; was baptized into the fellowship of Smith's Church by Elder Robert Murrell, on the 16th of June, 1815. Soon after his connection with the church, he manifested a desire to labor for Christ, in warning sinners of the wrath to come, whereupon the church gave him license to preach the Gospel of Christ, December the 15th, 1822, and was ordained August 16th, 1823, by Robert Murrell and John Crumpler, and immediately took charge of Smith's Church, as its pastor, and continued to serve that church until 1837—also serving a church in Halifax at the same time, he preached at Vasser's Meeting House until December, 1844, as a branch of Smith's Church. At that time the church was constituted, and he was taken for their pastor, and preached for them regularly until 1849. He statedly preached at Moody's

Church in the Concord Association, and had regular appointments at Fountain's Creek. The churches for which Elder Hardee preached were much blessed; though they may not have multiplied in numbers as much as others, yet they were abundantly blessed with peace and evangelical piety. He did not insist on any one's connecting themselves with the church until they were satisfied that they were subjects of redeeming grace.

Elder Hardee's life, from his connection with the Baptist Church, was remarkable for christian piety, demonstrating, most conclusively, the reality of the religion he professed. His great glory was in the cross of Christ; he delighted in holding forth the blessed Savior as the only hope of the christian. His theme in public, as well as private, was the love of God to man, in the plan of his redemption, in giving Jesus to die in our stead, making the salvation of sinners possible through this great atonement. This inspired his soul with love to God, and by it was actuated in all his acts through life, serving God with a willing mind—not serving him because he had the promise of Heaven, though he looked with the happiest anticipations to that glorious rest, but because he loved him, and the prayer of his soul was, "Lord, what will thou have me to do." Fearlessly he denounced sin in every guise, and as boldly proclaimed the truth under all circumstances. Clear in his views of the plan of salvation, he stood unmoved on the great rock of truth. Elder Hardee steadfastly adhered to the doctrine of the final perseverance of the saints, and rejoiced that we are not left to the imaginations of men for our ultimate happiness in Heaven. The doctrine of justification, by Faith alone, was dear to his heart. Well did he maintain the sinner's alienation from God, and that he only embraced the Savior as his friend by the wooing of the Holy Spirit. The doctrines of Grace, as held by the regular Baptists, were dear to him; nor was he swerved from his steadfastness by the isms of the day. Elder Hardee was severely afflicted

for several years. His whole system became paralyzed, and as nature failed and leaned to its original dust, his faith grew stronger and his hopes abundantly brightened up. His only theme, in his last moments, was the goodness and mercy of God. He looked at death, in its near approach, as a welcome messenger, and embraced it with joy.

Elder Hardee left five sons, one daughter, and a large circle of friends, to mourn their loss.—Though they mourn not as those that have no hope, his voice so long heard in our midst is stilled forever; his spirit has left its tenement of clay, and God hath taken it to himself.

MINUTES

OF THE

FIFTY-FIFTH ANNUAL SESSION

OF THE

Chowan Baptist Association,

HELD WITH THE CHURCH AT

SANDY RUN, BERTIE CO., N. C.,

May 14---18, 1861.

S. J. WHEELER, Clerk, Murfreesboro', N. C.

RALEIGH:
PRINTED AT THE BIBLICAL RECORDER OFFICE.
1861.

Proceedings.

Church at Sandy Run, May 14th, 1861—rainy day.

The introductory sermon was preached by Elder Knapp from Jeremiah 1 : 17—"Thou therefore gird up thy loins and speak unto them all the things I command thee : be not dismayed at their faces, lest I confound thee before them." Subject—"A courageous minister."

After a brief intermission, the delegates were called together by the Moderator. Opening prayer by Elder E. Forbes.

Brethren R. D. Simpson and H. C. Edwards were appointed assistant Clerks.

Brethren A. J. Perry, H. Gatling and A. Thomas sat as a committee to receive contributions.

Letters from the churches were called for and read.

The roll of members being completed, it was called, when the Association proceeded to organization. Brother G. C. Moore was elected Moderator for the ensuing year.

Visiting brethren were invited to seats. The following were recognized, viz : G. Lewis and George Powell from the Tar River Association ; E. P. Powell from Pamlico Association ; Jno. Mitchell from Beulah Association ; C. P. Bogert, agent of the Bible Union.

The Pastor and Deacons of this church were appointed a committee on Pulpit Supplies.

Resolved, That the next session of this body be held with the church at Ballard's Bridge, to commence on Tuesday before the third Lord's day in May, 1862.

Elder John N. Hogwood was chosen to preach the introductory ; Elder B. B. Williams was chosen as alternate. Eld. R. B. Jones was chosen to preach the Conventional sermon before the next Association.

The Association adjourned to 9 A. M. to-morrow. Prayer by Elder Delk.

Preaching in the church at candle-light was announced ; and prayer-meeting at 8 A. M., to be conducted by Elder R. B. Jones.

Wednesday, May 14, 1861—clear and pleasant.

Association met. Prayer by Elder McDowel.

Roll was called.

Committee on Female College at Murfreesboro reported. Report was received and ordered to be printed. See letter A in Appendix.

Committee on Wake Forest College reported. Report received and ordered to be printed. See B in Appendix.

The committee on Reynoldson Institute reported. Report received and ordered to be printed. See C in Appendix.

Brethren John W. Moore, and W. W. Mitchell were appointed a committee to which was referred the letters from certain churches, recommending the setting apart of some day for prayer and fasting in view of our national distresses.

Committee on Temperance reported. Report received and ordered to be printed. See D in Appendix.

Association took a recess for one hour for refreshments.

On re-assembling, the committee on the Bible Union reported; the report was laid on the table.

Resolved, That the present condition of affairs renders co-operation on the part of this Association with the Bible Union movement, impolitic, unfeasible, and impossible, and this body hereby deprecates any further agency in our bounds for the purpose of aiding such undertakings. We further recommend to those owing subscriptions to the Bible Union to withhold the same until affairs shall have changed their present aspect.

Resolved, That in so doing, we intend no reflection on the piety or character of the Agent, Bro. C. P. Bogert, whose conduct entitles him to the confidence and respect of this Association.

Committee on Periodicals reported. Report received and ordered to be printed. See E in Appendix.

Committee on Sunday Schools reported. Report received and ordered to be printed. See F in Appendix.

Committee on Finance made the following

REPORT ON THE TREASURY.

Amount in the Treasury,		$146 96
Present contributions,		85 50
		$232 46
CONTRA.		
Printing Minutes of 1860,	$65 00	
Postage on same,	11 39	
Transcribing,	25 00	$101 39
Balance in the treasury,		$131 07

Association adjourned to 9 A. M. to-morrow. Prayer by Elder Webb. Elders Mitchell and Leary preached at the stand to-day, and Elder R. B. Jones at candle-lighting in the church.

THURSDAY, May 16, 1861—pleasant day.

Association met at 9 A. M. Prayer by Elder Speight. Roll of delegates called; list of ministers called and corrected.

Resolved, That we heartily commend the enterprize of Bro. Potter, the publication of the N. C. Baptist Preacher, to the patronage of the brethren in the Chowan Association and throughout the State.

The committee on letters from those churches asking the setting apart a day of fasting and prayer, reported. Report received and ordered to be printed. See G in Appendix.

Association took a recess until 2 P. M. to hear the Conventional sermon by Elder McDowell and for refreshment. The collection amounted to $37 85.

On re-assembling, the following committees were appointed to report at the next Association, viz:

On C. F. Collegiate Institute—McDowell, Spires, J. W. Moore.

Reynoldson Institute—J. D. Boushall, Ed. Howell, J. D. Goodman.

Temperance—Knapp, Jno. C. Trotman, Wm. Felton.

State Convention—R. B. Jones, R. Felton, Samuel Sutton.

W. F. College—A. J. Askew, W. W. Mitchell, H. M. Jones.

Periodicals—E. Jordan, John Wilson, B. B. Williams.

Sunday Schools—J. D. Elwell, E. Forbes, Ed. Ferebee.

The following delegations to corresponding Associations were announced:

To the Portsmouth Association—Elwell, E. Forbes, Overby.

To the Tar River—Jere Bunch, Jr., Hancock, B. B. Williams.

To the Pamlico—Jno. B. Webb, D. V. Etheridge, S. W. Worrell.

To the Union—Delk, W. Leary, H. Speight.

Committee on Baptist State Convention reported. Report received and ordered to be printed. See H in Appendix.

Committee on State of Religion made a verbal report. Report received and committee discharged.

Committee to confer with Elders Etheridge and Forbes in

reference to their labors in Camden and Currituck counties reported. Report received and ordered to be printed. See I in Appendix. $45 were raised and contributed for compensation of the brethren.

The committee consisting of Elders Knapp, Webb and Bro. R. D. Simpson, appointed to prepare a biographical sketch of the late Elder Barnabas Nixon, were allowed until our next session to prepare the sketch.

In granting letters of dismission, the churches are recommended to limit them to 12 months, and churches receiving members on letters of dismisslon, give immediate information to churches granting such letters.

The ordained ministers of this Association were appointed to represent this Association in the N. C. Baptist State Convention so far as our funds will entitle us.

The Clerk is instructed to have 3,000 copies of these Minutes printed and distributed by mail among the churches.

Resolved, That our thanks be recorded for the generous hospitality with which the members of this Association have been entertained by the members of the church at Sandy Run and by the citizens in the vicinity.

Resolved, That we express our heartfelt thanks to our Heavenly Father for His kindness in vouchsafing to us His holy presence and giving us so harmonious and pleasant a session.

The Association then adjourned. Praise and prayer by Elder E. Jordan.

Elder Jordan preached at the stand at 11 A. M., and Elder H. Speight at 2 1-2 P. M.

G. C. MOORE, Moderator.

S. J. WHEELER, Clerk.

LIST OF ELDERS OR BISHOPS IN THE CHOWAN ASSOCIATION.

1 S. Bazemore, Windsor.
2 J. Bunch, Jr., "
3 A. M. Craig, "
4 James Delk, Pitch Landing.
5 J. D. Elwell, Blossom Hill, Va.
6 D. V. Etheridge, Ballard's Bridge.
7 E. Forbes, Camden C. H.
8 E. Hancock, Roxobel.
9 David Harrell, Windsor.
10 T. Hoggard, Pitch Landing.
11 J. N. Hogwood, Murfreesboro'.
12 E. Howell, Reynoldson.
13 Wm Hooper, Murfreesboro'.
14 R. B. Jones, Hertford.
15 E. Jordan, Coleraine.
16 T. J. Knapp, Edenton.
17 West Leary, Edenton.
18 M. L. Mizell, Windsor.
19 A. McDowell, Murfreesboro'.
20 R. R. Overby, Elizabeth City.
21 Edward Pierce, Merry Hill.
22 Thos. Pittman, Ivor, Va.
23 Wm. Potter, Gatesville.
24 J. J. Rochelle, Jackson.
25 D. Sanderlin, Camden.
26 Henry Speight, Gatesville.
27 J. D. Stokely, Hintonsville.
28 Q. H. Trotman, Mintonsville.
29 A Twine, Powell's Point.
30 Henry White, Mill Landing.
31 J. B. Webb, Edenton.
32 B. B. Williams, Coleraine.
33 S. W. Worrell, Gatesville.
34 H. J. White, St. Johns.

LIST OF LICENTIATES.

1 Horatio Bass, Edenton.
2 Joseph Berry, Powell's Point.
3 Jessee B. Boone, Murfreesboro'.
4 Wells Briggs, Elizabeth City.
5 W. H. Bunch, Mintonsville.
6 C. P. Bogert, Murfreesboro'.
7 J. E. Carter, "
8 W. D. Chaddick, Powell's Point.
9 Willie Dunning, Roxobel.
10 W. L. Fitcher, Carrsville, Va,
11 T. L. Foxwell, Edenton.
12 J. W. Hoffler, Sunsbury.
13 F. V. Hoskins, Elizabeth City.
14 A. Hollowell, "
15 J. P. Lee, Murfreesboro'.
16 T. J. Leary, Edenton.
17 Ira Odham, Pitch Landing.
18 Abram Pruden, Gatesville.
19 D. J. Roberts, Newby's Bridge.
20 Exum Stevenson, Jackson.
21 Sam'l Whitson, Camden.

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	Baptized.	Received by letter.	Restored.	Dismissed by letter.	Excommunicated.	Deceased.	Whites.	Colored.	Total.	Minute Fund.
Ahoskie,	A. J. Askew†, W. W. Mitchell, W. C. Jenkins,	31	18	4	8	3	8	347	75	422	$ 3 00
Ballard's Bridge,	D. V. Etheridge, R. D. Simpson, J. L. Privett†,	59	2	0	32	7	7	469	182	652	4 00
Berea,								136	1	137	
Bethel,	J. J. Burgess, J. W. Trotman, A. Bonner†,	8	1	0	0	4	4	262	55	317	3 00
Bethlehem,	Abram Thomas, H. M. Jones,† G. T. Holloman,	0	2	0	15	9	0	206	57	263	3 00
Buckhorn,	T. D. Vann, J. W. Barnes†, J. Warren,†	0	0	0	0	0	0	88	51	139	2 00
Capeheart's,	H. White, E. Pearce,† D. Gaskins,†	17	3	0	0	9	6	292	185	477	2 50
Cashie,	D. Harrell, W. Folk†, John H. Lee,	3	3	0	5	0	11	187	180	367	3 00
Conaritsa,	A. J. Dunning, J. L. Mitchell, J. L. Burden,	31	4	0	4	0	2	250	60	310	3 00
Coleraine,	E. Jordan, J. W. Beasley, D. Watford†,	60	3	1	8	9	7	325	200	525	3 00
Cool Spring,	A. Pruden,† J. Carter,† D. D. Eure,†	00	0	0	2	1	3	168	16	184	2 00
Corinth,	H. Gatling, B. Lassiter, M. Brewer,	00	7	2	3	5	1	135	35	170	2 00
Ebenezer,	Statistics as per last report,	00	0	0	0	0	0	85	56	141	
Edenton,	T. J. Knapp, *T. L. Foxwell*, C. G. Manning,	00	2	0	3	3	5	69	130	199	2 00
Elim,	No delegation,	66	4	2	0	1	0	385	74	459	3 00
Gatesville,	Statistics as per last report,	00	0	0	0	0	0	47	25	72	
Great Fork,	Statistics as per last report,	00	0	0	0	0	0	60	48	108	
Galatia,	O. P. Savage, J. Rogers,† W. W. Knight†,	19	2	0	1	1	1	171	50	221	2 00
Hamilton,	J. C. Fleetwood, R. P. Stevenson,† M. E. Delsatch,†	00	0	4	0	0	1	45	3	48	1 00
Hebron,	Statistics as per last report,	00	0	0	0	0	0	23	00	23	
Hertford,	H. E. Hoggard, I. O. Outland, N. S. Hoggard,	18	0	0	0	6	1	83	12	95	1 00
Holly Grove,	R. B. Jones, R. Felton,† U. W. Speight,	15	6	0	1	2	2	37	45	82	2 00
Lebanon,	J. Delk, W. J. Freeman,† J. S. Mitchel,†	1	8	0	1	1	1	50	33	83	1 50
Macedonia,	Statistics as per last report,	00	0	0	0	0	0	00	00	28	
	W. Leary, W. H. Bonner,† P. F. White,†	00	2	0	1	1	0	60	5	65	1 50

Mar's Hill,	B. B. Williams, D. Evans, J. M. Perry,†	8	0	0	8	0	0	65	8	73	2 00
Meherrin,	J. Baugham, S. J. Wheeler, Jno. J. Parker,†	22	5	3	4	1	3	213	104	317	3 00
Middle Swamp,	H. Speight, W. Riddick,† W. E. Mathews,†	5	1	0	3	3	0	88	78	166	1 50
Mt. Carmel,	L. Stevenson, E. W. Edwards, B. E. Peele,	19	3	0	16	3	15	200	86	286	2 50
Mt. Tabor,	R. B. Cobb,† A. J. Cobb, J. D. Gatling,	51	7	1	3	0	0	187	53	240	3 00
Murfreesboro',	J. W. Moore, A. McDowell, B. A. Spires,	8	0	0	8	0	0	65	8	73	2 00
New Hope,	Statistics as per last report,	0	0	0	0	0	0	00	60	60	
Piney Grove,	E. Howell,† J. D. Boushall,† *W. L. Fitcher*,	8	1	0	1	4	0	95	81	176	2 50
Pleasant Grove,	G. C. Moore, A. J. Perry, W. S. Tayloe,	8	2	0	0	0	1	78	42	120	2 00
Pleasant Plains,	T. Hoggard, J. A. Mizell,†	0	1	4	6	18	3	00	209	209	2 00
Potecasi,	M. Cooke, G. D. Holloman, H. C. Edwards,	6	0	0	2	4	6	190	56	246	2 00
Powell's Point,	Statistics as per last report,	0	0	0	0	0	0	00	00	59	
Providence,	Statistics as per last report,	0	0	0	0	0	0	00	00	91	
Ramoth Gilead,	Statistics as per last report,	0	0	0	0	0	0	65	75	140	
Republican,	J. Bunch,† C. Prichard, W. Spivey,	10	1	0	0	2	3	167	43	210	2 00
Roanoke Island,	Statistics as per last report,	00	0	0	0	0	0	73	34	107	
Robert's Chapel,	J. Atkinson, S. Edwards,† J. W. Strickland,	22	3	0	12	5	2	170	55	225	2 00
Rocky Hock,	J. B. Webb, R. R. Felton,† T. Cockran,†	00	5	0	1	0	2	177	11	188	2 00
Ross' M. H.,	W. D. Perry, C. White, W. H. Hoggard,	20	1	5	0	7	2	369	44	413	2 50
Salem,	Statistics as per last report,	00	0	0	0	0	0	76	22	98	
Sandy Cross,	Statistics as per last report,	00	0	0	0	0	0	306	72	378	
Sandy Run,	A. M. Craig,† T. Pitman,† E. Hancock,	13	2	1	2	2	1	147	93	240	3 00
Sawyer's Creek,	J. D. Elwell,† E. Forbes, W. B. Ferebee,†	58	1	0	12	12	0	385	112	497	3 00
Shady Grove,	Statistics as per last report,	00	0	0	0	0	0	119	3	122	
Shiloh,	Statistics as per last report,	00	0	0	0	0	0	334	145	489	
Whiteville Grove,	J. White, W. C. Simpson,† G. W. Simpson,†	19	0	0	3	7	2	160	12	172	2 00
White Oak,	N. Davis,† W. Ward,† A. Davis,	5	0	0	0	1	3	42	53	95	50
Yoppim,	*H. Bass*,† J. Bonner,† J. T. Woff,	15	0	0	1	4	0	128	38	166	1 50
53 Churches.		625	95	27	160	135	93	7879	3175	11054	$ 85 50

†Absent. Ordained ministers in Small Caps—Licentiates in *Italics*.

Appendix.

A.

REPORT OF CHOWAN FEMALE COLLEGIATE INSTITUTE.

Dear Brethren:—We are happy in having it in our power to present you a favorable Report of this Institution, the object, we trust, of your solicitude and affection. Our numbers, during the two sessions, have amounted to near a hundred; but, in the course of a few weeks, owing to the present state of agitation through the country, a good many parents have taken away their daughters, so as to reduce our number to 68. This withdrawal of our pupils we conceive to be unnecessary and inexpedient; as our locality offers as safe and tranquil a retreat for the daughters of our patrons as the country can furnish, and it seems a pity that the political convulsions of our land should interrupt the improvement of the young, at least of our daughters, who are not needed for the public defence. We hope parents will get over this needless alarm, and bring their daughters back.

By the kindness of Providence, no death and but little sickness has interfered with the progress of the pupils. There has been a general spirit of good order, and in the course of our session, since October, a pleasing manifestation of religious feeling. Several have been baptized, and others seem to be concerned for their salvation. We therefore are encouraged to think that the Institute continues to present a worthy cause for your gratification, and a worthy object of your patronage. The total suspension of other Schools during the present disturbances in our political affairs, demonstrates how much more fortunate we are than they, in the location of our Institute.

In conclusion, dear Brethren, while we condole with each other on the unhappy state of our common country, let us prepare ourselves for a temporary eclipse and decline of our cherished Institution; expecting it, like every other work of prosperous peace, to suffer in these disastrous times, and re-

signed to bear our share in the sufferings of our endangered country. Praying God to preside over your deliberations, I remain Fraternally yours,

W. HOOPER, Pres't.

B.

REPORT ON WAKE FOREST COLLEGE.

Your committee on Wake Forest College beg leave to snbmit the following:

While this Institution, in common with all others of a similar character, is suffering a diminished patronage from the political agitation which now convulses the country, yet it has enjoyed a reasonable measure of success; and it is still prosecuting its appropriate work, while many other schools have been compelled under the pressure of present circumstances temporarily to suspend. The Faculty of the College, upon whom its efficiency mainly depends, is composed entirely of men in the prime of life; they are all men of Southern birth and Southern education, and with but one exception, graduates of the Institution in which they are now instructors.

These are all circumstances that should tend to assure the public of their devotion to the interest of the College and of their fitness for the position they occupy.

The work accomplished by the College affords the best evidence of its utility to the denomination, and of the efficiency with which it has been conducted. Of the whole number of its graduates, above one-third are ministers of the gospel, who in this, or in other States, or in foreign lands, are successfully preaching the unsearchable riches of Christ; many others are influential laymen in our churches, and are rapidly rising to distinction in the professions and pursuits to which they have devoted themselves; while but a fraction over two per cent. have fallen under the influence of that most insidious and destructive of all vices, intemperance, and about the same proportion have proved unsuccessful from other causes. These facts constitute the highest eulogy that could be pronounced on the College, and they effectually refute, in regard to *this* College, the declaration often made in regard to Colleges in general, that they are nurseries of idleness, extravagance and dissipation rather than of sound learning. Wake Forest College is believed to be eminently worthy of patronage, and this

Association having contributed largely to its creation and endowment, ought now to sustain it by an undivided support.

Respectfully submitted.

A. McDOWELL, Chm'n.

C.

REPORT ON REYNOLDSON INSTITUTE.

Your committee to whom was referred the condition of Reynoldson Institute, report that it is gratifying to learn that notwithstanding the distracted state of the country during the present scholastic year on account of which some Schools of like character have been greatly reduced in number, and others have even suspended operations, it has continued its slow but steady increase, and was fast regaining the confidence which it once enjoyed. The number of pupils entered during the present year is fifty-six—an increase of more than 50 per cent. on the number reported at your last session.

Since your last meeting, Bro. James M. Taylor, of Gates county, a graduate of Wake Forest College, and an excellent instructor, possessed of fine talent and an excellent scholar, has formed an association with the former principal, so that the Institute now offers facilities for a practical, scientific or classical education, which are not surpassed if equaled, by any other School of like character in this section of the country.

It will, no doubt, afford you considerable pleasure to learn that the Principals of the School have become the sole proprietors of the boarding house known as the "Reynoldson Hotel," and are endeavoring to make it what it should have been from the beginning—an *auxiliary* to the School, and not a means of pecuniary advancement.

The financial affairs of the Institute were in a most flattering condition previous to the outbreaking of our national hostilities, and bade fair to be entirely closed up in a few months, but now nothing is doing in that respect. We believe that the amount of subscriptions due are nearly sufficient to liquidate the debt of the Institute.

All of which is respectfully submitted.

EDWARD HOWELL, Chm'n.

D.

REPORT ON TEMPERANCE.

The committee to whom was referred the subject of Temperance, beg leave to offer the following as their report:

The glory of the Temperance Reformation can never be effaced from the annals of the world's history. The reclamation of God's race from the bondage of sin and shame, and placing them again in the path of freedom, happiness and hope, attest the virtue of the principle by which, under God, they were saved, and constituted an achievement of enduring honor and renown. No human enterprise has ever been inspired by nobler motives, or sustained and carried forward with more heroic and unselfish sacrifices than the temperance reform.

The best and most gifted men the world has ever seen, cheerfully devoted their time and talent to the blessed enterprise, ofttimes suffering obloquy and reproach for conscience sake, but yet persevering against every obstacle for the overthrow of the giant iniquity that overspreads the land. The host of noble spirits who led the enterprise, struggled manfully against the tide of opposition, founded on long established and pernicious customs, that bore down upon them, until they succeeded in stemming its wild opposition and turned it in their favor.

The records of Heaven, concerning the doings of men, contain no brighter page than that on which is inscribed the history and achievements of the Temperance enterprise.

While we rejoice in the past triumphs of the cause, in different sections of our country, and point with just pride to the glory surrounding its history, we deeply regret that so little has been accomplished in our own bounds.

Brethren there is need of further sacrifices and earnest labor in our bounds in its behalf. The enemy is yet abroad in our land, and thousands are bound in his toils, waiting for deliverance. Shall we, the people of God, disregard the promptings of humanity, calling for interposition in their behalf, and refuse our aid in their extremity? Heaven forbid! No man truly inspired by love to God and his fellow man, can feel indifferent to the struggle going on in the world between the antagonistic principles of virtue and vice, and no good citizen can be neutral in the contest. He must take sides. We trust that in the battle against the alcoholic enemy of man, no member belonging to this Association, will ever be willing to lay

aside his armor, or retire ingloriously from the field, while the battle yet rages. With faith and energy, we shall, with the blessing of God, accomplish ultimately a victory that will be a fitting crown to the Temple of Honor that has already been raised to commemorate the progress and achievements of the cause. Let us persevere to the end.

R. D. SIMPSON, Chm'n.

E.

REPORT ON PERIODICALS.

Your Committee on Periodicals believe, that the interests of our denomination, imperiously demand, that we should have a state denominational organ, and that it should be extensively circulated.

Since the last meeting of your body, Elder James has transferred his entire interest in the Recorder to Elder J. D. Hufham, who is now sole editor and proprietor. Your committee feel that they can heartily recommend the Recorder, under its present management, to your body as being worthy of its support.

We would, furthermore, recommend that each pastor in the Association do what he can to extend the circulation of the Recorder.

We would also recommend the Commission and Home and Foreign Journal, both published by the Board of Foreign Missions, Richmond, Va., the former at $1, the latter at 25 cents per annum.

R. B. JONES, Chm'n.

F.

REPORT ON SABBATH SCHOOLS.

The cause of Sabbath Schools is one of the greatest, most noble and glorious enterprises in which man can be engaged. The primary object of the Sabbath School is to impart scriptural knowledge, religious instruction, the knowledge of Him whom to know is life eternal. We regard the Sabbath School as the nursery of the church—the hope of the world. It can not be expected that we should present this subject to all its

bearings and relations in one short report; but we would respectfully submit that we can greatly enlarge our denominational borders, and largely increase our means of doing good, by arousing ourselves as a people to do more than we have done for the cause of Sabbath Schools.

It is depressing to reflect on the account that God will require of those who excuse their neglect of this work, unless they shall repent and be more zealous in it for the future. We have an inspired declaration which says, "Train up a child in a way he should go and when he is old he will not depart from it." We believe that "the way," is the way marked out in the gospel, and that all others lead astray; we do, therefore, earnestly entreat our brethren to discard all books published by the Sabbath School Union, and all other books of a similar nature, gotten up as they are on the compromise principle, which always implies a suppression of the truth, and use those only that present the truth, the whole truth, and nothing but the truth. Such books are furnished by the Southern Baptist Publishing Society, and the South western publication house; from either of these houses we may procure such books as we may, with safety, place in the hands of our children.

The following churches resport as follow:

	Teachers.	Scholars.	Vol. in Lib'ry.
Ballard's Bridge,	10	90	270
Bethel,	15	97	250
Edenton,	13	56	200
Great Fork,	9	25	
Meherrin,	8	80	700
Mt. Carmel,	8	60	100
Mt. Tabor,	15	55	
Pleasant Grove,	6	47	

G.

ON A DAY OF FASTING AND PRAYER.

Your committee appointed in accordance with the request of several of the churches that this Association take some steps toward the appointment of a day of fasting, humiliation and prayer, unite in the opinion that the present perilous condition of our affairs as a people, imperiously demand at our

hands this pious and suitable acknowledgement of our dependence. We are, to all human appearances, on the brink of one of the most terrible malignant struggles that ever marred the annals of the world. Eight millions of whites, with their four millions of slaves, are confronted by eighteen millions, who have hitherto lived under the same government, and are now threatened with such calamities as no nation, since unhappy Troy, has experienced.

Life, liberty, honor, property, and all things that make existence pleasant and desirable will be ruthlessly torn from our possession, unless, under the blessings of an overruling and benign Providence, we are prepared to roll back the brutal tide with our own stout arms. Nothing but the resistless decree of Almighty and unfailing power, can avert the deadly conflict of the men now rapidly assembling on both sides of the vast domains of our country. We are convinced that wisdom and discretion on the part of the men directing affairs are essential to ultimate success. We know the indomitable valor of the citizen soldiers who are baring their breasts to the storm that assails us, but we, at the same time, are aware that our triumph in such a conflict can not be bloodless. Widow's tears and orphan's wails would mingle with the thunder of our cannon, heralding a victory however glorious to our arms. Then as christians and as patriots we desire peace. We wish no war if the Northern people do not compel us to take up the fatal gauntlet, therefore, in view of the foregoing premises the Chowan Baptist Association in convention assembled on this 16th of May, A. D. 1861, declares

Resolved, That this body concurs in the suggestion of the Georgia Baptist State Convention, to his Excellency, President Davis, that he set apart and recommend to the people of the Confederate States, of which our own commonwealth is so soon to become a member, a day of humiliation, fasting and prayer, that God may, in his mercy, avert from our land the evils of war, and in case our sinfulness demands such chastisement, that our armies may achieve for us a speedy, honorable and lasting peace.

Resolved, That this body disavows all claim to binding authority, whether in matters temporal or spiritual. And we, as the free citizens of a sovereign commonwealth, declare our confidence in the justice and moderation which has hitherto characterized the Southern States. Having failed to live in amity with the people of the North, we hold that they are

right in their demand to be let alone in their efforts to establish a separate and independent government.

Resolved, Having an abiding confidence in the justice of our cause, we believe it to be our duty as christians and freemen to contribute our utmost endeavors to uphold and defend our institutions and to resist, to the direst extremity, the criminal efforts of Abraham Lincoln and his supporters to subvert and destroy the same.

Resolved, That we admire and approve the heroism and devotion manifested by the patriots of our land who are volunteering by thousands to do battle in defence of our liberties, our religion, and our firesides.

Resolved, That we look forward with pleasure to the early formal connection of North Carolina with her sisters of the Confederated States.

Resolved, That the presiding officer of this body be instructed to transmit copies of these resolutions to his Excellency, Jefferson Davis, President of the Confederate States; to the Hon. Howell Cobb, President of the Confederate Congress; to his Excellency, John W. Ellis, Governor of the State of North Carolina, and to the presiding officer of the Convention of the State of North Carolina.

Resolved, That we, for ourselves, recommend to our churches to observe the 1st and 2d days of June next as days of humiliation, fasting and prayer to avert the horrors of civil war from our beloved country, but if a conflict ensues, that the Lord of Hosts, the God of Jacob may be with us.

All of which is respectfully submitted.

JNO. W. MOORE, Chm'n.

H.

BAPTIST STATE CONVENTION.

Your Committee beg leave to submit the following. Not having access to the proceedings of the Convention, we are not prepared to report to you what has been done during the past year.

The Board of the Convention desires to secure the co-operation of all the Associations in the State in the present work of the Convention, viz: Missions. This is the high and holy work for which the Convention was organized. Every church is a Missionary body, and ought to be engaged in this, its le-

gitimate work, at home and abroad. But in order to efficiency and success, there must be union of effort and concert of action. The Convention presents an organization by which the churches may act together in this great work.

It embraces four leading objects. 1. Colportage. By this we take possession of the printing press, and use it for the dissemination of religious truth. Bibles and religious books and tracts, circulated and read, are, with the blessing of God, efficient agents, in the great work of disseminating the truth and saving souls.

2. Home Missions. Many parts of our State, especially in the middle and west, are neglected by other missionary bodies, and are looking to the Board of the Convention for help. This is its great work. It is not within the reach of churches and Associations, but is the legitimate work of our Convention. The Board calls upon you, dear brethren, as a part of the great family in North Carolina, to remember the destitute in our State, and help.

3. Foreign Missions. The field is large and white to the harvest, and God is still opening new and larger fields, and is saying with us, go up and possess the land.

4. Ministerial Education. Churches and Associations are calling for ministers. The nations of the earth are stretching forth their hands and saying, come over and help us.

Our brethren feel it to be their duty, as far as they can, to aid those who are called of God to preach the gospel, and thus become fellow helpers to the truth.

The Board of the Convention, dear brethren, desire and earnestly solicit the aid and co-operation of the Chowan Association in carrying forward these great objects, for the glory of God and the good of man.

Respectfully submitted,

J. MITCHELL,
S. J. DUNNING,
J. WHITE. } Com.

I.

Your Committee would report that in compliance with the resolution of the last Association, brother Etheridge spent 17 days in laboring for the destitute on Roanoke Island, and at Powell's Point, and brother Forbes 13 days. We recommend that you allow them $1.50 a day for the time engaged. Thus Elder Etheridge would receive $27, and Elder Forbes $17. The churches have been much revived and the feeble strengthened by the visit of the brethren, and express a strong desire to have the gospel preached among them. During the visit of the brethren 11 were baptized.

Respectfully submitted,

J. B. WEBB, Chm'n.

[ADVERTISEMENT.]

THE TRUSTEES

OF

WAKE FOREST COLLEGE,

Avail themselves of a privilege allowed them by the Brethren of the Chowan Association, to notice the Institution which they have in charge. It is unnecessary to do more than to state some prominent facts, such as that the college, notwithstanding the distracted condition of our country, is still in successful operation, and that its exercises will not be suspended unless the number of Students is absolutely too small to furnish materials for the four regular classes; that it is placed, by the liberality of its friends in providing an endowment, beyond the reach of ordinary contingencies; that it is provided with an able and efficient corps of professors, giving instruction in all the branches connected with the regular College course; and that in addition there has been organized a Military department conducted upon a plan consistent with the peculiar objects contemplated by the founders of the College.

EXPENSES.

Tuition per Session,	$25 00
Room Rent,	1 00
Servant Hire,	2 50
Incidental Expenses,	2 00
	$30 50

Good Board may be had at $9 per month, if paid strictly in advance, or if not $9 50; Washing $1 per month.

SAM'L WAIT, President
Board of Trustees, Wake Forest College.

September 13, 1861.

MINUTES

OF THE

FIFTY-SIXTH ANNUAL SESSION

OF THE

Chowan Baptist Association.

HELD WITH THE CHURCH AT

MIDDLE SWAMP, GATES CO., N. C.,

May 13, 14, 1862.

JOHN MITCHELL, Clerk pro tem.

RALEIGH:
PRINTED AT THE BIBLICAL RECORDER OFFICE.
1862.

Proceedings.

MIDDLE SWAMP, May 13th, 1862.

Elder John N. Hoggard being absent, the introductory sermon was preached by his alternate, Elder B. B. Williams, from Heb. 5: 9—"And being made perfect, he became the author of eternal salvation, unto all them that obey him."

After a brief intermission, the delegates assembled, and in the absence of the Moderator, on motion by Elder H. Speight, Elder R. B. Jones was called to the chair. Elder John Mitchell was appointed Clerk. Bro. J. D. Barnes, Assistant Clerk.

Brethren W. Myers, T. W. Babb and R. Felton were appointed a committee to receive contributions.

Letters from the churches were called for and read. and names of delegates enrolled. (See statistical table.)

The roll of delegates being completed and called, the Association proceeded to regular organization.

Elder R. B. Jones was elected Moderator for the ensuing year, and Elder John Mitchell, the Clerk being absent, was appointed Clerk for the ensuing year.

Visiting brethren were invited to seats. The following were recognized: Elder R. R. Savage from the Dan River Association, and as representing the claims of Foreign Missions.

The Pastor and Deacons of this church were appointed a committee on religious exercises.

Reports of standing committees were called for.

The committee on Chowan Female Collegiate Institute being absent, no report was made. [Afterwards sent in and appended to the Minutes.]

Committee on Reynoldson Institute—no report.

Committee on Temperance—no report.

Committee on Wake Forest College—no report.

The committee on Baptist State Convention reported thro' its chairman, Elder R. B. Jones. Report received, and after some discussion laid on the table for further consideration.

Elder B. B. Williams, chairman of the committee on Periodicals reported. Report received, and pending its discussion, a collection of $38 was taken up for the distribution of the

Biblical Recorder among the soldiers. The report was adopted and ordered to be appended to the minutes. (See Appendix, A.)

The committee on Religious Exercises reported as follows: Elders John Mitchell and R. R. Overby to preach to-morrow in the morning, and Elder R. B. Jones in the evening.

On motion, Elder S. W. Worrell was appointed to prepare an obituary notice of the death of our much loved brother Q. H. Trotman to be appended to these minutes.

On motion, adjourned to 9 o'clock A. M. to-morrow. Prayer by Elder R. R. Savage.

WEDNESDAY MORNING, May 14th, 1862.

Association met pursuant to adjournment. Prayer by Elder S. W. Worrell.

The list of delegates was called over and corrected.

Letters from New Hope and Middle Swamp were handed in, read, and delegates' names enrolled.

On motion, agreed to hold the next session of this Association with the church at Mt. Tabor, to convene on Tuesday before the third Lord's day in May, 1863.

Appointed to preach the introductory sermon, Elder R. B. Jones, Elder H. Speight alternate. To preach the Conventional sermon, Elder John Mitchell.

The chair announced the following committees to report on the subjects assigned at the next Association, viz:

On C. F. Collegiate Institute—A. McDowell, J. H. Lassiter and W. W. Mitchell.

On Reynoldson Institute—E. Howell, W. Babb and Wm. Cross.

On Temperance—J. B. Webb, R. R. Felton and R. D. Simpson.

Baptist State Convention—John Mitchell, J. W. Wilson and H. M. Jones.

Periodicals—Wm. Felton, J. T. Waff and T. L. Foxwell.

Sunday Schools—J. D. Barnes, Geo. A. Britt and John N. Hoggard.

Wake Forest College—R. R. Overby, R. Felton and E. Ferebee.

The following delegates were appointed to corresponding Associations:

To the Portsmouth Association—G. W. Kellinger, S. W. Worrell and H. Speight.

To the Tar River—J. Mitchell, B. B. Williams, John N. Hoggard and J. J. Rochelle.

To the Pamlico—Jeremiah Bunch, Wm. Bunch and Ed. Pierce.

To the Union—John B. Webb, R. B. Jones and R. Felton.

On motion, the ordained ministers of this Association were appointed delegates to the Baptist State Convention.

On motion, the report on Baptist State Convention was called up, again read, and discussed by Elders R. B. Jones, R. R. Savage, R. R. Overby and John Mitchell. The report was adopted, and ordered to be appended to the minutes. (See Appendix.)

On motion, agreed that the collection to-day be taken up for Army colportage.

Moved and carried, That the Clerk be instructed to have the usual number of copies of minutes printed and distributed among the churches in due time.

Moved and carried, that one brother in each Union Meeting be appointed to receive and distribute the minutes to the churches composing such Union Meeting.

The appointment was made as follows:

For the Bertie Union—John Mitchell.

For the Yoppim—R. D. Simpson.

For the Camden and Currituck—E. Ferebee.

WHEREAS, One of our churches has recommended to this Association a change of Clerk, and also that hereafter the Clerk be elected annually; therefore,

Resolved, That in view of the small delegation present, we deem it inexpedient at this time, to make any radical change.

On motion, the Association took a recess of forty minutes.

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1 O'CLOCK P. M.

The Convention sermon was preached by Elder R. B. Jones, from Luke 18: 28–30.

A collection of $64 15 was taken up for colportage among the soldiers.

Financial committee reported as follows:

Amount received for minute fund, - - -	$41 00
Contribution after sermon, - - - -	64 15
From Buckhorn church for Army Colportage,	24 00
Total,	$129 15

Resolved, That our thanks are due, and are hereby tendered to the brethren of this church and friends in this vicinity, for the very kind reception and liberal entertainment given to the delegates and visitors to the Association.

On motion, the Association adjourned.

Prayer by the Moderator.

R. B. JONES, Moderator.

JOHN MITCHELL, Cl'k pro tem.

LIST OF ELDERS OR BISHOPS IN THE CROWAN ASSOCIATION.

1 S. Bazemore, Windsor.
2 J. Bunch, Jr., "
3 A. M. Craig, "
4 James Delk, Pitch Landing.
5 J. D. Elwell, Blossom Hill, Va.
6 D. V. Etheridge, Ballard's Bridge.
7 E. Forbes, Camden C. H.
8 E. Hancock, Roxobel.
9 David Harrell, Windsor.
10 T. Hoggard, Pitch Landing.
11 J. N. Hoggard, Murfreesboro'.
12 E. Howell, Reynoldson.
13 W. Hooper, Murfreesboro'.
14 R. B. Jones, Hertford.
15 T. J. Knapp, Edenton.
16 West Leary, Edenton.
17 John Mitchell, Pitch Landing.
18 M. L. Mizell, Windsor.
19 A. McDowell, Murfreesboro'.
20 R. R. Overby, Elizabeth City.
21 Edward Pierce, Merry Hill.
22 Thos. Pittman, Murfreesboro'.
23 J. J. Rochelle, Jackson.
24 D. Sanderlin, Camden C. H.
25 Henry Speight, Gatesville.
26 J. D. Stokely, Hintonsville.
27 A. Twine, Powell's Point.
28 Henry White, Mill Landing.
29 J. B. Webb, Edenton.
30 B. B. Williams, Coleraine.
31 S. W. Worrell, Gatesville.
32 H. J. White, St. Johns.
33 B. F. King, Windsor.
34 C. P. Bogert, Murfreesboro'.

LIST OF LICENTIATES.

1 Horatio Bass, Edenton
2 Joseph Berry, Powell's Point
3 Wells Briggs, Elizabeth City
4 W H Bunch, Mintonsville
5 W D Chadwick, Powell's Point
6 Willie Dunning, Roxobel
7 W L Fitcher, Carrsville, Va
8 T L Foxwell, Edenton
9 J W Hoffler, Sunsbury
10 F V Hoskins Elizabeth City
11 A Hollowell, Elizabeth City
12 T J Leary, Edenton.
13 J P Lee, Murfreesboro'
14 Ira Oldham, Pitch Landing
15 Abram Pruden, Gatesville
16 D J Roberts, Newby's Bridge
17 Exum Stevenson, Jackson
18 Samuel Whitson, Camden
19 W A Vann, Winton
20 J M C Luke, Harrellsville.

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	Baptized.	Received by letter.	Restored.	Dismiss'd by letter	Excommunicated.	Deceased.	Whites.	Colored.	Total.	Minute Fund
Ahoskie,	A. J. Askew†, W. W. Mitchell†, Mills Sumner†,	2	2		2	5	3	345	71	416	
Ballard's Bridge*	Not represented,							469	182	651	
Berea*	Not represented,							136	1	137	
Bethel,	W. Myers, Thos. Sutton, Samuel Sutton†,		1		2	1	5	254	55	309	$3 00
Bethlehem,	H. M. Jones†, W. W. Sessoms, Geo. T. Hollomon		5			4	2	183	58	241	
Buckhorn,	J. W. Barnes†, J. D. Barnes, W. A. Vann,						3	86	50	136	2 00
Capeheart's	Edward Pierce†, John N. Hoggard†, Henry White†,	3									
Cashie,	David Harrell†, W. Hyman, J. B. Spivey,		1			3	3	288	185	473	2 50
Connaritsa,	A. J. Dunning†, J. L. Burden, A. F. Early†,		1				4	185	120	305	3 00
Coleraine,	K. T. Pruden, D. A. Watford†, F. K. Evans,†		3	1	5	2		250	60	310	
Cool Spring,	Abram Pruden,† J. M. Parker, J. A. Carter,		3		3	5	2	326	212	538	3 00
Corinth*	Not represented,					1	5			174	
Ebenezer*	Not represented,							135	35	170	
Edenton*	Not represented,							85	56	141	
Elizabeth City*	R. R. Overby, G. W. Kellenger, (no letter,)							69	130	199	
Elim*	Not represented,							385	74	459	2 60
Gatesville,	S. W. Worrell, Hance Hofler, Thos. B. Cross,							47	25	72	
Great Fork,	O. P. Savage. James Rogers, W. W. Knight,							60	48	108	1 50
Galatia*	Not represented,	1			1		1	170	50	220	2 00
Hamilton*	Not represented,							45	3	48	
Hebron*	Not represented,							23		23	
Hertford,	R. B. Jones, R. Felton, U. W. Speight,							83	12	95	
Holly Grove,	John Mitchell, W. J. Freeman,† W. B. Watford†,	10	9		3	2		43	51	94	2 00
Lebanon*	Not represented,		2		1			52	33	85	1 50
Macedonia*	Not represented,									28	
								60	5	65	

								65	8	73			
Mar's Hill*	B. B. Williams, (no letter,)							213	104	317			
Heherrin*,	Not represented,	3					1	87	81	168	1 50		
Middle Swamp,	Henry Speight, J. Rountree, W. Riddick,							200	86	286			
Mt. Carmel*,	Not represented,				2		3	179	54	233	3 00		
Mt. Tabor,	Wm. Dunning,† R. B. Cobb,† W. Darden,†	15	4		2		1	73	12	85	3 00		
Murfreesboro,	A. McDowell,† B. A. Spires,† J. R. Darden,†						4		56	56	1 50		
New Hope,	T. W. Babb, Wm. E. Matthews,							95	81	176			
Piney Grove*,	Not represented,							78	42	120			
Pleasant Grove*,	G. C. Moore,		1	2		4			206	206	1 50		
Pleasant Plains,	Thomas Hoggard, Jos. A. Mizzelt,					3	1	186	56	242	2 00		
Potecasi,	M. Cooke,† W. T. Baun,† D. M. Beale,†				3	1				59			
Powell's Point,*	Not represented,									91			
Providence*,	Not represented,							65	75	140			
Romoth Gilead*,	Not represented,							167	43	210			
Republican*,	Not represented,							73	34	107			
Roanoke Island*,	Not represented,							170	55	225			
Robert's Chapel*,	Not represented,	1	3				5	174	11	185	2 00		
Rocky Hock,	J. B. Webb†, Thos. Cochran†, R. R. Felton,†	1	2	1	3	6	11	358	42	400	2 50		
Ross' M. H.,	W. J. Mitchell,† C. A. Halsey†, W. H. Hughes†,	2			5	5	4	58	22	80	1 50		
Salem,	Aaron Fletchert, S. B. Pendleton†, Ambrose Hollowell, A. L. Sawyer,	1	3				6	266	71	337	3 00		
Sandy Cross,	Jesse Eason, Willis Bunch, W. B. S. Riddick†,							147	93	240			
Sandy Run*,	Not represented.		5	1	8	7	9	367	112	479	3 00		
Sawyer's Creek,	Evan Forbes†, J. S. Sanderlin,† T. B. Boushall,							119	3	122			
Shady Grove*,	Not represented,							334	145	479			
Shiloh*,	Not represented,	2			3	1	6	150	11	161	2 00		
Whiteville Grove,	Joshua White, D. J. Roberts†, W. C. Simpson,							42	53	95			
White Oak*,	Not represented,							128	38	166			
Yoppim*,	Not represented,												
		41	45	5	99	48	83	7573	3110	11034	$41 00		

53 Churches.

*Statistics of last year retained. †Absent.

Appendix.

N. CAROLINA BABTIST STATE CONVENTION.

This Institution is designed to give strength and efficiency to our efforts in promoting the great objects of christian benevolence, connected with the advancement of our Redeemer's kingdom in this world. It includes State Missions, Foreign Missions, Ministerial Education and Colportage. It is also auxiliary to the Southern Domestic Board, in promoting missions in general.

In prosecuting its work of State Missions, it does not propose to supersede the work of Associations and Union Meetings, but to co-operate with them, if necessary, and in addition to this, supply destitute villages and sections with Baptist preaching.

In aiding Foreign Missions, it operates through the Foreign Mission Board, located at Richmond, who applies the funds, as directed by the donors.

It proposes to assist young men, called of God to preach the gospel, and approved by their respective churches in procuring an education. Thus educating preachers and not men to preach.

While much might and ought to be said in favor of each of these objects, yet the space allowed for a Report forbids it; we can only, in a very concise manner, bring them before our brethren. The times and circumstances demand that we give them a hearty support. To do this is not only our duty, but it is a great privilege, an exalted honor.

Colportage has long since been deemed an efficient means of disseminating religious truth. Events have transpired, during the past Associational year, which have invested this department of our Convention, with more than usual importance. The immense army now in the field, embraces the flower of the Southern Confederacy. The morals of these men must be cared for, or society will suffer an irreparable loss, however brilliant may be their victories. Army colportage is one of the most efficient means of counteracting the

demoralizing influences of the camp. The success which has attended our efforts in this department, is both gratifying and encouraging, and should stimulate us to a greater degree of liberality than has hitherto been manifested. Such is the magnitude of this work, that it demands more than a passing notice from us. We, therefore, hope that your body, at its present session, will inaugurate some means of affording immediate relief to this department.

However perfect may be the plan of the Convention for prosecuting its work, its efficiency, under God, depends upon the churches. It is their creature. From their contributions, its treasury must be supplied. In view of the pressing necessity of the Board of the Convention,

Resolved, That we request each church in this Association to send contributions to the next meeting of the Convention at Wake Forest College, and that we request the Ministers of this body to lay the claims of the Convention before their respective churches at some time prior to the meeting of that body.

Respectfully submitted,

R. B. JONES, Chm'n.

REPORT ON PERIODICALS.

Your Committee on Periodicals beg leave to submit the following as their report.

A good and well edited religious newspaper is an agency second only to the pulpit, in evangelizing and christianizing the human family.

The religious editor preaches weekly to thousands of readers through his columns; and if the paper is well filled with biblical truth and sound doctrine, he will make lasting religious impressions upon their minds. The christian will be constantly reminded of his duty to his God and to his fellow men.

We ought, therefore, to have our denominational papers, and we ought to read them and sustain them.

We are gratified to be able to report that notwithstanding many religious papers in the south, owing to our national troubles, have had to suspend, yet our denominational organ, the Biblical Recorder, still survives, and we would earnestly recommend it to our brethren, as worthy of their liberal patronage and support.

B. B. WILLIAMS, Chm'n.

CHOWAN FEMALE COLLEGIATE INSTITUTE.

This Institution, formerly so successful and prosperous, is now suffering, like most others in our country, from the blighting influences of the war.

The Trustees, at the end of the last scholastic year, anticipating a greatly diminished patronage, and having no means to sustain a Faculty except the current income of the school, thought it unwise to assume the payment of salaries for the present year, and they therefore committed the school entirely to the Faculty with the privilege of retaining only so many of their number as the amount of patronage received should render necessary. During the first session the whole Faculty were retained except the President, who, at his own request, was absent until near the end of the session. The number of pupils present was forty-four—less than half our usual number,—but there was a fair prospect for a large increase at the beginning of the present session. This prospect was suddenly blighted by the fall of Roanoke Island which gave the enemy access to all our interior waters and caused the prompt withdrawal of all the pupils. After a few weeks' suspension the school was resumed with a small number which has increased to twenty. Among these are representatives of all the collegiate classes which will constitute a nucleus around which classes may be readily formed at the beginning of the next session, should Providence permit the school to be resumed at that time.

Respectfully submitted.

A. McDOWELL, Chm'n.

OBITUARY.

The Rev. Quintin Hollowell Trotman, the subject of this short sketch, was born in the county of Perquimans, North Carolina, January 27th, 1805, of Joseph Trotman and Sabrey his wife, whose maiden name was Hollowell. When he was an infant his parents removed to Sandy Cross, Gates county, where his father died; leaving this his only child, very young, and a bereaved widow. Being very poor, and without the advantages even of common schools, his opportunities for an education were meagre indeed, having been but six months of his life within the walls of a school room. His mother had likewise received but slight instruction, and was therefore poorly qualified to direct and guide the son. Her strong mind and resolute energy to a great extent supplied this deficiency, and she reared her son to become a man. The intervals of arduous daily labor were cultivated by the mother in implanting in her son principles of right and wrong, which have given tone and distinction to his character through life.

The toils and struggles of his youth for support afforded but little time for mental cultivation. Saving his mother's care, he was eminently a self-made man. At the early age of nineteen years he was married to Miss Eliza Brinkley, and until his connection with the church, was entirely engaged in the business of farming, which for the support of an increasing family, claimed his whole attention. Meanwhile the influence of evil associates over one of his confiding nature, had its natural effect in leading him astray, and the step from virtue to vice being easy and short, he soon became notorious for his wickedness. His career however was short; he was to become the chosen instrument of God. The prayers of his anxious wife and mother were answered in the conversion of the husband and son. Making a profession of his faith in the Lord Jesus Christ, he was by baptism administered by the Rev. Robert T. Daniel, on the 9th of April, 1828, received into the church. The energy which had given him notoriety as a man of the world now distinguished him as the man of God. The church quickly appreciating his talents, licensed him to preach in June, 1830, which was soon followed by an order for his ordination. On the 31st day of July, 1831, he was ordained by the Revs. Jeremiah Etheridge and John Harrell.

He at once attained a prominence for eloquence, originality of thought, pathos, force of argument, power of delivery and

impressiveness of manner, which always commanded an audience and ensured attention. Whenever and wherever it was known that he would preach, a large congregation ever attended. Whether in his appeals to a throne of grace, in singing praises to God, or from the pulpit expounding the plan of redemption, the melodious strains of his sonorous voice filled every ear, subdued every improper thought, and drew along the listener a willing captive, a captive whose chains were golden, and his captivity rapturous delight. However prejudiced was the hearer, however he winced under the withering excoriation of his powerful oratory, however much the sensitive bigot denounced him as he exposed the fallacy of creeds, and pointed to the true light that lighteth the world, and in the bitterness of his spleen, resolved never again to hear him, prejudice and bigotry failed to resist the attraction, and again and again becoming hearers, they would finally yield, and be obedient to the Master's will.

There was in him nothing assumed for the occasion. There was no starchy buckram to repulse, no gaudy tinsel for display. All was easy, all plain and unaffected. He never seemed to be conscious of his own ability. He was nature's true orator. The outgushing emotions of a noble heart, moved by the finger of God, and touched by the quickening influences of his holy spirit operating through the most powerful intellect of the State, could not fail to captivate the hearts of his hearers, and to convict the sinner of his guilt and a judgment to come. He was blessed with a most retentive memory, that never failed him while his eye-sight was unimpaired. In the course of an argument he would with ease and without effort call to his aid quotations so full and so apposite, as had cost other ministers weeks of hard labor to cull and to arrange.

He borrowed nothing of others. Feeling the responsibility of his position, he leaned not upon learned theologians, but placing his trust in God from his word derived the waters of life. His opinions, formed by careful research and once fixed, he boldly pronounced. He shunned not to declare the whole counsel of God. He winked at no whitewashing of error, but fearlessly tearing away the covering exposed its deformity. He never made any compromise of the truth. It was his habit to call things by their proper names, and thus often gave offence when his object only was to preach Christ and him crucifind. He applied all the energies of his nature to the work of his Master with labor unremitted, zeal never

failing, and faith never faltering. To labor for Christ was his highest pleasure, to build up his Church the work to which he had devoted himself. He worked beyond the measure of his strength. His vigorous constitution finally broke down. He continued his labors, however, without remission, only as sickness prevented, though with great suffering. For the last ten years of his life he rarely passed an hour but in pain. In the spring of 1859 he lost his sight. The source whence he derived much pleasure being thus cut off, though in the main for a sick man cheerful, he lost much of his usual vivacity. His time was employed in readings by his children. He continued, nevertheless, to preach, and to his death was pastor of the church at Sandy Cross, into which he had been received by baptism, and to which he had broken the bread of life, save an interval of three years, from his ordination to his death. Faithful flock, faithful shepherd! He ever enjoyed the confidence of his ministering brethren; with them he was a tower of strength. The love borne him by his church was warmly reciprocated. His love for all his brethren was as a deep stream that flows silently on though it bears Argosies on its bosom. It was indeed a never-failing fountain; it expanded and strengthened as long as life lasted. Aye, it was love that killed him at last. Often during his illness he would say, my child, my boy, "when it is asked you what killed me, say it was love; love for his children that killed your father." It was, doubtless, the great anxiety he felt for his children in the service of the country, his strongest sympathies enlisted in the struggle, the great depression of spirits ensuing from the loss of his wife, who had died but a few weeks before his last confinement, that completely prostrated him. He suffered the most excruciating pain, though with the greatest patience and resignation, repeatedly pronouncing his trust in Christ; continuously uttering favorite passages of scripture, and singing praises to God. His ardent affections overflowed in expressions of love to visiting friends, to his children and servants. Kissing all, kissing the hands of his servants, and looking at each intensely as though loth to be separated from them, he would point them to a blissful reunion in heaven, and pray God to take him to himself. He was firmly impressed that his time was growing short; that he was slowly passing away. He blessed and praised God that he was pleased to afflict him, saying that his afflictions would work out for him a far more exceeding and eternal weight of glory! Thus, in singing, praying and earnest invocations for mercy, blessing his chil-

dren, his friends and brethren and servants, he spent the last moments of his life. For the last two or three days perceptibly suffering but little, he quietly sank away in the bosom of his God. He died as only the Christian can die. On Friday the 9th day of May, 1862, as the rays of the morning sun gilded the tree tops, his spirit winged its way to an eternity of rest.

No one can appreciate the merits of the man morally, intellectually, or socially, unless he knew the circumstances of his whole life. The difficulties that environed him would have crushed most men. To have reared so large a family of children, nine in number, as he has done, with so little of this world's goods upon which to draw for support, was enough; but with the limited opportunity for mental cultivation he enjoyed, that he accomplished so much is the wonder of those who knew him best. And no one knew all, for in his last illness he often said, "eternity alone will disclose to the astonishment of my most intimate friends the difficulties with which I have had to contend."

The loss of such a man to any community cannot be estimated. As a complicated machinery, its balance wheel broken, society for the while ceases its customary throbbings. There is a pause in all around that denotes a grievous calamity, and each seeks sympathy in the misfortune that has befallen all. Universally respected and beloved, endeared to a very large circle of acquaintances by the ties of long-continued and unbroken friendship stronger than the lion's grip, his death severs a link in the chain of faithful friends that cannot be repaired. His loss to the church is irreparable, he was her most talented and able minister. A strong man in Israel hath fallen. A shining jewel of the fraternity has dropped into the Master's hands. But if friends and brethren mourn him, what shall quiet the aching hearts of his aged mother and beloved children, whose love and admiration for the son and father knew no limit? They loved him as but few know how to love. His love for them constrained the love of himself. "O, Absalom, my son, my son Absalom!" were among his last words. It was this love that killed him. Mourning they will mourn with a grief that findeth no consolation but in the promises of God, looking forward to the realization of the hope that they shall all meet again in a heaven of eternal rest.

S. W. WORRELL, Chm'n.

MINUTES

OF THE

FIFTY-SEVENTH ANNUAL SESSION

OF THE

Chowan Baptist Association,

HELD WITH THE CHURCH AT

MT. TABOR, HERTFORD Co., N. C.,

May 12, 13, 14, 1863.

RALEIGH:
PRINTED AT THE BIBLICAL RECORDER OFFICE.
1863.

Proceedings.

Mt. Tabor, May 12th, 1863.

The Chowan Baptist Association met in its 57th annual session with the church at Mt. Tabor. The introductory sermon was preached by Elder R. B. Jones, from 1st John 1: 7.—"And the blood of Jesus Christ His Son cleanseth us from all sin."

After a recess of forty minutes, the Association was called to order by Elder R. B. Jones. Prayer by Elder B. B. Williams.

On motion a committee of Finance, consisting of brethren G. A. Britt, W. W. Mitchell and A. Thomas, was appointed to receive the contributions from the churches.

On motion the letters from the churches were called for and read, and the names of the delegates enrolled. (See statistical table.)

The Association then proceeded to the election of officers Dr. G. C. Moore was unanimously elected Moderator, and Elder John Mitchell Clerk; brethren J. D. Barnes, and H. C. Edwards were appointed assistant clerks.

Visiting brethren were invited to seats.

The Pastor and Deacons of this church were appointed a committee on religious exercises.

On motion, it was agreed that 9 o'clock, A. M., be the hour for meeting, and that the regular business of the Association be suspended at 11 o'clock for preaching.

The following queries were offered and read:

Querry 1. Should a church hold in fellowship a member who has deserted the Southern Army (after having been sworn in) and joined the enemy?

2. Should a church hold in fellowship, a member who, to prevent going into service of his country, have sought protection from the enemy?

3. Should a church fail to discipline her members, because of close proximity to the enemy?

4. Should a church hold in fellowship colored members who have run off from their owners for Yankee freedom, or protection?

On motion, the above queries were received and laid on the table for future consideration.

On motion, adjourned till 9 o'clock, A. M. to-morrow.

Prayer by Elder A. McDowell.

WEDNESDAY MORNING, May 13th, 1863.

Association met pursuant to adjournment. Prayer by Elder John N. Hoggard.

On motion, a committee was appointed on the state of the churches, consisting of Elders R. R. Overby, H. Speight and John N. Hoggard.

The following preamble and resolution were offered and adopted:

WHEREAS, The church at Cool Spring has sent brother A. Pruden to this body for ordination; and whereas, it has been the custom of this Association to leave this matter with the churches; therefore

Resolved, That this Association will adhere to its usual practice and refer this case back to the church at Cool Spring.

The reports of standing committees were called for.

The committee on Chowan Female Collegiate Institute offered the following

REPORT:

This institution, as similar ones, near the lines of active warfare, has suffered seriously from the apprension that the fortunes of war might at any time throw it within the lines of the enemy. But through the mercy of God, no enemy has yet been permitted to molest it, and it has been carried forward, in all its departments, with little less than its former efficiency. It now numbers fifty eight pupils, including two resident graduates and five teachers. Uninterrupted, good health has prevailed during the year, among both pupils and teachers; for which, and for the success of the Institute, under all the disadvantages to which it has been subjected, we ought to thank God and take courage.

A. McDOWELL, Ch'm'n.

On motion the report was received and ordered to be printed.

The committee on Reynoldson Institute offered, through bro. W. L. Fitcher, the following report, which was received and ordered to be printed:

This Institution, situated in a section of country which has been under the control of the United States' forces during the past twelve months, has not been in operation for nearly two years.

The Principals, Messrs. Boushall and Taylor, with most of the students, have long since been absent in their country's service. There is, therefore, no probability that the school will again resume its exercises till the close of the present war.

E. HOWELL, Ch'm'n.

The report on Temperance was called for. The committee offered the following

REPORT:

Your committee have but little to say on the subject of temperance. While from the letters read before this body, we are sadly convinced of the little progress in religion, in our churches, we have also to lament, that her handmaid, temperance, as we have learned from observation and report, has but little cause for rejoicing in the efforts of her friends to stay the sad and distressing evils of the fell destroyer, Intemperance.

While our national enemies have infested and ravaged our borders, this enemy to humanity and religion has not been idle.

Grief and desolation have been brought to many homes, and the hearts of patriots and christians have sickened at the dread evils, thus added to the train of horrors inflicted on us by war.

Brethren, while human organizations in the cause of temperance are silent, let our united prayers go up to heaven, that God may stay the tide of evils inflicted upon our people, by this great enemy to man.

J. B. WEBB, Ch'm'n.

On this report interesting remarks were submitted by Elders J. B. Webb and A. McDowell.

The report was received and ordered to be printed.

The committee on the Babtist State Convention, being called upon made the following

REPORT:

The primary objects of this Convention are the education of young men called of God to the work of the Gospel ministry; the circulation of Bibles and religious books; the employment of Missionaries within the limits of this State; and a co-operation with the Southern Baptist Convention in the promotion of Missions in general.

Since our last annual meeting, but little has been done for these objects, owing to the lack of funds. It is to be hoped that our brethren will not withhold their contributions, because of the terrible war that is upon them, but that they will give liberally and willingly of their substance to the Lord. For a detailed account of what has been done, you are referred to the report of the Board as published in the minutes of the last Convention.

During the past two years the attention of the brethren has been directed principally, to the subject of Army Colportage. Their success in this peculiarly interesting field has been encouraging.

In order to give more efficiency to this department of labor, the last Convention appointed a Board, and also a General Superintendent of Army Colportage for this State. The reports of the excellent and laborious Superintendent, Elder N. B. Cobb, show a gratifying and encouraging success. Let us hope and pray that still greater good may be accomplished. This board has resolved to look directly to the churches and brethren for the means necessary to carry on their work. Many have responded nobly to the call made upon them.—Let all do their duty.

In view of the great importance of the work in which these boards are engaged and of the urgent necessity for funds: therefore

Resolved, That we earnestly request the ministers having the pastoral care of the churches of this Association, to lay the claims of these Boards before their respective churches, and send up their contributions to the next Convention, or to the Boards, prior to the Convention.

On this report remarks were submitted by Elders John Mitchell, R. R. Overby and A. McDowell, after which the report was adopted and ordered to be printed.

The hour having arrived for preaching, the business of the Association was suspended to hear a sermon from Elder R.

R. Overby. Text, Romans 7: 4. "That ye should be married to another."

AFTERNOON SESSION.

The committee on Periodicals being called upon to report, submitted the following:

To evangelize the world, God has employed means which derive their support from the Gospel of our blessed Saviour, the great ocean of love, its bounds none can measure, sending its various tributaries in all directions, watering the dry ground of our affections, causing rich productions of faith, obedience and good will to each other. One of the many tributaries is the christian newspapers floating down the channel of God's permission, visiting weekly thousands, bearing on its bosom tidings of kindness and affection, admonishing us to live daily for God and each other. It reminds us of our many sins, and aids us to hew off the rough corners of our natural dispositions. It also helps to smooth and pol sh the stones for their proper place in the spiritual temple of christian duty, liberality, &c. And if ever there was a time when, more than another, christians should let their true character and liberality be seen, that time is *now*. The flower of our country is on the tented field. How can we reach them more effectually than with the printed sheet? God means something! Arise disciple! Awake to your duty! This flower may wither under the blighting influence of demoralization.

This paper will refresh and inspire good hopes in the minds of the loved ones on the field. It is anxiously looked for, and read by them. This speaks volumes to us. We refer to the columns of the *Biblical Recorder*, warning faithfully all who read it. And if we would send more of its numbers to the soldiers, they too would be persuaded to join the "people of God." Then let us all subscribe for and read the *Recorder*, and our money will not be so hard to reach.

We therefore recommend the *Recorder* to all, but particularly to the disciples of Christ, in the State of North Carolina, as worthy of their special care and sustenance. And may we all keep the Editor upon the bosom of our prayers, that he may prove to be what he ought, ever sending forth weekly, from the mountains to the sea shore—Christ and him crucified.

Many of our Periodicals have had to suspend, for the want

of necessary means, but we feel thankful to God that the *Recorder* yet lives. The subscription price is but a small pittance compared to the paper.

WM. FELTON, Ch'm'n.

Pending a motion for the adoption of this report, remarks were submitted by Elder B. B. Williams, and a collection was taken up to send the *Recorder* to the soldiers amounting to $332 30, including $19 00 from the church at Mars' Hill. By request of the donor, ten dollars of the above amount is to be given to Army Colportage. The report was then adopted and ordered to be printed.

The Secretary (pro. tem.) made his report for the past year which was received. (See Appendix.)

On motion, the queries, laid on the table on yesterday, were called up for discussion.

The first query, viz: "Should a church hold in fellowship a member who has deserted the Southern Army (after having sworn in) and joined the enemy," was read, and decided in the negative without debate.

The second, viz: "Should a church hold in fellowship a member who to prevent going into the service of his country has sought protection from the enemy?" was read, and on motion, answered in the negative, after remarks by A. McDowell, R. B. Jones, and J. L. Mitchell for the motion, and T. W. Babb and J. J. Rochelle against it.

On motion, adjourned till 9 o'clock to-morrow morning.

Prayer by Elder R. R. Overby.

THURSDAY MORNING, May 14th, 9 o'clock.

The Association met. Prayer by Elder H. Speight.

The third query, viz: "Should a church fail to discipline her members, because of close proximity to the enemy?" was called up and read, and after some remarks by R. R. Overby, J. B. Webb, J. Mitchell, B. B. Williams and J. N. Hoggard, the following answer was given:

"She should not, but we recommend the churches to use christian prudence in the administration of that discipline."

The fourth, viz: "Should a church hold in fellowship colored members, who have run off from their owners for Yankee freedom or protection?" was read, and on motion, answered in the negative.

The following query was also introduced, viz: Should a

church hold in fellowship a member who has encouraged, sympathized with, or given aid and comfort to the enemy, whether that enemy be the regular forces of the United States. or that infamous band of unprincipled persons commonly known as buffaloes? and on motion, answered in the negative.

On motion, Elder A. McDowell was appointed to prepare an obituary notice of Elder James Delk, deceased, for publication in our minutes.

The Moderator announced the following committees to report on the subject assigned at the next Association, viz:

C. F. C. Institute—Dr. A. J. Askew, B. A. Spiers and G. A. Britt.

Reynoldson Institute—S. W. Worrel, A. Pruden, Ed. Howell.

Temperance—J. N. Hoggard, M. Cook, and Wm. Boone.

B. S. Convention—A. McDowell, T. D. Vann and J. D. Barnes.

Periodicals—Wm. Manning. R. D. Simpson, and J. B. Webb.

Sunday Schools—R. B. Jones, Sam'l Sutton, and Wm. Felton.

W. F. College—J. Mitchell, J. L. Britton and A. J. Perry.

The following delegates were appointed to corresponding Associations, viz:

To the Portsmouth Association—R. B. Jones, H. Speight and W. L. Fitcher.

To the Tar River—J. N. Hoggard, B. B. Williams and E. Hancock.

To the Pamlico—J. Mitchell, J. B. Webb and S. W. Worrell.

To the Union—J. Bunch, J. J. Rochelle and A. McDowell.

The hour for preaching having arrived, the Conventional sermon was delivered by Elder John Mitchell, from John 6: 27. "Labor not for the meat which perisheth, but labor for that meat which endureth unto everlasting life, which the son of man shall give unto you; for him hath God the Father sealed." At the close of the sermon a collection was taken up amounting to $195 20.

AFTERNOON SESSION, 1 1-2 O'CLOCK.

The Association met and resumed business.

The committee on Sabbath Schools offered the following

REPORT:

A good and well organized Sunday School is a most potent agency under the immediate supervision of a church for disseminating religious truth, and leaving its evangelical impress, on the religious character of succeeding generations. The youth of our country, if not trained in the ways of righteousness, in life's proper season will incline to evil. And it is easier to imbue the youthful mind, with the riches of gospel truth, than to uproot the culminating weeds of vice and perniciousness, that accumulate in the neglected gardens of virtue.

We are gratified, however, though in the midst of our present national confusion, to gather from the letters the following statistics, viz:

Sawyer's Creek,	1	School,	9	Teachers,	65	Scholars,			
Yoppim,	1	"	6	"	35	"	200	vol's in	Library.
Murfreesboro',	1	"	6	"	20	"	220	"	"
Galatia,	1	"	5	"	30	"			
Sandy Run,	1	"	5	"	20	"	80	"	"

Hertford and Bethel have each a Sunday School but give no statistics.

J. D. BARNES, Ch'm'n.

The above report, on motion, was received, and ordered to be printed.

The committee on Wake Forest College made no report.

The committee on the state of the churches made the following

REPORT:

If we are to judge of the state of religion in our churches from the letters sent up to this Association, we are in a truly lamentable condition. Whose heart was not pained as letter after letter told the same sad story, "We are in a cold and lukewarm state?" With 53 churches, and a membership of 11,000, the churches represented here report, 102 received by baptism, while our loss by death, and otherwise, far exceeds that number. With this sad picture before us, should we not humble ourselves before God, and inquire, "Is there not a cause?" It can not be that God is less inclined to pour

out His spirit, and revive his people, than in former years. He is the same, yesterday, to day, and forever. The cause is with us. Our sins have separated between us and God. I fear we have forgotten that our sins bring all our troubles, and instead of humbling our hearts before God, and crying unto him day and night, for deliverance, we have suffered ourselves to drift into the current of worldliness. Judging from the signs of the time, it is to be feared that Zion will be the greatest sufferer in this struggle. We seem to have forgotten that we have other enemies, and more to be dreaded than these we meet on the bloody field. And if they prevail, all is lost. This war will end, and the thousands now in the field will be thrown upon the bosom of society, with all their habits of sin (and there are not a few,) for war not only destroys life, but that which is better than life, morals.

Brethren, is there piety enough in our churches to counteract this tide of evil that will sooner or later be upon us? Let us bestir ourselves, wake up out of sleep, and put on the whole armor of God, and go forth in his name, until the whole earth shall be filled with his glory.

R. R. OVERBY, Ch'm'n.

Elder B. B. Williams submitted interesting remarks on the above report, after which the report was adopted, and ordered to be printed.

On motion, it was agreed to hold the next annual session of this Association with the church at Buckhorn, to convene on Tuesday before the 3rd Lord's day in May, 1864.

Appointed to preach the introductory sermon, Elder R. R. Overby; Elder B. B. Williams, alternate.

To preach the Conventional sermon, Elder John N. Hoggard.

On motion, the ordained ministers in this Association were appointed delegates to the next Baptist State Convention.

On motion, the Clerk was instructed to have two thousand copies of the minutes printed for distribution among the churches. The Clerk was authorized to send the quota of minutes for the Yoppim Union Meeting to brother R. D. Simpson, and for the Camden and Currituck Union Meeting to brother E. Ferebee, for distribution among their churches.

On motion, A. McDowell, B. A. Spiers and L. T. Spiers were appointed a committee to settle with the former Clerk.

On motion, Saturday before the first Sunday in June was set apart as a day of fasting, humiliation and prayer.

Resolved, That our thanks are due, and are hereby tendered to the brethren of this church, and friends in this vicinity, for the very kind reception and liberal entertainment given to the delegates and visitors to this Association.

The committee of Finance offered their report which was received and ordered to be printed. (See Appendix.)

On motion, adjourned to meet with the church at Buckhorn on Tuesday before the 3rd Sunday in May, 1864.

G. C. MOORE, Mod'r.

JOHN MITCHELL, Clerk.

LIST OF ELDERS OR BISHOPS IN THE CHOWAN ASSOCIATION.

1 S. Bazemore, Windsor.
2 J. Bunch, Jr., "
3 A M. Craig, "
4 J. D. Elwell, Blossom Hill, Va.
5 D. V. Ethridge, Ballard's Bridge.
6 E. Forbes, Camden C. H.
7 E Hancock, Roxobel.
8 David Harrell, Windsor.
9 T. Hoggard, Pitch Landing.
10 J. N. Hoggard, Murfreesboro'.
11 E. Howell, Reynoldson.
12 W. Hooper, Murfreesboro'.
13 R. B. Jones, Hertford.
14 T. J. Knapp, Edenton.
15 West Leary, Edenton.
16 John Mitchell, Pitch Landing.
17 M. L. Mizell, Windsor.
18 A. McDowell, Murfreesboro'.
19 R. R. Overby, Elizabeth City.
20 Edward Pierce, Merry Hill.
21 Thos. Pittman, Murfreesboro'.
22 J. J. Rochelle, Jackson.
23 Henry Speight, Gatesville.
24 J. D. Stokely, Hintonsville.
25 A. Twine, Powell's Point.
26 Henry White, Mill Landing.
27 J. B. Webb, Edenton.
28 B. B. Williams, Coleraine.
29 S. W. Worrell, Gatesville.
30 H. J. White, St. Johns.
31 B. F. King, Windsor.
32 C. P. Bogert, Goldsboro'.
33 J. P. Lee, Murfreesboro'.

LIST OF LICENTIATES.

1 Horatio Bass, Edenton.
2 Joseph Berry, Powell's Point,
3 Wells Briggs, Elizabeth City,
4 W. H. Bunch, Mintonsville,
5 W. D. Chadwick, Powell's Point,
6 Willie Dunning, Roxobel,
7 W. L. Fitcher, Carrsville, Va.,
8 T. L. Foxwell, Edenton.
9 J. W. Hoffler, Sunsbury,
10 F. V. Hoskins, Elizabeth City.
11 A. Hollowell, Elizabeth City,
12 T. J. Leary, Edenton.
13 Ira Odham, Pitch Landing
14 Abram Pruden, Gatesville,
15 D. J. Roberts, Newby's Bridge
16 Exum Stevenson, Jackson,
17 W. A. Vann, Winton,
18 J. M. C. Luke, Harrellsville.

Appendix.

CLERK'S REPORT.

CHOWAN BAPTIST ASSOCIATION to JNO. MITCHELL, Clerk pro tem., DR.

1862. Nov. 18.	To amount paid Editor of Biblical Recorder for printing minutes of 1862,		$70 00
	CR.		
1862. May 14.	By amount received from the churches sent to the Asso. at Middle Swamp,	$41 00	
	By amount received since the Asso., viz:		
	From Potecasi,	2 00	
	From Murfreesborough,	3 00	
	From Mt. Tabor,	3 00	
	From Ahoskie,	3 00	52 00
	Balance due the Clerk,		$18 00

FINANCE COMMITTEE'S REPORT.

Received from letters sent up for 1863, for Minute fund,		$122 50
" from absent churches 1862,		26 00
" from additional contributions this session (churches doubling)		24 00
		$172 50
CR.		
By cash paid Clerk on deficiency of last year,	$18 00	
" " compensation for transcribing minutes, &c. of 1862,	25 00	43 00
		129 50
Add $2 00, not accounted for in report,		2 00
Balance now in treasury,		$131 50

TO SEND RECORDER TO SOLDIERS.

Received from collection in the Association on Wednesday, including $19 00 from Mars Hill,	$332 30
Received from the church at Ahoskie,	30 95
	$363 25

FOR FOREIGN MISSIONS.

Received from the church at Yoppim,	$20 00
Received from church at Sawyer's Creek,	30 00
	$50 00

FOR BAPTIST STATE CONVENTION.

Received amount of collection on Thursday,	$195 20

G. A. BRITT,
W. W. MITCHELL, } Committee.
A. THOMAS,

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	Baptized.	Received by Letter.	Restored.	Dismissed by Letter.	Excommunicated.	Dead.	Whites.	Colored.	Total.	Minute Fund.
Ahoskie,	W W Mitchell, J S Godwin and Dr A J Askew,		3		1	2	8	339	70	409	$ 6 00
Ballard's Bridge,	R D Simpson, J W Nowell and H Simpson†, (2 years),	18	6		17	23	18	447	174	621	10 00
Berea*,	Not represented.							136	1	137	
Bethel,	Wm Felton, W Myers† and Samuel Sutton†,		1			6	6	247	51	298	6 00
Bethlehem,	A Thomas, G T Hollomon and H M Jones,†				1	4	2	179	53	232	5 00
Buckhorn,	Jos Warren, G A Britt and Wm Vann,		1				4	82	49	131	4 00
Capeheart's,	Elders J N Hoggard, Henry White† and G W Cobb,	4	2				9	279	188	467	2 50
Cashie,	Elder D Harrell†, W Hyman and J B Spivey†,	8			1			185	125	310	5 00
Conmaritsa,	J L Mitchell, J L Burden and A J Dunning†,	1	3	3	4	3	4	245	61	306	6 00
Coleraine,	J L Britton, J W Beasley and J A Northcutt,	7	3		1	4	4	335	203	538	6 00
Cool Spring,	A Pruden, Thomas Umphlet and Wm Cross,						3	130	8	138	5 00
Corinth,	E E Maget, Henry Gatling and M Brewer,	6	2			3	2	135	32	167	6 00
Ebenezer,*	Not represented.							85	56	141	
Edenton,*	Not represented.							69	130	199	
Elizabeth City*,	Elder R R Overby, J M Morgan and M Sanderlin, Sr, (no letter)							385	74	459	6 00
Elim,	J D Barham and J K Kee,						4	46	24	70	1 00
Gatesville*,	Not represented.							60	48	108	
Great Fork,	J Rogers,† O P Savage† and W W Knight†,						2	168	50	218	2 00
Galatia,	J C Fleetwood, Kinchen Davis and J Delotch†,						1	50	3	53	4 00
Hamilton*,	Not represented.							23		23	
Hebron,	Isaac O Outlaw, A Vinson and L Benthall,				2		4	73	12	85	3 00

Hertford,	Elder R B Jones and R Felton†,		2				2	43	51	94	4	00
Holly Grove,	Elder J Mitchell, W J Freeman and M J Rayner,	34	1				4	60	54	114	3	00
Macedonia,	Elder West Leary†, T J Leary† and P F White†,							62	5	67	1	50
Mars' Hill,	Elder B B Williams, G G Morris† and J W Perry†,	4		1		6	2	108	3	111	3	00
Meherrin,	Elder J P Lee, W H Parker and O Parker,					6	6	207	103	310	7	50
Middle Swamp,	Elder H Speight, J A Rountree† and W E Matthews†,		1		1	51	3	85	30	115	3	00
Mt. Carmel,	Elder J J Rochelle, W J Taylor and D Delotche,					1	9	192	83	275	5	00
Mt. Tabor,	John Gatling, Sr, A J Cobb and W A Vaughan,				1	3	4	169	50	219	6	00
Murfreesborough,	Elder A McDowell, B A Spiers and L T Spiers†,				4		2	67	7	74	5	00
New Hope,	T W Babb and W H Riddick,								56	56	3	00
Piney Grove,	W L Fitcher, Elder E Howell† and W H Howell†,					34	10	92	47	139	7	00
Pleasant Grove,	Dr G C Moore, J A Perry and Langley Taylor,		1		3		3	73	37	110	6	00
Potecasi,	Matthias Cook, H C Edwards and G D Hollomon†,					2	4	175	56	231	3	00
Powell's Point,*	Not represented.									59		
Providence,*	Not represented.									91		
Ramoth Gilead*,	Not represented.											
Republican,	W H Bunch†, A R Thompson† and W Weston,	21	5			1	5	65	75	140		
Roanoke Island*,	Not represented.							172	59	231	2	00
Robert's Chapel,	Jas Atkinson, W Boone and J B Barnes,							73	34	107		
Rocky Hock,	Elder J B Webb, Thos Cochran† and W Perry†,					3	8	151	49	200	6	00
Ross' M. H,,	W J Mitchell, W H Hughes† and C A Halsey†,		1			1	4	171	10	181	2	00
Salem,	Asa Beal,† John Nichols† and A Hollowell,				3	4	9	340	42	382	4	50
Sandy Cross*,	Wm Manning (no letter),					3	4	80	14	94	1	50
Sandy Run,	J A Tyler, W J Cox and Elder E Hancock,†							266	71	337		
Sawyer's Creek,	W R Forbes, T B Boushall and Elder E Forbes†,	2	1		1		2	162	97	259	6	00
Shady Grove*,	Not represented.			1		9	4	296	56	352	8	00
Shiloh*,	Not represented.							119	3	122		
Whiteville Grove,	Not represented.							334	145	479	2	00
White Oak,*	Not represented.							150	11	161		
Yoppim,	H Bass†, John Bonner† and J T Watt†,							42	53	95		
Pleasant Plains,	Elder Thos Hoggard and Jos A Measles,	1	4	1	9	5	4	118	36	154	4	00
						4	2		200	200	3	00
		106	37	6	49	178	160	7570	2949	10669	$ 173	50

* Statistics of last year retained. †Absent.

ELDER JAMES DELK.

As the writer of the civil history of the present times will have occasion frequently to mention the names of the distinguished heroes, who have borne a conspicuous part in the pending revolution, so he, who writes the history of the Baptist denomination in the bounds of the Chowan Association, for the last thirty years, will have occasion frequently to refer to the labors of Elder James Delk; as he spent much of that time within its bounds battling as a true and tried soldier of the cross, and was more or less intimately connected with all its benevolent enterprises.

He was born in Southampton county, Va., Aug. 20th, 1793, and resided in that and an adjoining county until the year 1828. His educational advantages in early life were limited; for like most of those whom God has deemed worthy of peculiar honor, he was poor in this world's goods, and like Mary's husband and Mary's son, earned an honest living, until his entrance upon the ministry, by the labor of his hands at the humble but honorable avocation of a carpenter.

In the year 1816, one year after his marriage, while in the vigor of early manhood, he professed religion and was baptized into the fellowship of Mill Swamp church, Isle of Wight county, Va. Shortly after uniting with the church, he was deeply impressed by the conviction that it was his duty to preach the gospel. Sensible of his incapacity to teach others, and struggling with poverty, he strove, for some time, to banish the thought from his mind; yet it returned with increasing weight, till finally he yielded to the conviction of duty,—laid aside the implements of his trade, buckled on the soldier's armor, and entered the list to battle for Christ and his truth. Having exercised as a licentiate for upwards of twelve months, he was regularly ordained to the work of the gospel ministry by the church at Black Creek, Southampton co., Va., in the year 1828. Near the end of the same year, he removed to North Carolina and spent the next eight years in the Chowan Association, residing, in the mean time, in the counties of Camden and Hertford. After this, having removed to Warrenton, N. C., he labored for three years among the churches of Tar River Association. In 1837 he lost his companion by death, and from this time he traveled as an evangelist in the States of North Carolina and Virginia till the year 1846, when he married a second time in Bertie county, N. C., and resumed the pastorate of churches in the Chowan Association, in which he continued to labor with acceptance and success until disabled by his last sickness. What were the fruits of his extensive labors as an evangelist, the writer has no means of correctly ascertaining, but the favor with which his services were received and the many baptized by his hands, will testify that these labors were not in vain.

During the early part of his ministry, he traveled much in company with that eminent and devoted servant of Christ, Elder R. T. Daniel, of whom he ever after retained a lively and grateful remembrance, and from whose rich experience and paternal counsel, he no doubt derived much information, which he turned to valuable account in his subsequent ministry.

The love of *truth* was a striking trait in the character of Elder Delk, and by it he was led to make the Bible his only text book on theology; and thus he became distinguished for his knowledge of the Scripture and for the uncompromising firmness with which he contended for the "faith which was once delivered unto the saints."

He was in principle and practice a *Baptist*. Being firmly established in the belief that the system of doctrine and polity as held and taught by the early Baptists was in accordance with the word of God, he never departed in precept or in practice from the ancient landmarks of the denomination.

In the discharge of his ministerial duty he was remarkable for punctuality, never disappointing a congregation or arriving too late, unless providentially hindered, and always commencing services at the time appointed without awaiting the arrival of the tardy members of his congregation.

During the last eight or ten years of his life, he took an earnest and active interest in the work of colportage, under the supervision of the Bertie Union Meeting, and labored himself as a colporteur, so far as his pastoral duties and enfeebled health would permit. He was rarely absent from the meetings of the Union, and when present was always chosen to preside. In the midst of these benevolent and useful labors, he was prostrated by disease, and after a protracted and painful illness, which he bore with christian fortitude and resignation, on the 4th of December, 1862, he ceased from suffering and entered into "the rest which remaineth for the people of God."

A. McDOWELL.

MINUTES

OF THE

FIFTY-EIGHTH ANNUAL SESSION

OF THE

Chowan Baptist Association.

HELD WITH THE CHURCH AT

Buckhorn, Hertford Co., N. C.,

MAY 10, 12, 13, 1864.

RALEIGH:
PRINTED AT THE BIBLICAL RECORDER OFFICE,
1864.

Proceedings.

Church at Buckhorn, N. C.
Tuesday, May 10 1864.

The Chowan Baptist Association met, in its 58th annual session on Tuesday, 10th of May, 1864, with the church at Backhorn.

The introductory sermon was preached by Elder R. R. Overby, from Mark XIII, part of 34th verse "And to every man his work."

After an intermission of one hour, the delegates assembled at the call of the Moderator. Opening prayer by Elder Henry Speight.

Brethren H. Gatling, A. Thomas and W. B. Darden sat as committee of finance.

Bro. A. Bass was appointed assistant Clerk.

Letters from the churches were called for and read, the roll of members being completed, it was called, and the Association proceeded to organization.

Dr. G. C. Moore was elected Moderator, S. J. Wheeler Clerk.

Visiting brethren in the ministry were invited to seats. Elder R. R. Savage from the Dan River Association, Va., was recognized.

The death of our beloved brother Elder Wm. A. Vann was announced, when it was resolved that Elder R. B. Jones deliver a discourse before the Association at 11 o'clock to-morrow in memory of our dear departed young brother.

Pastor and deacons of this church were appointed a committee on pulpit supplies.

Resolved, That we meet at 9 A. M., to-morrow, and spend the first hour in devotional exercises; at 12 o'clock, have a sermon.

Elder McDowell, from the committee to settle with the former treasurer (Dr. S. J. Wheeler,) reported: report received, committee discharged: report ordered to be printed.

REPORT OF COMMITTEE TO SETTLE WITH THE FORMER TREASURER.

S. J. WHEELER in Account with Chowan Baptist Association.

Dr.		
For amount in treasury May, 1861,		$131 07
Cr.		
By cash paid for printing minutes of 1861,	$84 00	
" " postage on 999 copies,	19 98	
" services in transcribing minutes,	25 00	128 98
Balance due Chowan Baptist Association,		$ 2 09

A. McDOWELL, Chm'n.

Treasury was ordered to pay Elde J. D. Huf ham, sixteen ($16) dollars, ballance due on former minutes.

Elder John Mitchell, (Clerk for past year) submitted his report, which was read and ordered to be printed.

JOHN MITCHELL to Chowan Baptist Association.

	Dr.		
1863. May 14.	To amt. received to send *Recorder* to soldiers,		$363 25
	" for Foreign Missions,		50 00
	" for Baptist State Convention,		195 20
			$608 45
	Cr.		
June 2nd.	By amount paid Elder J. D. Huf ham,	363 25	
" 1st.	" " " Elder J. S. Purefoy,	245 20	608 45
	Minute Fund.		
May 14th.	To amt. received for Minute fund,		$131 50
	Cr.		
July 22.	By amt. paid for printing minutes,	121 00	
	" " for box and freight to Weldon,	3 75	
	By expenses from Weldon to Murfreesboro,	1 50	126 25
	Balance on hand,		$5 25

On motion, adjourned; prayer by Elder J. B. Webb.

WEDNESDAY, May 11th, 1864. (Sultry windy day.)

Association met pursuant to adjournment. Prayer by Elder R. R. Savage.

Roll was called.

Elder Needham B. Cobb appeared in our midst, and was recognized as Superintendent of Army Colportage and Secretary of Board of Missions of N. C. B. S. Convention.

Elders J. N. Hoggard, J. B. Webb and R. R. Overby, were appointed committee on state of religion, to report at our next session.

Committee on Chowan Female Collegiate Institute reported.

REPORT ON C. F. C. INSTITUTE.

Through the kind providence of God, the school has been continued without interruption to the present time. Instruction has been given by competent and experienced teachers in all the departments, except that of Painting, which has been discontinued ever since the commencement of the war.

One death occurred suddenly, on the 4th of March, after only a few hours illness of congestive chill. With this exception there has been no other case of serious sickness, and to most of the pupils it has been a session of uninterrupted and profitable study.

During the year, fifty-four pupils have entered the Institution, thirty-six of whom are now in attendance.

While sincerely lamenting the sad circumstances, which have so materially disminished our former prosperity, we feel that our gratitude is due to God for having permitted us to continue the school with as much success as we have enjoyed.

A. McDOWELL.

Report was received, committee discharged, ordered to be printed.

Committee on Temperance reported.

REPORT ON TEMPERANCE.

Your committee on Temperance would beg leave to report that, from the best information which we are able to gather, there seems to be a sad decline in the effort of christians to suppress this debasing and ruinous evil. In all the letters from the different churches, we heard nothing at all of the cause of Temperance; no words condemnatory of intemperance, or the practice of making intoxicating liquors. Owing to the scarcity of liquor in the land, and the exorbitant price which it commands, temperance at this time generally prevails. But this is not to be attributed to any effort of christians to check the influence of intemperance, or a disposition of the people generally to abandon the practice of using strong drink; but the dearth which has come upon us of the materials out of which it is made. The scarcity of the thing at this time has saved our churches from much of its withering, blighting and ruinous influence. It is to be feared that the high prices which strong drink now commands, and the *love* of money, will influence many who call themselves christians, and would have us to consider them such, to become allies of the powers of darkness and abettors of ungodly men in aiding them in turning loose the poison of the still,

and flooding our country with the water of death. The making of brandy at this time is a strong temptation to one who loves mammon more than Christ; so strong is it, we fear that many of our brethren will be carried a way by its force unable to resist so powerful a temptation.

Brethren, let us arise in the strength of christanity and love to Christ, and show to the world that *we* are above such a low, debasing, and degrading practice as making and selling strong drink for gain.

Let us as christians, as Baptists set an example worthy of imitation by the Lords of creation; and worthy of the imitation of all men, in resisting the temptation to make, *sell* or *use* as a beverage strong drink.

Let us resolve to discountenance the making, selling, or using of intoxicating liquors by whomsoever it may be practiced, setting the seal of our disapprobation and condemnation upon it, endeavoring by our example and influence, to save the country, and deliver the land from the power of this Apollyon.

JNO. N. HOGGARD, Chm'n.

Report received, committee discharged, ordered to be printed.

Association took a recess to hear the funeral sermon of Elder William A. Vann, deceased by Elder R. B. Jones, which was listened to by a crowded, deeply affected audience.

On re-assembling Committee on N. C. Baptist State Convention reported.

REPORT ON THE N. C. BAPTIST STATE CONVENTION.

Your committee are gratified to report, that while the war has temporarily suspended the benevolent labors of the Convention in some of its departments, it has stimulated others to greatly increased efficiency.

The department of education was suspended at an early stage of the war, by all the beneficiaries under the charge of the Convention going into the service of the country.

At the last session of the Convention, a resolution was adopted, instructing the Board of Education to appoint an agent to canvass the state to raise a fund for the education of the children of deceased and disabled soldiers of N. C.

The department of State Missions has also been practically suspended for the last two years; all their missionaries and colporters having been transferred to the army.

The Board however, are anxious to resume their labors in this department, and they earnestly invoke contributions for this object. In the department of Army Missions the Convention is doing a great work. Elder N. B. Cobb, the efficient Superintendent, reports that since Nov. 1862 the Home Mission Board of the Convention have sent to the army 40 Missionaries and Colporters, 22,000 Bibles and Testaments, over $6400 worth of Biblical Recorders, 15,000 Hymn Books, several millions of pages of tracts, and are now supplementing the salaries of all married Baptist Chaplains from this State, and striving to place a copy of the New Testament in the hands of every North Carolina soldier. This object commends itself to the heart and conscience of every christian, as of peramount importance. Whatever is done for this work must be done quickly, and your committee unite with the Board in earnestly invoking increased contributions.

In the department of Foreign Missions your committee are unable to report the amount that has been done during the year, but they have reason to fear

that the contributions have been less than in former years, and far less than the importance of the object demands. Our brethren in foreign lands are dependent on us for support now as formerly, and there are many and cogent reasons why our contributions to this object should be greatly increased. Not among the least sins committed by our enemies in this cruel war and for which they will have to answer to a just God, is the denying us the opportunity of sending funds to our missionaries through the direct channel, and forcing us to incur the risks of blockade running, thus greatly increasing, the expense of sustaining our missionaries. God has perhaps permitted the enemy to do this, for the very purpose of stimulating us to increase our contributions. Let us not incur the guilt of disregarding the divine motion, thus given us.

The Convention, at its last meeting, organized a Sabbath School and Publication Board located in the City of Raleigh, which we are happy to report, has commenced its work under favorable auspices and that it now has several valuable Sunday School works in course of publication. Contributions to this object are solicited and may be sent to Elder J. K. Howell, Raleigh, N. C.

Respectfully submitted.

A. McDOWELL, Chm'n.

The report elicited an animated discussion, which was followed by a contribution of $11287 92, old issue. Report received, committee discharged, ordered to be printed.

Pending the discussion, it was ordered, that the consideration of that portion of the report referring to education of orphan of deceased soldiers and children of wounded soldiers be postponed until to-morrow at 11 o'clock.

On motion, adjourned. Prayer by Elder R. R. Overby.

THURSDAY, May 12th, 1864. (Cloudy, rainy day.)

Association met pursuant to adjournment. Prayer by Elder R. B. Jones.

Resolved, That the next session of this Association be held with the church at Robert Chapel, Northampton county, to commence Tuesday before 3rd Lord's day in May, 1865. Elder R. B. Jones to preach the introductory; Elder W. L. Fitcher, the alternate. Elder A. McDowell was selected to preach Conventional sermon, Elder J. Mitchell the alternate.

Moderator then announced the following standing committees, viz:

On State of Religion—Elders Jno. N. Hoggard, Webb and Overby.

On Wake Forest College—Elder McDowell, brethren Geo. A. Brett and B. A. Spiers.

On C. F. C. Institute—brethren W. W. Mitchell, L. T. Spiers and Wheeler.

On Reynoldson Institute—Elders Fitcher, S. Worrell and brother Babb.

On Temperance—Elder J. B. Webb, brethren W. B. Darden and R. B. Cobb

On Baptist State Convention—Elder John Mitchell, brethren W. S. Tayloe and Willie Dunning.

On Periodicals—Elder R. B. Jones, brethren Saml. Sutton and R. Felton.

On Sunday Schools—Elders J. N. Hoggard, J. J. Rochelle and brother Jas. B. Barnes.

Corresponding delegates to other Associations were then announced, viz:

To Portsmouth Association—Elders Overby, Hoggard and Fitcher.

To Tar River Association—Elders Mitchell, Bunch and Hancock.

To Pamlico Association—Elders McDowell, Craig and Williams.

To Union Association—Elders Speight, Worrell and J. P. Lee.

Ordained ministers, or other brethren attending, were appointed delegates to N. Carolina Baptist State Convention.

That portion of the report of the committee on N. C. B. S. Convention, pertaining to the education of children of wounded, and orphans of deceased soldiers, postponed yesterday, was taken up, discussed and ordered to be printed.

The subject of State Missions, after an interesting debate, was closed, and a contribution made.

Resolved, That the churches be requested to keep an accurate account of the amount paid to various objects of charity during the year, and report the same in their letters, to appear in the minutes.

The Moderator was empowered to stipulate with Elder Luke, our agent, for raising a fund for educating the children of wounded soldiers, &c.

Resolved, That a collection in behalf of Foreign Missions be taken up after the Conventional sermon.

Committee on Periodicals reported; report received, committee discharged; ordered to be printed.

REPORT ON PERIODICALS.

Your committee, to whom was referred the subject of Periodicals, beg leave to supmit the following:

God, in His great designs in evangelizing the world, has employed various means of grace for the accomplishment of His purposes; amongst which we find a well conducted religious periodical as no small item, ever briliantly shining amidst the darkness of the world and the depravity of our poor, frail hearts, to assist, not only the ministry but the church, in reflecting as they should the glorious light of the gospel of God's dear Son, and saving a lost and ruined world from under the power of sin and darkness. And while we have to lament the untimely death of so many of our invaluable papers, yet we rejoice to know that amidst all the shifting scenes through which we have, and are yet passing, that under the blessings of God, and efficient labor of its Editor, there is still one to live and burn as a great light in a dark place, reflecting its beauteous and glorious rays of light throughout the length and breadth of this Association, and the State at large. Nor does it stop here; but under God's direction it finds its way to the tented field, yea, to the battle plains, and speaks words of love, comfort and peace to the troubled and aching hearts of our dear soldiers, who have left home and friends and all the comforts of life to go forth as a protection to us against the face of our enemies. The soldier receives it with a thankful heart, reads it, and blesses God for the privilege of thus doing, and feels that some dear one at home has been the instrument in God's hands of sending the message of love and peace to him. We refer to the "Biblical Recorder," whose Editor ever finds a place of affection in all our hearts, and whose paper should, and we hope will find a hearty welcome in every family. We, therefore, recommend still more vigorous efforts for its support, and pray God to sustain its humble editor and make him and his paper a still greater blessing to us and the world.

All of which is respectfully submitted.

J. B. WEBB.

Committee on Sunday Schools reported.

REPORT ON SUNDAY SCHOOLS.

Your committee feel that the magnitude and importance of this enterprise has not been duly felt by the churches of this body. As evidence, we need only refer to the report on Sabbath Schools last year. There were 39 churches represented: only 7 had schools, with an aggregate of 300 pupils and 52 teachers. The great contrast between the aggregate number of Baptists, composing this body, and the number of Sabbath School teachers and pupils is truly alarming, and must suggest painful reflections. We believe that in evangelizing the world the Sabbath School stands next to the pulpit. It has been especially honored, as a chosen instrumentality, in winning souls to Christ. Without enlarging, we present some of its features, which should endear it to the hearts of all christians.

1. It tends to promote the proper observance of the Sabbath.
2. It brings children under the influence of religious instruction, and surrounds them with such influences as tend to promote virtue and restrain vice.
3. Children who have been trained in a well conducted Sabbath School, other things being equal, make the most intelligent, useful christians.
4. Teaching children the fear of the Lord, it has a most happy effect in family government.
5. It affords a happy and spiritually remunerative employment for christians.

These features of the Sabbath School are quite apparent, and have doubtless been seen by the most of us, but we fear their influence has not been duly felt.

No church is alive to her responsibility that does not have a Sabbath School. The pastor who feels or acts indifferently on this subject, has just reason to suspect that he has mistaken his calling.

While the war has called many of our most active members from home, rendering it more difficult to conduct a Sabbath School, yet the demoralizing effects of it, together with the multiplied number of orphans, renders the Sabbath School imperatively necessary. Let the remnant of brethren, together with the sisters, engage in the Sunday School, and be cheered by the thought, that around their knees are standing future legislators, pious, efficient ministers, and more than all, immortal spirits to live in glory or sink in despair.

We would earnestly request all the churches in this Association, to commence this enterprise, if they have not. Should any think it a matter of *small* importance, let them lay aside the work of winning souls to Christ for something *more* important, and angels if they could, would gladly take their places.

We are gratified to learn that the Convention at its last session appointed a Sabbath School and Publication Board, located in Raleigh. We regard this as a step in the right direction, which should obtain our sympathy and hearty co-operation.

In order that the churches may know what is being done in this Association, in this department of christian labor, we subjoin the following statistics as reported through the letters:—The churches at Bethel, Buckhorn, Hertford, Holly Grove, Meherrin, Murfreesboro, Potecasi, Sawyer's Creek, with an aggregate of 381 pupils and 58 teachers. The churches at E. City, Capeheart's, Galatia and Yoppim have Sabbath Schools, but give no statistics.

Respectfully submitted.

R. B. JONES, Chm'n.

The Association adjourned to hear Conventional sermon, which was delivered by Eld. Cobb. A collection of $377 12 old issue was taken up.

On re-assembling, committee on Finance reported.

REPORT OF FINANCE COMMITTEE.

Committee on Finance beg leave to report as follows:

Amount in treasury,	$ 7 34
Present amount contributed to minute fund,	341 00
Making in the aggregate,	$348 34

Report received, committee discharged; ordered to be printed.

Bro. Jas. A. Delk was requested to prepare a biographical sketch of the late Elder W. A. Vann to be appended to these minutes.

REV. WILLIAM A. VANN.

Bro. Vann was born in the county of Hertford, N. C., Dec. 13th, 1839. Of his childhood and early habits, I know but little. Affectionate and dutiful to his parents, kind and forgiving to his playmates, he won the love and praise of all. In the spring of 1860, he made a public profession of religion, and was soon after baptized by Elder Jas. Delk, and was received into the fellowship of the church at Buckhorn in his native county, where he was, at that time, prosecuting his studies. He at once enlisted in the cause of religion, taking an active part in the boys' prayer meeting held at that place. His brethren seeing

in him promising indications of future usefulness, soon licensed him to preach. Fully determined to devote his life to his Master's service, he entered Wake Forest College in the fall of 1860, where, by his pious walk, gentlemanly bearing, and untiring energy, he endeared himself to those with whom he associated. Whether at the social circle, literary hall, or religious meeting, brother Billy (as he was familiarly called) was always a welcome and honored guest. Returning home, after the exercises of the College were suspended, he immediately resumed the active labors of his sacred calling. His brethren, confirmed in their opinion of his fitness and call to the work, set him apart by ordination in September, 1863. He continued laboring zealously and successfully to the churches among which he had been reared, until he received an appointment as army missionary from the Baptist Board of Missions, and afterwar is became chaplain of the 13th N. C. Regiment. In the faithful and laborious discharge of the duties of this station, earnestly working for his God and his country, he was stricken down by disease, and after a short illness which he bore like a hero-christian, he died at Lynchburg, Va., April 29th, 1864, aged 24 years, 4 months, 16 days. His body rests in the soldiers' burial ground, his spirit is in paradise in the presence of his Savior. He can not come to us, but we can go to him, which is far better. Could our love have spared him he would have lived long to preach the unsearchable riches of Christ—riches, which in all their fulness, are now made known to him in blissful enjoyment. Surely then we should "weep as though we wept not," knowing that our temporary loss is his eternal gain. When a veteran soldier of the cross has finished his course, we love to retrospect his life, to count the victories he has won, the trophies gained; traveling back the path he has brightened by his labors, and hallowed by his sufferings, we mingle our sorrow with joy, that

"The pains of death are past,
Labor and sorrow cease,
And life's long warfare closed at last,
His soul is found in peace."

To brother Vann, apparently a long career of usefulness had just opened. We loved to picture to ourselves what he would be, when years had developed the promise of youth. Bringing all his abilities to the work and daily endeavoring to improve and increase those abilities, his friends fondly looked forward to a future of eminence. But God who does all things after the counsels of his own will, has disappointed our hopes, and it becomes us to bow in meek submission to his providence, and strive to live so that we may die his death. When asked if he desired to live, he replied, "Only if it be for the good of my Master's cause; I am resigned to his will." The morning before he died, he said, "I am fast passing away; my father is a sinner, tell him to seek Jesus." To his bereaved family and sorrowing friends, we would say, weep not for him, all is well. We soon shall follow him. May we all live so as to meet him where parting shall be no more.

"How short the race our friend has run,
Cut down in all his bloom,
The course but yesterday begun,
Now finished in the tomb."

JAMES A. DELK.

Committee on W. F. College reported.

REPORT ON WAKE FOREST COLLEGE.

Your committee on Wake Forest College have to report that the exercises of that institution have not yet resumed, and probably will not be during the continuance of the present war.

JOHN MITCHELL, Chm'n.

Report received, committee discharged; ordered to be printed.

Resolved, That we commend our esteemed brother, Elder J. M. C. Luke, agent for the education fund for orphans and children of deceased and wounded soldiers, to the confidence and affection of our brethren, and recommend the object of his mission to their christian charity.

Information of the recent victories with which our armies have been blessed, having been received, the Association resolved that our thanks be recorded as due our Heavenly Father for such evidences of His protecting care, and that we bow now in solemn prayer of gratitude. Elder A. McDowell led in prayer, in which every heart present seemed fervently to unite.

Resolved, That we recommend our churches to observe frequent days of fasting and prayer, that God will still preside over our cause, and in His great mercy grant us an early and honorable peace.

Pastors of churches are requested to co-operate with Elder Luke as Agent for the education fund, which is to be held subject to the call of the Convention.

Resolved, That our thanks are due, and are hereby tendered to the brethren of this church, and friends in this vicinity, for the very kind reception and liberal entertainment given to the delegates and visitors to this Association.

Ordered that 2000 copies of these minutes be printed and distributed as usual.

On motion, adjourned. Prayer and praise by Elder Overby.

Thus ended one of the most harmonious, heavenly and effective sessions that the Chowan Association has held for many years. To God be all the glory.

G. C. MOORE, Moderator.

S. J. WHEELER, Clerk.

LIST OF ELDERS OR BISHOPS IN THE CHOWAN ASSOCIATION.

1 S. Bazemore, Windsor.
2 J. Bunch, Jr., "
3 A. M. Craig, "
4 J. D. Elwell, Blossom Hill, Va.
5 D. V. Ethridge, Ballard's Bridge.
6 W. L. Fitcher, Seaboard.
7 E. Forbes, Camden C. H.
8 E. Hancock, Roxobel.
9 David Harrell, Windsor.
10 T. Hoggard, Pitch Landing.
11 J. N. Hoggard, Murfreesboro'.
12 E. Howell, Reynoldson.
13 W. Hooper, Murfreesboro',
14 R. B. Jones, Hertford.
15 T. J. Knapp, Edenton.
16 West Leary, Edenton.
17 J. P. Lee, Murfreesboro'.
18 J. M. C. Luke, Murfreesboro'.
19 John Mitchell Pitch Landing.
20 M. L. Mizell, Windsor.
21 A. McDowell, Murfreesboro'.
22 R. R. Overby, Elizabeth City.
23 Edward Pierce, Merry Hill.
24 Thos. Pittman, Murfreesboro'.
25 J. J. Rochelle, Jackson.
26 Henry Speight, Gatesville.
27 J. D. Stokely, Hintonsville.
28 A. Twine, Powell's Point.
29 Henry White, Mill Landing.
30 J. B. Webb, Edenton.
31 B. B. Williams, Coleraine.
32 S. W. Worrell, Gatesville.
33 H. J. White, St. Johns.
34 B. F. King, Windsor.
35 C. P. Bogert, Goldsboro'.

LIST OF LICENTIATES.

1 T. W. Babb, Gatesville.
2 Horatio Bass, Edenton.
3 Joseph Berry, Powell's Point.
4 Wells Briggs, Elizabeth City.
5 W. H. Bunch, Mintonsville.
6 W. D. Chadwick, Powell's Point.
7 Willie Dunning, Roxobel.
8 T. L. Foxwell, Edenton.
9 J. W. Hoffler, Sunsbury.
10 F. V. Hoskins, Elizabeth City.
11 A. Hollowell, Elizabeth City.
12 T. J. Leary, Edenton.
13 Ira Odham, Pitch Landing.
14 Abram Pruden, Gatesville.
15 D. J. Roberts, Newby's Bridge.
16 Exum Stevenson, Jackson.

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	Baptized.	Received by letter.	Restored.	Dismissed by letter.	Excommunicated.	Deceased.	Whites.	Colored.	Total.	Minute Fund.
Ahoskie,	J M Luke, H. Medlin, A. J. Askew,†	113	2		2	36	12	365	107	472	$ 10 00
Ballard's Bridge,	No representation.									621	
Berea,	No representation.									187	
Bethel,	W. Felton, W. Myers, Samuel Sutton,	1				4	7	234	21	255	20 00
Bethlehem,	A. Thomas, A. Bass, Jr., G. T. Holomon,†					14	2	168	51	219	12 00
Buckhorn,	E. D. Brett, W. T. Majett, J. W. Barnes,	18	4	1	1	6	2	97	49	146	25 00
Capeheart's,	J. N. Hoggard E. Pierce,† J. Williams,†	124	2	2	1	8	13	375	208	578	5 00
Carlie,	No representation.									310	
Coleraine,	J L Morris, J. W. Beasley,† J. A. Northcut,†	3				29	4	324	172	496	10 00
Connaritsa,	A F. Ealy,† A. J. Dunning, J. Burden,†	11	5		8	4		254	61	315	10 00
Cool Spring,	No representation.									188	10 00
Corinth,	B. Lassiter, E. E Maget,† Henry Gatling,	15	3		2	1	4	146	31	177	10 00
Ebenezer,	J. N. Overton,† C. G. Spence,† M. J. Overton,†							72	14	86	4 00
Edenton,	No representation.									144	
Elim,	Letter, no delegates,	24	1		2		8	53	35	89	5 00
Elizabeth City,	R. R. Overby, M Sanderlin, G. W. Kellinger, last y'r's statistics							385	74	459	
Galatia,	No representation									23	
Gatesville,	No representation.									108	
Great Fork,	O. P. Savage, J. A. Knight,† W. W. Knight,†						8	165	50	215	8 00
Hamilton,	No representation.								23	23	
Hebron,	J. O Outlaw, J. Vinson,† J. Gatlin,†	1			5		5	69	11	80	10 00
Hertford,	R B, Jones, R. Felton, J. L. Ferrell,		1		1	29		4	80	72	5 00
Holly Grove,	Jon. Mitchell, J. P. Freeman,† M. J. Rayner,†	27	1	1	1	16		72	53	125	15 00

MINUTES

OF THE

FIFTY-NINTH ANNUAL SESSION

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

Roberts' Chapel, Northampton Co., N. C.

MAY 16th—18th, 1865.

RALEIGH:

BIBLICAL RECORDER BOOK AND JOB PRINTING ESTABLISHMENT.

1865.

PROCEEDINGS.

CHURCH AT ROBERTS' CHAPEL, Northampton Co.,
Tuesday 16th May, 1865.

The Chowan Baptist Association met in its 59th Annual Session with the church at Roberts' Chapel, Northampton county, N. C., on Tuesday 16th May, 1865.

Introductory sermon was preached by Elder R. B. Jones, from I Peter i.: 23, "Being born again, not of corruptible seed, but of incorruptible; by the word of God which liveth and abideth forever."

After an interval of one hour, the delegates were called together by the Moderator. Elder J. B. Webb led in the opening prayer.

Brethren W. W. Mitchell, H. Gatling and J. W. Kellenger sat as committee on Finance.

Brethren H. C. Edwards and A. B. Adkins were appointed assistant Clerks.

Letters from churches were then called for and read; the roll of members being completed, it was called and the Association proceeded to organization.

Dr. G. C. Moore was elected Moderator and S. J. Wheeler, Clerk, for the ensuing year.

Visiting brethren were invited to seats to aid in our deliberations. The following were recognised, viz: Elder A. J. Lowe from Portsmouth Association; Elder D. P. Gould and brethren Camp and Salisbury from Pamlico Association; Elders J. E. Carter and James Delk, from Big Hatchie Association, Tenn.

The decease of our esteemed brother Elder E. Hancock was announced to the Association.

Pastor and Deacons of this chnrch were appointed committee on pulpit supplies.

Association adjourned to meet at 9 A. M., to-morrow. Prayer by Elder A. J. Lowe.

Elder D. P. Gould preached in the grove at 3 P. M.

PROCEEDINGS.

CHURCH AT BALLARD'S BRIDGE,
Tuesday, May 15th, 1866.

THE Chowan Baptist Association met in its 60th annual session with the church at Ballard's Bridge on Tuesday, May 15th, 1866.

Introductory sermon was preached by Elder John Mitchell from Rom. III: 21, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." After an interval of an hour, the delegates were called together by the moderator. Elder Forbes led in the opening prayer.

Brethren Jet R. Darden, R. D. Simpson and Joseph Warren sat as Committee on finance.

Brethren W. Carey Parker and Augustus Bass were appointed assistant Clerks.

Letters from the churches were called for and read. The roll of members being completed, it was called and the Association proceeded to organization.

Brother G. C. Moore was elected Moderator for the ensuing year.

Visiting brethren were invited to seats. The following were recognized, viz: Elder J. D. Hufham, from Central Association, Elder W. T. Walters, Corresponding Secretary Board of State Missions State Convention, Elder J. F. Deans, from Portsmouth Association, and a package of their minutes, Elder Henry Spivey, from Pamilico Association, who laid copies of Pamlico minutes on the table, and Elder T. C. Bailey, Principal of Reynoldson Institute.

A church constituted on Warwick in 1861, in Chowan county, petitioned for admission in this body. The Association being satisfied of her standing and orthodoxy by a

WEDNESDAY, May 17th, 1865.

Association met pursuant to adjournment. Prayer by Elder Speight.

Roll was called.

Elder Mitchell was appointed to prepare a biographical notice of the late Elder E. Hancock, to be appended to these Minutes.

Resolved, That we meet hereafter at 9 A. M., adjourn at 11 A. M., for devotional exercises and refreshment, meet again at 1 1-2 P. M.

Committee on religious exercises report; report recommitted to the committee.

Committee on Wake Forest College reported.

REPORT ON WAKE FOREST COLLEGE.

Your committee have to report that the exercises of Wake Forest College are still suspended. A. McDOWELL, Chm'n.

Committee on Chowan Female Collegiate Institute reported.

REPORT ON CHOWAN FEMALE COLLEGIATE INSTITUTE.

Your committee are gratified to report, that under the kind providence of God, the school has been continued without serious interruption. Fifty eight pupils have entered the Institute during the present year, forty nine of whom are now in attendance. Uninterrupted good health has prevailed, and though the place has been frequently visited by the enemy, the school has been entirely unmolested.

For the merciful providence which has protected this cherished institution and permitted it to continue its exercises with so much success during the exciting scenes through which the country has passed, your committee feel that special gratitude is due to God, and that we are hereby called upon and encouraged to sustain the Institution with more than our former zeal and confidence.

W. W. MITCHELL, Chm'n.

Ministers of this Association are requested to use their influence in sending pupils to the Institute.

Resolved, That our thanks are due Elder McDowell for the energy and perseverence with which he has conducted the exercises of this institution.

Association adjourned at 11 A. M.

Elder Carter preached in grove at 11 A. M., Elder Lowe in the church at same hour.

On reassembling, committee on Reynoldson Institute reported.

REPORT ON REYNOLDSON INSTITUTE.

Your committee on Reynoldson Institute, report that its exercises have not yet been resumed. Respectfully,

W. L. FITCHER, Chm'n.

Committee on Temperance reported.

REPORT ON TEMPERANCE.

Your committee on Temperance beg leave to submit the following: A few years ago the Temperance reform seemed to be sweeping through our land, exerting an influence unequalled by any other order of the day; men from the highest rank in life to those once degraded and only relieved from the gutter by the aid of a dear companion or friend, were flocking to the standard of the temperance reform by which the tears of many a dear wife were dried up and the cry for bread hushed. But alas! what has become of this once flourishing order? Like all other human organizations which endure for a season, its influence seems to be well nigh to an end. This shows the great importance of a strict adherence to the divine law upon the important subject of Temperance, which by the great apostle Peter is regarded as one of the chief christian virtues.

Temperance, when defined, is habitual moderation in regard to the indulgence of the natural appetites and passions. It was this subject to which Paul in his address directed the attention of Felix, in connection with righteousness and a judgment to come; it is placed also by the same Apostle among the fruits of the spirit against which there is no law; while on the other hand, drunkenness and intemperance is classed among the works of the flesh, concerning which the Apostle declares that they which do such things shall not inherit the kingdom of God.

Now in view of all this, will the Baptists of the Chowan Association continue for the love of the almighty dollar to distill, sell and drink alcohol to excess? Let the answer come from every lover of truth and humanity no, no, no! While this should be the answer of all, the question may be asked by many, what harm can there be in it? I make and sell, I compel no one to drink. Let the brother remember that all men are responsible for the influence exerted by them. Look brethren at the State dockets of your courts; look at the records of your churches, blackened as they are with crime and

disorder, and a large portion of it is in consequence of the immoderate use of ardent spirits, and in many cases by Baptists who profess to have on the garment of salvation. It is argued, however, by some, that a little is necessary; if so, let it be used at the proper time and place, so that none be a stumbling block in the way of his brother, nor stand in the way of sinners

Respectfully submitted,

JOHN B. WEBB, Ch'm'n.

Committee on Periodicals reported.

REPORT ON PERIODICALS.

The importance of a religious periodical has been painfully realised by a greater portion of this body during the last three years, by being necessarily deprived of it. We feel, however, grateful to God and Bro. Hufham that the Biblical Recorder has been regularly issued, bearing its messages of encouragement and consolation to those within its reach.

Your committee hope that as soon as mail facilities will permit, that this body will unitedly rally to the support of the Recorder.—The changes superinduced by the revolution through which we have passed imperatively demand this.

Respectfully submitted,

R. B. JONES, Ch'm'n.

Resolved, That Ministers present pledge themselves each one to become a voluntary agent for Biblical Recorder.

Committee on Sunday Schools reported.

REPORT ON SUNDAY SCHOOLS.

Your committee feel that this is a great and important work and should be felt to be by the entire constituency of the Association, because it proposes to teach lessons of obedience to our Creator, and to remember him in the days of our youth; because it proposes to teach us to remember the Sabbath day and to keep it holy, and to learn lessons of piety and reverence for God and His holy truth to the rising generation. We feel gratified to state that from the reading of the letters on yesterday, a decided improvement in this branch of christian labor is clearly visible. Last year showed a small increase, 58 teachers and 38 scholars, over 52 and 300 scholars the year before. This Associational year gives 145 teachers and 727 scholars, with a school at Gallatia and at Providence, the statistics not given. But we have to report that some of the churches that have heretofore been patterns for their zeal in this one of their Master's fields have wavered and faltered; they report no Sunday School

and we subjoin this remark: What a pity that all the youth of the neighborhood of these churches, after learning so many profitable lessons by precept and example should now see their teachers lukewarm and he dless. We beg leave to say, that this is a great field and the proclamation should be, every man to his work. Let every church count her responsibility by the weight of its importance.—It tends to promote the proper observance of the Sabbath. It brings children under proper religious instruction, and surrounds them with the reverence and fear of the Lord.

In conclusion, all of us have realised that in a well conducted Sabbath School where piety is the lesson, the influence is holy, elevating and humbling, and secures the young mind by a sweet attraction to truth and right, and weans it from and places it in fear and contempt of vice. Then we entreat the brethren and sisters of the Association to think upon this matter, investigate and act upon it.

After an interesting discussion on meetings of ministers for mutual improvement, the Association adjourned. Prayer by Elder Gould.

Elder Speight preached in grove at 3 o'clock, P. M. Elder Gould preached in Murfreesboro', at 7 1-2 P. M.

THURSDAY, May 18th, 1865.

Association met, prayer by Elder Savage.

Committee on N. C. Baptist State Convention reported.

REPORT ON N. C. BAPTIST STATE CONVENTION.

The Convention has now two Boards, the Board of Education and the Board of Missions. The Board of Education, on account of the suspension of Wake Forest College has done but little or nothing during the past year. The Convention at its last session thought it best not to engage in the work of educating the children of deceased and disabled soldiers, as a Convention, thinking that it did not come legitimately within its sphere of labor, and a society was organized to take in hand the prosecution of this great work.

The Board of Missions has been operating with great success in the department of Army Colportage. God has been glorified and many souls saved.

The department of State Missions has been resumed, and the churches have been solicited to send up contributions for this object. The Sabbath School and Publication Board, located in Raleigh, is in

successful operation and deserves our hearty cooperation and liberal patronage.

It is hoped that we shall now have free communication with our Missionaries in foreign lands, and this will bring new demands for an increase of contributions and of fervent prayer for this high and holy work.

Respectfully submitted,
JOHN MITCHELL, Chm'n.

Roll was called, list of ministers called and corrected.

Moderator announced Standing Committees, to report at our next session, viz:

On state of Religion—Elders Savage, Leary and Briggs.

On Chowan Female Collegiate Institute—Elder Mitchell, brethren A. J. Askew and Wm. Lee.

On Temperance—Elder Luke, brethren W. W. Mitchell and H Gatling.

On Periodicals—Elder Rochelle, brethren Wheeler and Boone.

On Wake Forest College—Elder Jones, brethren W. Felton and Sam'l. Sutton.

On Reynoldson Institute—Elder Speight, brethren Willie Riddick and S. J. Rountree.

On North Carolina Baptist State Convention—Elder Overby, brethren Ferebee and Sanderlin.

On Sunday Schools—Elder McDowell, brethren J. R. Darden and L. T. Spires.

Committee on Finance reported; report recommitted, Elder Mitchell and brother Ferebee added to the committee.

Resolved, That the next session of this Association be held with the church at Ballard's Bridge, Chowan county, to commence on Tuesday before 3d Lord's day in May, 1866.

Elder Mitchell to preach the introductory: Elder McDowell alternate.

Elder J. N. Hoggard to preach Conventional sermon; Elder Savage, alternate.

The following brethren were appointed delegates to corresponding bodies, viz:

To Portsmouth Association, Elders Fitcher, Bunch and J. N. Hoggard.

To Union Association, Elders McDowell, Luke and Williams.

To Pamlico Association, Elders Rochelle, Craig and Mitchell.

As several churches have failed to send up minute funds delegates made an additional contribution of $153 (Bank money,) $5 on Union bank Tennessee inclusive.

The Clerk was instructed to record names of churches delinqent in paying for minutes, and the names are as follows:

Ahoskie delinquent in 1862; Ballard's Bridge, in 1862 and 1864; Bethlehem, 1862; Berea, 1861 to 1865; Capeheart's, 1865; Cashie, 1864 and 1865; Connaritsa, 1862; Cool Spring, 1862; Corinth, 1862; Ebenezer, 1861 to '65; Edenton, 1862 to '64; Elim, 1861 to '62; Galatia, 1862 to '64; Gatesville, 1861 and '64; Hamilton, 1861 to '65; Hebron, 1862; Lebanon, 1861 and '62; Macedonia, 1862, '64 and '65; Mt. Carmel, 1862; Mar's Hill, 1862, '64 and '65; Meherrin, 1862; New Hope, 1861; Piney Grove, 1862; Pleasant Plains, 1864; Pleasant Grove, 1862; Powell's Point, 1862 to '65; Providence, 1861 to '64; Ramoth Gilead, '61 to '65; Republican, 1862 and '64; Roanoke Island, 1861 to '65; Roberts' Chapel, 1862; Ross' Church, 1864; Salem, 1864 and '65; Sandy Run, 1862; Sandy Cross, 1861, '63 and '64; Shady Grove, 1861 to '64; Shiloh, 1861 and '62; Whiteville Grove, 1863 and '64; White Oak, 1862 to '65; Yoppim, 1862 and '64.

Minutes have been regularly sent to these churches, and if they will make up payments of past years, it is to be hoped there will be no deficit hereafter in minute funds.

Ordered that 2000 copies of these minutes be printed and distributed as usual.

Brethren Joshua Fleetwood, H. C. Edwards, T. D. Boone, and J. Atkinson, were appointed to take up collections after conventional sermon.

Association took a recess at 11 A. M., during which Elder McDowell preached conventional sermon, and a collection of $115 41 ($83 bank bills, $29 60 in treasury bills and $2 81 in silver.)

On reassembling, committee on Finance reported as follows:

REPORT ON FINANCE.

Amount in treasury at last Association $348 34 (1-3 off old issue,)		$232 23
" received by mail, after adjournment of Association,		20 00
		$252 23
Cr.		
Amount paid for printing Minutes of 1864	$312 00	
" " Express to Weldon,	63 00	
" " Freight to Boykins Depot,	3 00	
" " " " Murfreesboro',	5 00	
" " J. D. Hufham by order of Association,	16 00	399 00
" due Treasurer in Confederate money (in bank money $43 98)		146 77
" sent up by churches in 1865,	$233 30	
" received in the Association,	153 00	406 30
Deduct deficit on last year's account,		43 98
Balance in treasury (silver $12 60, bank bills $349 72)		$362 32

Resolved, That all funds sent up by churches for Colportage, &c., be paid over by the Treasurer to Elder N. B. Cobb.

Resolved, That our solemn thanks to God our Heavenly Father, be recorded for His presence vouchsafed during the present session, and for the kind, brotherly and harmonious feeling that has generally pervaded our discussions.

Resolved, That our thanks are hereby tendered to members of this church and friends in the vicinity for the generous hospitality with which we have been entertained.

Elders J. E. Carter and John P. Lee were appointed evangelists to itinerate among our churches, as the Holy Ghost may move them until the next meeting of the Association. Brethren in the ministry requested to co-operate with them.

Elder R. R. Overby preached at 11 A. M. Elder Speight at 3 P. M.

Ordained ministers or other brethren attending, were appointed delegates to the North Carolina Baptist State Convention, as far as our funds justify.

On motion, Association adjourned. Prayer and praise by Elder R. B. Jones.

G. C. MOORE, *Moderator.*

S. J. WHEELER, *Clerk.*

LIST OF ELDERS OR BISHOPS OF THE CHOWAN ASSOCIATION.

1. T. W. Babb, Gatesville.
2. Wells Briggs, Elizabeth City,
3. S. Bazmore, Windsor,
4. J. Bunch, "
5. A. M. Craig, "
6. J. D. Elwell, Blossom Hill, Va.,
7. D. V. Etheridge, Ballard's Bridge,
8. W. L. Fitcher, Seaboard,
9. E. Forbes, Camden C. H.
10. D. Harrell, Windsor,
11. Thos Hoggard, Pitch Landing,
12. Ed. Howell, Reynoldson,
13. R. B. Jones, Hertford,
14. W Leary, Edenton,
15. J. P. Lee, Murfreesboro',
16. J. M. C. Luke, "
17. John Mitchell, Pitch Landing,
18. M. L. Mizell, Windsor,
19. A. McDowell, Murfreesboro',
20. R. R. Overby, Elizabeth City,
21. Ed. Pierce, Merry Hill,
22. Thos. Pitman, Murfreesboro',
23. J. J. Rochelle, Jackson,
24. R. R. Savage, Murfreesboro',
25. A. Speight, Gatesville,
26. J. D. Stokely, Hintonsville,
27. A. Twine, Powell's Point,
28. Henry White, Mill Landing,
29. J. B. Webb, Edenton,
30. B. B. Williams, Colerain,
31. S. W. Worrill, Gatesville,
32. H. J. White, St. Johns,
33. B. F. King Windsor,
34. C. P. Bogart, Goldsboro'.

LIST OF LICENTIATES.

1. Horatio Bass, Edenton,
2. Joseph Berry, Powell's Point,
3. W. H. Bunch, Windsor,
4. W. D. Chadwick, Powell's Point,
5. Willie Dunning, Roxobel,
6. J. W. Hoffler, Sunsbury,
7. F. V. Hoskins, Elizabeth City,
8. A. Hollowell, Elizabeth City,
9. T. J. Leary, Edenton,
10. Ira Odom, Pitch Landing,
11. Abram Pruden, Gatesville,
12. D. J. Roberts, Newby's Bridge,
13. E. Stephenson, Jackson.

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	Baptized.	Received by letter.	Restored.	Dismissed by letter	Excommunicated.	Deceased.	Whites.	Colored.	Total.	Minute Fund.
Ahoskie,	J. M. C. Luke, W. W. Mitchell, and H. Modlin,	4		2		25	14	333	100	433	$ 10 00
Ballard's Bridge,	D. V. Etheridge,* R. D. Simpson and J. A. Bunch,	10	1		9	76	27	412	124	534	15 00
Berea											
Bethel,	G. B. Fleetwood, W. Felton and W. M. Fleetwood,	18	7	1	2	2		253	25	278	20 00
Bethlehem,	A. Thomas, J. D. Shaw and A. B. Adkins,	52				2	3	199	47	246	10 00
Buckhorn,	R. R. Savage, T. B Boone and T. D. Vann,		1			1	2	99	45	144	1 00
Capehea't's,	J. N. Hoggard, E Pierce* and J Rountree*,	3	2			4	28	340	216	556	13 00
Cashie,	A. M. Craig*, J. P. Pascoe* and J. L Tayloe*,	15			2			183	266	449	
Coleraine,	J. L. Morriss, Wm. Nowell and J. W Beasley,				4	43		317	117	434	15 00
Conn'ritsa,	A. F. Early, A. J. Dunning and J. Burden*,	37		1		4	2	282	63	345	15 00
Cool Spring,	*A. Pruden**, J. M. Parker* and T. Umphlet,	1					2	143	9	152	10 00
Corinth,	H. Gatling, E. Magett and B. Lassiter*,				2	8	5	137	8	145	10 00
Ebenezer,	No letter nor delegate.							73	14	87	
Edenton,	Letter; no delegates.										
Elim,	No letter nor delegate.	28	1		1	2	16	75	134	209	5 00
Elizabeth City	R. R. Overby, M. Sanderlin and G. W. Kellinger,							54	35	89	5 00
Galatia,	J. Davis, R. P Stephenson and G. E. Hasty,	1								459	30 00
Gatesville,	S W. Worrell* and T. E Cross*,	31				1	2	69	10	79	5 00
Great Fork,	J. Rogers,* J. H. Knight* and W. W. Knight,*							60	48	108	10 00
Hamilton,	No letter nor delegate.				5	1	7	151	46	197	2 00
Hebron,	A. Castillo, J. W. Vinson and J. T. Gatling,							28		28	
Hertford,	S. B. Jones, J. L. Ferrell,* and J. S. Pearce,*	12	5				4	69	10	79	75
Holly Grove,	Jno. Mitchell, J. P. Freeman* and M. J. Rayner,*		1			1	4	70	51	121	10 00

Macedonia,	No letter nor delegates.									67		
Mars Hill,	No letter nor delegates.									111		
Meherrin,	Wm. Vaughan, J. P. Lee and E. Vaughan,	4	4	1			1	200	127	327	2 00	
Middle Swamp,	H. Speight, W. Riddick and S. J Rountree,	59						102	65	167	6 50	
Mt. Carmel	J. J. Rochell, W. J. Tayloe and L. Stephenson,	1	2			1	6	302	94	396	2 50	
Mt. Tabor,	W. B Darden, W. Dunning and A. M. Darden,	1			3	9	4	190	53	243	2 50	
Murfreesboro',	A. McDowell, J. R. Darden and B. A. Spiers,	1			5	4	1	35	2	37	15 00	
New Hope	J. A. Rountree.*						1		55	55	5 00	
Piney Grove,	W. L. Fitcher T. W. Babb* and E. Howell,*							91	47	138	15 00	
Pleasant Grove,	*W. Dunning*, W. S. Tayloe and G. C. Moore,						2	69	28	97	5 00	
Pleasant Plains,	T Hoggard* and J. H Mizell,						2		100	100	1 50	
Potecasi,	W. T. Baugham, M. M Cooke and J E. Maget,	2			1	4	8	188	58	246	2 00	
Powell's Point,	No letter nor delegates.									59		
Providence	Letter. No delegates.	23				2	1	93		93	13 00	
Ramoth Gilead,	No letter nor delegates.									140		
Republican,	C. Pritchard, J A. Pritchard and W. G. Burden,*.	68	1		2	1	12	196	89	285	1 50	
Roanoke Island,	No letter nor delegates.									107		
Roberts' Chapel,	S. Edwards, Wm. Boone and J. Atkinson,		3		4		2	178	71	249	8 00	
Rocky Hock,	J. B. Webb, R R. Felton* and Miles Ashley,*	48	7	3	4	1	4	205	9	214	15 00	
Ross' M. House,	M. L. Mizells * W. J. Mitchell and C. White,	29	1		1	3	12	328	46	374	2 00	
Salem,	No letter nor delegates.									94		
Sandy Cross,	C. R Brinkley,* J. Eason, W. H Manning,				2	21	4	242	60	302	15 00	
Sandy Run,	W. H. Lee, J. W. Brown and W J. Cox,	10	1	1	1	2	9	152	48	200	15 00	
Sawyer's Creek,	E. Ferebee, M. R Gregory and W. B. Ferebee,	86	4	12	1	15	2	355	42	397	50 00	
Shady Grove,	Letter. No delegates,	1	1				18	99		99	9 00	
Shiloh,	B Barco,* J. A. Brocket* and D. Burgess,*	24		2		13	2	254	145	399	10 00	
Whiteville Grove,	Letter. No delegates	9	1	1	1	5		152	7	159	5 00	
White Oak,	No letter nor delegates							44	53	95		
Yoppim,	J. Bonner, H. Bass and J. T. Woff	18	2	3	4	2	1	124	30	154	15 00	
52 churches.		596	47	26	54	286	216	8599	1075	10674	$ 886 30	

*Absent. Ordained ministers in SMALL CAPS. Licentiates in *italics*.

Letters report $15 500 expended during the year for benevolent objects, and probably as much more was expended but not reported in the letters.

MINUTES

OF THE

SIXTIETH ANNUAL SESSION

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

Ballard's Bridge, Chowan Co., N. C.

MAY 15th—17th 1866.

RALEIGH:

BIBLICAL RECORDER BOOK AND JOB PRINTING ESTABLISHMENT.

1866.

Mary Mary

Dorothie Melbourne Association

Delegation Delegation

R R Waverley

August 1894

13

PROCEEDINGS.

CHURCH AT BALLARD'S BRIDGE,
Tuesday, May 15th, 1866.

THE Chowan Baptist Association met in its 60th annual session with the church at Ballard's Bridge on Tuesday, May 15th, 1866.

Introductory sermon was preached by Elder John Mitchell from Rom. 3rd: 21, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." After an interval of an hour, the delegates were called together by the moderator. Elder Forbes led in the opening prayer.

Brethren Jet. F. Darden, R. D. Simpson and Joseph Warren sat as Committee on finance.

Brethren W. Carey Parker and Augustus Bass were appointed assistant Clerks.

Letters from the churches were called for and read. The roll of members being completed, it was called and the Association proceeded to organization.

Brother G. C. Moore was elected Moderator for the ensuing year.

Visiting brethren were invited to seats. The following were recognized, viz: Elder J. D. Hufham, from Central Association, Elder W. T. Walters, Corresponding Secretary Board of State Missions State Convention, Elder J. F. Deans, from Portsmouth Association, and a package of their minutes, Elder Henry Spivey, from Pamilico Association, who laid copies of Pamlico minutes on the table, and Elder T. C. Bailey, Principal of Reynoldson Institute.

A church constituted on Warwick in 1861, in Chowan county, petitioned for admission in this body. The Association being satisfied of her standing and orthodoxy by a

portion of the constituting presbytery present, received her, the Moderator giving the delegates the right hand of fellowship.

Elders McDowell, Overby and Mitchell were appointed a committee to report on the relations of the colored members of the churches to this body.

Pastor and deacons of this church were appointed committee on religious exercises.

Committee on finance was instructed to take charge of all funds sent up for benevolent objects.

Association adjourned until 9 1-2 A. M., to-morrow. Prayer by Elder R. B. Jones.

Elder R. R. Overby preached at the stand in the grove at 2 1-2, P. M., and Elder T. C. Bailey in Methodist Church at Centre Hill at 7 1-2 P. M.

WEDNESDAY, May 16th, 1866.

Association met at 9 1-2 A. M. Prayer by Elder Henry Spivey. Roll was called.

Committee on Religious Exercises reported.

Committee on Chowan Female Institute reported. Report laid on the table.

Committee on Temperance reported. Report received and committee discharged.

REPORT OF COMMITTEE ON TEMPERANCE.

Your Committee beg leave to report that the demoralized condition into which the temperance organizations of the country have been thrown, by the results of the last several years, has not been much relieved by the cessation of hostilities and the return of the people to their former peaceful employments.

The intoxicating cup, which was resorted to in the heat and strife of conflict, is still courted, to aid the exultations of triumph and to support under the mortification of defeat.

Thus has intemperance gathered strength, which it threatens to hold with increasing power. If its ravages were confined to the world, we might hope that the renewing grace of God, operating through His word and the institutions of His church, would transform the hearts of men, and thus stem its tide

of evil, but unfortunately for the world and the church, the church of Almighty God is conniving at intemperance and encouraging its ravages by permitting her members to indulge in the use of ardent spirits as a beverage, and what is infinitely worse, to make and vend it to others.

We ask, shall the evil be continued among us? Ought we not, as a church, to get rid of such an incubus? What would be thought of a community of citizens who would allow one of its members to plant on its most frequented thoroughfare a Upas tree to infect the surrounding atmosphere and communicate certain death to every passer-by? Would not the whole community be held responsible for the injury done, if they did not rise as one man and use every means in their power to arrest the evil, by removing the cause and taking such action in the premises as to prevent a recurrence of it? And can we as a church hope to escape the terrible vengeance of Almighty God, and a fearful reckoning with injured society, while we tolerate this Achan in our camp. We ask, and we ask with an emphasis which we hope will be applied by the spirit of Him whose we are and whom we serve, should we not lop off these dead branches and thus declare to the world that we as a church will not tolerate intemperance in any form?

Your committee therefore recommend the passage of the following resolution:

Resolved, That the making, using or selling intoxicating liquors as a beverage, is an evil which the christian church should not tolerate or in any wise connive at among its members. Respectfully submitted,

J. M. C. LUKE.

Report on C. F. C. Institute was taken up, and during the discussion, Association took recess for an hour.

On re-assembling, all the pastors present (see names appended to report) pledged themselves to collect annually for the Institute until its debts are all paid. The report was received and committee discharged.

REPORT OF COMMITTEE ON C. F. C. INSTITUTE.

The prosperity of the Institute, under the presidency of Elder A. McDowell, has exceeded the most sanguine hopes of its friends.

Eighty-seven pupils have entered during the year. Eighty-one are now in attendance. These have been taught by a sufficient number of Professors and teachers, most of whom have proved their efficiency by long experience and good success. General good health has prevailed.

The success of the Institute under existing circumstances, gives the most gratifying evidence of the determination of our people to educate their daughters, and the prospects for extending its patronage were never more favorable.

To provide for this increase and to promote it, enlarged facilities will be needed. These ought to be promptly furnished, and also judicious steps taken for the liquidation of its debts.

Your Committee are of opinion that these objects can be accomplished with but little sacrifice, if all our churches can be induced to aid in the work. The

contributions to this enterprise heretofore, have been made by comparatively a few brethren. The great body of our members have given nothing. In order to secure united effort and to give all the privilege of contributing to the Institute, we propose the resumption of the plan inaugurated by Elder Q. H. Trotman, at the last meeting of this body that he had the privilege of attending, which is as follows: "*Resolved*, That we adopt the Institute as a regular object of contribution, and earnestly request each of the churches composing this Association, to take up a contribution annually for this object, and send up to this body by their delegates until the Institute shall have been furnished with all necessary facilities and buildings.

"*Resolved*, That we, the ministers of the gospel in this Association, pledge ourselves to use our influence and efforts with the churches to which we preach, to carry the above resolution into effect." Signed by Q. H. Trotman, W. W. Kone, Evan Forbes, B. B. Williams, D. V. Etheridge, Thomas Pitman, James Delk, R. R. Overby, J. D. Elwell, T. J. Knapp, W. D. Pritchard, A. McDowell and J. B. Webb.

Your Committee would also recommend the adoption of the following, viz: *Resolved*, That we earnestly solicit the co-operation of our brethren of the Portsmouth Association, in our efforts to sustain and promote the Chowan Female Collegiate Institute. Respectfully submitted.

JOHN MITCHELL,
A. J. ASKEW.

In obedience to first resolution, the following ministers pledged themselves to collect annually for the Institution until all its debts are paid, being all the ordained ministers present, viz: T. W. Babb, W. Briggs, D. V. Etheridge, W. L. Fitcher. E. Forbes, R. B. Jones, W. Leary, J. P. Lee, J. M. C. Luke, John Mitchell, T. J. Knapp, J. H. Phillips, A. McDowell, R. R. Overby, R. R. Savage, H. Speight, J. B. Webb, B. B. Williams and Ephraim Bunch.

Our delegates to Portsmouth Association were instructed to request our brethren in that Association to co-operate vigorously in support of the Institute.

Committee on Periodicals reported. Report received and committee discharged.

REPORT OF COMMITTEE ON PERIODICALS.

We state with pleasure that the BIBLICAL RECORDER, for more than thirty years the organ of the Baptists of North Carolina, has been revived after a brief suspension. The successful prosecution of all our benevolent enterprises and the spread of our principles in the State depend in no small degree on the continued publication and extensive circulation of the RECORDER. Your Committee would therefore suggest that every pastor and every church member in the Association do what he can to procure subscribers for it now and during the year.

Respectfully submitted, S. J. WHEELER, Ch'm'n.

Brethren Askew, Felton, Savage and Overby were

appointed a Committee to circulate cards for subscription for *Biblical Recorder.*

Committee on Wake Forest College reported. Report received and committee discharged.

REPORT OF COMMITTEE ON WAKE FOREST COLLEGE.

Your Committee are happy to announce that the exercises of this institution have been resumed. We learn from a circular, that the University system has been introduced, which allows the selection of one of three courses, in order to graduation. Those not wishing to graduate, can select partial courses, in any of the departments.

There is also an Academic department under the supervision of the Faculty. There are fifty students in attendance the present session.

Wake Forest College offers to us peculiar advantages. The special regard which has always been paid to the moral training of its pupils, is one of its highest commendations. We owe it to ourselves, our children and the College, to patronize it liberally. To educate our children, is the safest, surest, and best investment we can make for them.

R. B. JONES, Ch'm'n.

Committee on Reynoldson Institute reported. Report received and committee discharged.

REPORT OF COMMITTEE ON REYNOLDSON INSTITUTE.

Your Committee on the Reynoldson Institute beg leave to make the following report. Since the last Association, its exercises have been resumed. Brother Taylor, soon after he returned from the war, assumed his former position and continues to the present. Brother Bailey has since come to his assistance and become co-principal with him. They are using their best exertions to make the school just what every Baptist and friend to education ought to want it to be. As the result of their labors, they now have thirty entered pupils. Its indebtedness, your committee are unable to ascertain. We recommend our friends to send their sons to the Institute.

Respectfully submitted, HENRY SPEIGHT, Ch'm'n.

The following resolution was adopted,

Resolved, That we continue to extend our patronage and pecuniary support to sustain Reynoldson Institute, and that our thanks are due and are hereby tendered brethren Bailey and Taylor for their labors at the Institution.

Association adjourned. Prayer by Elder Phillips.

Elder Phillips preached in the grove at 11 A. M. Elder Deans at 3 P. M. Elder Fitcher preached in the church at 7 1-2 P. M. Elder Luke at the same hour at Centre Hill.

THURSDAY, May 17, 1866.

Association met. Prayer by Elder Mitchell.

In order that our minutes may exhibit the amount contributed by our body to the Master's cause, for the information mainly of those beyond our bonds,

Resolved, That the churches be requested to insert in their annual letters the amounts contributed by them during the year, and the clerk be instructed to insert the same in tabular form in our minutes.

Committtee on N. C. Baptist State Convention reported. Report adopted and committee discharged.

REPORT OF COMMITTEE ON BAPTITST STATE CONVENTION.

Your Committee are gratified to report that all the Boards of the Convention are in successful operation. Under God these Boards, through their indefatigable secretaries, have accomplished wonders since the close of the war. Without money, and in a country devastated and impoverished by war, they commenced their labors, and nobly have they succeeded. Already they have made many a desert to rejoice and blossom as the rose, an earnest of what they can and will do when Zion shall awake and *put on* her strength. Our brethren were cast down but not destroyed, were faint yet pursued. Your Committee are encouraged to hope from the signs of the times, that there is in our churches an increased spirituality. If increased consecration to God is to be, and we earnestly pray that it may, the result of our sufferings, we can thank God that we suffered, and regard it as the happiest period in our history. The Boards of the Convention are four, viz: State Missions, Foreign Missions, Education and Sunday School and Publication, all of which are indispensable and doing a great and good work, but not a tithe of what ought to be done, and what they could do, if the means were at their disposal. Through the agent of the Convention, the BIBLICAL RECORDER, we hear the Macedonian cry every week, and what *steward* of the Lord can be indifferent? From every part of our beloved State the cry is heard, and the Secretary pleads for help, and weeps and prays over the destitution.

The Board of State Missions has under its appointment six missionaries at different points in the State, but this by no means supplies the destitution. The Education Board has three beneficiaries, and others anxious to be admitted, but the Board can do no more, for the want of means. These brethren ought to be educated. O, that the brethren would say that it *shall be*. In the work of Foreign Missions everything is promising. God has greatly blessed the labors of our devoted brethren, and opened a wider field of labor. They plead for men.

Now as never before we need a pure literature, especially a Sunday School literature; but for the want of money the work is retarded. Your Committee are satisfied that a much larger amount can be raised for the Lord in all our

poverty than we have ever raised. We need a system that will reach every member in all our churches, and a will to carry it out and success is certain. Let us resolve, therefore,

1st. That we adopt in our churches a system of benevolence by which every member can be reached.

2nd. That the several Union meetings of this Association be requested to form such plan of co-operation with the Board of State missions as shall tend to promote the great work of spreading the gospel throughout the State, and further that they make an annual report of their operations to this body.

R. R. SAVAGE, Ch'm'n.

Elder Walters was requested to preach the Conventional sermon in the absence of the brother appointed to that service.

The contribution after Conventional sermon was ordered to be appropriated to the cause of State Missions.

Resolved, That the Clerk be instructed to have printed blank forms for the use of the churches in order to secure a uniform statement of the contributions made to the various objects of benevolence.

Committee on state of religion reported. Report adopted and committee discharged.

REPORT OF COMMITTEE ON STATE OF RELIGION.

In many respects we have reason to be encouraged. Notwithstanding the great trials through which we have been called to pass, we still have our church organization intact. A spirit of harmony and brotherly love prevails, and we are making *some little* progress in divine things. Yet it is to be lamented that we are doing *so little*. We need more zeal for the cause—more fervency of spirit and consecration to our Master. With a field comprising 40,000 souls we have only been able to gather into the church about 650 souls during the past year. The harvest truly is great but the laborers are few. Only fourteen churches of the whole Association have preaching more than one Sabbath in a month, and hence the field is not well cultivated. We would recommend to our churches a more liberal support of the gospel in their midst, and that we pray the Lord of the harvest to send forth more laborers in his vineyard.

R. R. SAVAGE, Ch'm'n.

Committee on the relation of the colored membere to our churches reported. Report received and committee discharged.

REPORT OF COMMITTEE ON COLORED MEMBERS.

Your Committee to whom was referred the relations of the colored members of our churches, recommend that those who choose to retain their

membership in our churches be permitted to do so with the same status as heretofore, and that those who may wish to join us, be received on the same terms. To those who wish to withdraw in order to form churches of their own, we advise our churches to grant letters of dismission and to give them sympathy and assistance so far as practicable in organizing regular churches for themselves.

A. McDOWELL,
R. R. OVERBY,
JOHN MITCHELL.

The Committee stated that a letter had been received from L. W. Boon, a colored minister representing colored Baptists on Roanoke Island, in response to which it was

Resolved, That we approve the formation of churches of their own within our bounds, and we assure them of our cordial sympathy and hearty co-operation so long as they adhere to gospel order, as understood and practised among ourselves. We also approve the appointment of brother L. W. Boon as an evangelist.

Elder J. P. Lee, who was appointed evangelist at our last Association made a verbal report of his labors. Elder L. was requested to write out his report for publication. $24 were then contributed for his benefit.

Elders Phillips and Lee, and brother Joshua Fleetwood were appointed a committee to report on Foreign Missions this afternoon.

It was decided that our next session be held with the church at Ahoskie, to commence on Tuesday before 3rd Lord's day in May, 1867. Elder Overby to preach the Introductory sermon, Elder Phillips the alternate; Elder Savage to preach the Conventional sermon, Elder Williams the alternate.

Elders Knapp and J. N. Hoggard were appointed a committee to solicit subscriptions for the erection of a monument over the grave of our lamented and beloved brother, Q. H. Trotman.

Committee on finance made the following report.

REPORT OF COMMITTEE ON FINANCE.

Amount in treasury, in specie,		$ 12 60
" bank bills, worth,		45 00
" Confederate bills, worthless, 1,563 25		0,000 00
		$ 57 60
Amount of contributions sent from churches,	$ 131 46	
" " in the Association,	16 00	
		147 46
		$ 205 06
CONTRA.		
Cash paid J. D. Hufham for printing Minutes of '65,	$ 70 00	
" for transcribing same,	25 00	
" Jno. Mitchell for transcribing minutes of '63	25 00	
" N. B. Cobb, in Confederate bills, 1,563 25	0,000 00	
		$ 120 00
		$ 84 06
Rec'd for N. C. Bap. Convention from ch. at Sandy Run,	$ 32 25	
" " " " " Buck Horn,	21 27	
" " " " " Pleasant Grove,	10 00	
		$ 63 52
Balance in Treasury,		$ 147 58

Also $27 08 from Church at Murfreesboro' which was not paid the committee, but handed to Elder Walters, Corresponding Secretary.

JET R. DARDEN, Ch'm'n.

The following Committees were announced to report before next Association, viz:

On Chowan Female Collegiate Institute.—R. B. Jones, Wm. Felton, and W. M. Fleetwood.

On Temperance.—T. W. Babb, Speight and Mathews.

On Periodicals.—Luke, A. J. Askew, and W. W. Mitchell.

On Wake Forest College.—Jno. Mitchell, Julian G. Moore, and W. J. Freeman.

On Reynoldson Institute.—Fitcher, J. P. Lee, and E. Howell.

On N. C. Baptist State Convention.—McDowell, W. Carey Parker, and Jet R. Darden.

On Sunday Schools.—Overby, E. Ferrebee, and M. Sanderlin.

On State of Religion.—Jno. P. Lee, E. Forbes, and R. B. Jones.

The following were appointed delegates to corresponding bodies, viz:

To. N. C. Baptist State Convention.—All our ordained ministers and brethren who may attend.

To Pamlico Association.—Elders Fitcher, Bunch and Mitchell.

To Portsmouth Association.—Elders McDowell, Luke, Savage and brother Joseph E. Warren.

To Union Association.—Elders Rochelle, Craig and Jones.

Association then took a recess, after which Elder Walters preached Conventional Sermon; the collection of $64,00 was handed to the Corresponding Secretary.

The Clerk was instructed to write brother L. W. Boon (colored minister) inclosing copy of the resolutions responsive to his communication.

Brother Wm. Manning was appointed to write biographical sketch of the late Elder B. Nixon.

Brother A. J. Askew, was appointed to write biographical sketch of the late Elder Henry White.

Ordered that 2,000 copies of these minutes be printed and distributed as usual.

Resolved, That our thanks are due and are hereby tendered to the members of this church and friends in the vicinity for the generous hospitality with which we have been entertained.

In consequence of the inclemency of the weather there were no services in the grove to-day.

On motion, Association adjourned. Prayer and praise by Elder Webb.

G. C. MOORE, Moderator.

S. J. WHEELER, Clerk.

REPORT OF COMMITTEE ON SABBATH SCHOOLS.

Your Committee are pleased to report an increased interest in this important department of christian labor, as indicated by the letters from the churches. Twenty-six schools are reported with 229 teachers and 1,336 scholars. Several other schools, whose statistics are not reported, are known to be in successful operation. This is a large increase over the number reported last year, and therefore it affords ground of encouragement. But the number of churches which make no mention of Sabbath Schools assure us that many of our breth-

ren do not fully realize their obligations to encourage and promote this truly beneficent institution. As a means of increasing the efficiency of the schools already established and of increasing the establishment of others, we recommend that pastors meet with the schools in connection with their churches, as often as possible; that a systematic plan be adopted by all the schools for procuring and constantly increasing their libraries, and that they at once subscribe for "Kind Words," an excellent little Sunday School paper published by the Sunday School Board of the Southern Baptist Convention, at the very low price of $1 00 for ten copies. We are happy to state that the Sunday School Board of the North Carolina Baptist State Convention, is now prepared to supply Sunday School books of almost any kind and in any quantity.

For books, address Rev. G. W. Hufham, Raleigh, N. C.

For "Kind Words," address G. G. Wells, Greenville, S. C.

Respectfully submitted, A. McDOWELL, Ch'm'n.

REPORT OF COMMITTEE ON OBITUARIES.

Elder E. HANCOCK was born in Southampton county, Va., on the 27th of August, 1807. On the 31st of December, 1832, he was married to Elizabeth C. Williams, and soon after removed to Bertie co., N. C., thence to Vine Hill, Halifax co., where he remainnd four years and returned to Bertie, in which county he lived the remainder of his days. On the 4th Lord's day in June, 1843, he was received into the fellowship of the Baptist Church at Sandy Run, baptized by Elder A. M. Craig.

Soon after his reception into the church, he began to doubt the reality of his conversion and, not supporting the christian character, at his own solicitation he was excluded from the fellowship of the church.

In March, 1845, his wife died, and on the 20th Januray, 1846, he was married to Miss Mary P. Garrett. Saturday before the 4th Lord's day in Oct. 1847, he again came before the church, confessing his sins, and asked to be restored, and giving satisfactory evidence of penitence and faith he was again received in full fellowship and became a zealous and efficient member of the church. Soon after his restoration he began to exercise publicly in prayer and exhortation, with the approbation of the church, and in May, 1852, he was sent up by his church to the Chowan Association, held with the church at Piney Grove, for ordination.

His examination, which was conducted by Elder James Delk in the presence of the Association, being entirely satisfactory, he was solemnly set apart to the work of the gospel ministry by prayer and the imposition of hands by the presbytery, composed of Elders Q. H. Trotman, John Nowell and William P. Britton.

For some time ELDER HANCOCK supplied the church at Sandy Run, in the absence of the pastor, Elder Craig, and for one year had also a regular appointment at the church on the second Sunday in each month; and in Oct., 1862, was called to the pastorate of the church, which call he accepted, and continued to serve the church as pastor until disabled by feeble health. He labored with constantly increasing zeal and earnestness for the church, preaching also in the neighborhood, and holding prayer meetings in which it is believed much good was accomplished—

> "And as he drew near to finish his race,
> Like a fine setting sun he looked richer in grace,
> And gave a sure hope at the end of his days
> Of rising in brighter array."

He departed this life on the 9th of April, 1865.

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	Baptized.	Received by letter.	Restored.	Dismissed by letter.	Excommunicated.	Deceased.	Whites.	Colored.	Total.	Minute Fund.
Ahoskie,	J. M. C. LUKE, Wm. Askew, A. J. Askew	30	1	10	8	17	9	350	115	465	$ 2 50
Ballard's Bridge,	D. V. ETHERIDGE, R. D. Simpson, Joel Forehand	60	2	2	6	6	23	438	128	566	8 00
Berea,	Miles Whitehurst*, Henry Halstead, Spencer Wood	35	12		4	8	12	163	13	176	3 00
Bethel,	Wm. Felton, W. Myers, W. M. Fleetwood	47	2	1	6	4	6	289	25	314	4 00
Bethlehem,	A. J. Cobb, A. Bass, jr., Abram Thomas	2	4	1	4	18	9	189	40	229	5 00
Buckhorn,	R. R. SAVAGE, Richard T. Barnes, Joseph E. Warren	14				1	1	104	46	150	3 00
Capeheart's,	J. N. HOGGARD* Isaac Smith, Jos. A. Hughes	37	5			4	15	349	175	524	5 00
Cashie,	No delegate and letter. Report as last year							183	266	449	
Coleraine,	Wm. Nowell, J. D. Brett, J. L. Morriss	15	7		4	4		317	121	438	5 00
Connaritsa,	J. L. BURDEN*, A. J. Dunning*, John G. Fraime*		1		2	2	4	220	50	270	2 40
Cool Spring,	Henry Carter, James Carter*, Henry Carter						7	142	8	150	2 00
Corinth,	Lemuel Ward*, Jas. P. Lassiter, Mathew Brewer,*	19		1	8	2	3	137	34	171	3 25
Ebenezer,	C. G. Spence, J. N. Overton,* M. J. Overton	15	3		25	4	1	90		90	2 00
Edenton,	JNO. H. PHILLIPS, J. H. Garrett, Richard Woodard		4		3	3	3	70	132	202	3 40
Elim,	R. C. Coker,* Wm. Y. Kee,* J. Stephenson	4	1			1	1	57	37	94	1 50
Elizabeth City,	R. R. OVERBY, Elisha Harris, Maxey Sanderlin	55	4	7	14	1	4	376		376	4 00
Gatatia,	J. C. Fleetwood, Jas. A. Coggins, E. Lewter	18			1	1		84	11	95	1 00
Gatesville,	T. E. Cross,* H. Hoffler, George Parker	5		1		3		39	25	64	1 50
Great Fork,	Simon Savage, R. F. Harrell, W. W. Knight	16	4		1	23	1	166	22	188	3 00
Hamilton,	No letter nor delegates. Reported as last year							23		23	
Hebron,	Jos. D. Gatling,* Jas. C. Liverman,* J. M. Outland	29			6	2		68	16	84	1 50
Hertford,	R. B. JONES, J. M. Newbold, J. M. Skinner	1	2	1	2		1	55	32	87	1 55
Holly Grove	W. J. Freeman, JOHN MITCHELL, J. W. Mitchell		3		2	3	4	71	46	117	2 00

Macedonia,.....	P. F. White, Joseph Copeland, W. H. Bonner,*.....				2	2	3	77	3	80	1	00
Mars Hill,.....	B. B. Williams, L. Evans, G. G. Morriss.....		3					84	2	86	1	50
Meherrin,.....	S. J. Wheeler, J. P. Lee, W. H. Parker,*.....		3		1	4	3	237	113	350	3	00
Middle Swamp,...	Wiley Riddick, W. E. Mathews, C. W. Williams.....	4	1	1			2	105	64	169	2	00
Mt. Carmel,.....	J. J. Rochelle,* W. J. Taylor, L. B. Stephenson.....	30	1	1	7	6	4	206	104	310	4	00
Mt. Tabor,.....	W. C. Parker, B. F. Parker, J. P. Jordan.....		3	3	10	14	4	177	51	228	4	00
Murfreesboro',....	A. McDowell, Jet R. Darden, L. T. Spiers*.....			1	1			35	2	37	2	50
New Hope,.....	H. Speight, S. Rountree.....	14		2					15	15	2	00
Piney Grove,.....	Wm. L. Fitcher, J. M. Taylor,* T. W. Babb.....	20				1	1	83	52	135	2	36
Pleasant Grove,...	G. C. Moore, J. G. Moore, W. S. Tayloe,*.....	17	12		3	2	4	80	35	115	5	00
Pleasant Plains,...	Thomas Hoggard,* Jos. A. Mizzles.....	12		8		3	3		201	201	4	00
Potecasi,.....	No letter nor delegates.....							188	58	246		
Powell's Point,...	Hiram Gregory,* Thomas Woodhouse*.....				1		1	26		26	1	00
Providence,.....	Caleb Bell, Jos. Morgan.* E. Simmons.....									93	2	00
Ramoth Gi ead,..	Almond Spence, F. F. Jones, J. R. Etheridge.....	9					26	75	63	138	2	00
Republican,.....	J. Bunch,* Calvin Pritchard,* W. G. Burden*.....	7			1	4	4	194	89	283	2	00
Roanoke Island,—	A. Twine,* George Wescott,* Willie Tillett*.....	2				56	20	33		33	1	00
Roberts' Chapel,..	No letter nor delegates. Reported as last year.....							178	71	249		
Rocky Hock,.....	Jno. B. Webb, Robert R. Felton, Thomas Cochran.....	2	2	1	4	2	2	204	9	213	3	00
Ross' Church,....	Whitmel Hughes, Simon Hughes,* John L. Percy.....	18		1	5	6	14	314	52	366	2	00
Salem,.....	John Nichols, Wm. Roberts,* A. Hollowell.....	16	2	1	6		3	81	19	100	1	50
Sandy Cross,.....	W. B. Riddick, Calvin R. Brinkley, W. H. Manning.....	4	3	1	13	16	8	216	41	257	4	00
Sandy Run,.....	Wm. H. Lee,* Wm. H. Powell, John C. Tynes*.....	23	1			2	2	166	45	211	5	00
Sawyer's Creek,..	Evan Forbes, W. B. Ferrebee, Joseph C. Ferrebee.....	59	3	3	24	18	4	362	42	404	5	00
Shady Grove,.....	Dorsey Sanderlin, B. C. Walker, John B. Umphries*.....				3	16	5	84		84		
Shiloh,.....	Wells Briggs, Thomas Palmer,* Enoch Dailey*.....	10	3	3	1	14	2	248		248		
Warwick,.....	E. Bunch, M. W. White, H. H. Hobbs.....	63						126		126	2	00
Whiteville Grove,	W. C. Simpson, Daniel Roberts, G. W. Simpson.....	6	2		2	2	5	141	9	150	2	00
White Oak,.....	No letter, nor delegates. Reported as before.....	5						44	53	97		
Yoppim,.....	*Horatio Bass, Thos. J. Leary,* Jos. T. Waff.....		9	2			4	136	27	163	3	00
53 churches.	*Absent. Ordained ministers in small caps. Licentiates in *italics*.	723	100	52	160	265	228	788	2562	10525	$ 149	21

LIST OF ELDERS OR BISHOPS IN THE CHOWAN ASSOCIATION

1 T. W. Babb, Gatesville,
2 Wells briggs, Elizabeth City.
3 S. Bazemore, Windsor.
4 J. Bunch, Windsor.
5 A. M. Craig, Windsor.
6 D. V. Etheridge, Ballard's Bridge.
7 W. L. Fitcher, Reynoldson.
8 Evan Forbes, Camden C. H.
9 D. Harrell, Windsor.
10 Thos. Hoggard, Pitch Landing.
11 J. N. Hoggard, Murfreesboro'.
12 Edward Howard, Reynoldson,
13 R. B. Jones, Hertford.
14 T. Judson Knapp, Edenton.
15 W. Leary, Edenton.
16 J. P. Lee, Murfreesboro'.
17 J. M. C. Luke, Harrellsville.
18 John Mitchell, Pitch Landing.
19 M. L. Mizzell, Windsor.
20 A. McDowell, Murfreesboro.
21 R. R. Overby, Elizabeth City.
22 J. H. Phillips, Edenton.
23 Ed Price, Merry Hill.
24 Thomas Pitman Murfreesboro'.
25 J. J. Rochelle, Jackson.
26 Dossey Sanderlin, Camden C. H.
27 R. R. Savage, Murfreeesboro',
28 Henry Speight, Gatesville.
29 J. D. Stokely, Gatesville.
30 A. Twine, Powell's Point.
31 J. B. Webb, Edenton.
32 B. B. Williams, Coleraine.
33 B. F. King, Windsor.
34 H. T. White, St. John's.
35 S. W. Worrell, Baltimore.

LIST OF LICENTIATES.

1 Horatio Bass, Edenton.
3 Joseph Berry, Powell's Point.
3 Ephraim Bunch, Mintonsville.
4 W. H. Bunch, Windsor.
5 Willie Dunning, Roxobell,
6 Joshua Fleetwood, Margarettsville.
7 Gideon Herring, Camden C. H.
8 J. W. Hoffler, Sunsbury.
9 G. V. Hoskins, Elizabeth City.
10 A. Hollowell, Elizabeth City.
11 T. J. Leary, Edenton.
12 Ira Odam, Pitch Landing.
13 Isaac Outland, Potecasi.
14 Abram Pruden, Gatesville.
15 D. J. Roberts, Newby's Bridge.
16 Exom Stephenson, Jackson.

CHURCHES, PASTORS AND DAYS OF SERVICE.

J. M. C. Luke, Ahoskie, 4th Sabbath; Bethlehem, 2nd; Corinth 3rd.
D. V. Etheridge, Ballard's Bridge, 2nd Sabbath.
J. D. Stokely, Berea, 2nd Sabbath; Ramoth Gilead, 4th.
R. B. Jones, Bethel, 1st and 3rd Sabbaths; Hertford, 4th.
R. R. Savage, Buckhorn, 2d and 4th Sabbaths; Mt. Tabor, 1st and 3rd.
T. Hoggard, Capeheart's, 2d Sabbath; Connaritsa, 3rd, Pleasant Plains, 1st; Ross', 4th.
A. M. Craig, Cashie, 1st and 3d Sabbaths.
John Mitchell, Coleraine, 3rd Sabbath; Holly Grove, 1st; Pleasant Grove, 2nd; Sandy Run, 4th.
H. Speight, Cool Spring, 1st Sabbath; New Hope, 3rd; Middle Swamp, 2d.
W. L. Fitcher, Ebenezer, 3rd Sabbath; Galatia, 2nd.
J. H. Phillips, Edenton, every Sabbath.
T. W. Babb, Elim, 2nd Sabbath; Gatesville 1st.
R. R. Overby, Elizabeth City, 1st and 3rd Sabbaths; Sawyer's Creek 2d, 4th.
E. Pearce, Hebron, 4th Sabbath.
W. Leary, Macedonia, 3rd Sabbath; Whiteville Grove, 1st.
J. P. Lee, Mars Hill, 1st and 2nd Sabbaths.
J. N. Hoggard, Meherrin, 1st Sabbath; Mt. Carmel, 4th; Potecasi, 2nd; Roberts' Chapel, 3rd.
A. McDowell, Murfreesboro' every Sabbath.
Ed. Howell, Piney Grove, 2nd and 4th Sabbaths.
E. Forbes, Powel.'s Point, 4th Sabbath; Providence, 3rd.
J. Bunch, Republican, 2nd Sabbath.
A. Twine, Roanoke Island, 2nd Sabbath.
J. B. Webb, Rock Hock, 1st Sabbath; Sandy Cross, 3rd; Yoppim, 2nd and 4th.
D. Sanderlin, Shady Grove, 4th Sabbath.
W. Briggs, Shiloh, 1st and 3rd Sabbaths.
E. Bunch, Warwick, 3rd Sabbath.

MINUTES

OF THE

SIXTIETH ANNUAL SESSION

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

Ballard's Bridge, Chowan Co., N. C.

MAY 15th—17th 1866.

RALEIGH:

[illegible] RECORDER BOOK AND JOB PRINTING ESTABLISHMENT.

1866.

portion of the constituting presbytery present, rece... ...r, the Moderator giving the delegates the right hand of fellowship.

Elders McDowell, Overby and Mitchell were appointed a committee to report on the relations of the colored members of the churches to this body.

Pastor and deacons of this church were appointed committee on religious exercises.

Committee on finance was instructed to take charge of all funds sent up for benevolent objects.

Association adjourned until 9 1-2 A. M., to-morrow. Prayer by Elder R. B. Jones.

Elder R. R. Overby preached at the stand in the grove at 2 1-2, P. M., and Elder T. C. Bailey in Methodist Church at Centre Hill at 7 1-2 P. M.

WEDNESDAY, May 16th, 1866.

Association met at 9 1-2 A. M. Prayer by Elder Henry Spivey. Roll was called.

Committee on Religious Exercises reported.

Committee on Chowan Female Institute reported. Report laid on the table.

Committee on Temperance reported. Report received and committee discharged.

REPORT OF COMMITTEE ON TEMPERANCE.

Your Committee beg leave to report that the demoralized condition into which the temperance organizations of the country have been thrown, by the results of the last several years, has not been much relieved by the cessation of hostilities and the return of the people to their former peaceful employments.

The intoxicating cup, which was resorted to in the heat and strife of conflict, is still courted, to aid the exultations of triumph and to support under the mortification of defeat.

Thus has intemperance gathered strength, which it threatens to hold with increasing power. If its ravages were confined to the world, we might hope that the renewing grace of God, operating through His word and the institutions of His church, would transform the hearts of men, and thus stem its tide

of evil, but unfortunately for the world and the church, the church of Almighty God is conniving at intemperance and encouraging its ravages by permitting her members to indulge in the use of ardent spirits as a beverage, and what is infinitely worse, to make and vend it to others.

We ask, shall the evil be continued among as? Ought we not, as a church, to get rid of such an incubus? What would be thought of a community of citizens who would allow one of its members to plant on its most frequented thoroughfare a Upas tree to infect the surrounding atmosphere and communicate certain death to every passer-by? Would not the whole community be held responsible for the injury done, if they did not rise as one man and use every means in their power to arrest the evil, by removing the cause and taking such action in the premises as to prevent a recurrence of it? And can we as a church hope to escape the terrible vengeance of Almighty God, and a fearfnl reckoning with injured society, while we tolerate this Achan in our camp. We ask, and we ask with an emphasis which we hope will be applied by the spirit of Him whose we are and whom we serve, should we not lop off these dead branches and thus declare to the world that we as a church will not tolerate intemperance in any form?

Your committee therefore recommend the passage of the following resolution:

Resolved, That the making, using or selling intoxicating liquors as a beverage, is an evil which the christian church should not tolerate or in any wise connive at among its members. Respectfully submitted,

J. M. C. LUKE.

Report on C. F. C. Institute was taken up, and during the discussion, Association took recess for an hour.

On re-assembling, all the pastors present (see names appended to report) pledged themselves to collect annually for the Institute until its debts are all paid. The report was received and committee discharged.

REPORT OF COMMITTEE ON C. F. C. INSTITUTE.

The prosperity of the Institute, under the presidency of Elder A. McDowell, has exceeded the most sanguine hopes of its friends.

Eighty-seven pupils have entered during the year. Eighty-one are now in attendance. These have been taught by a sufficient number of Professors and teachers, most of whom have proved their efficiency by long experience and good success. General good health has prevailed.

The success of the Institute under existing circumstances, gives the most gratifying evidence of the determination of our people to educate their daughters, and the prospects for extending its patronage were never more favorable.

To provide for this increase and to promote it, enlarged facilities will be needed. These ought to be promptly furnished, and also judicious steps taken for the liquidation of its debts.

Your Committee are of opinion that these objects can be accomplished with but little sacrifice, if all our churches can be induced to aid in the work. The

contributions to this enterprise heretofore, have been made by comparatively a few brethren. The great body of our members have given nothing. In order to secure united effort and to give all the privilege of contributing to the Institute, we propose the resumption of the plan inaugurated by Elder Q. H. Trotman, at the last meeting of this body that he had the privilege of attending, which is as follows: "*Resolved*, That we adopt the Institute as a regular object of contribution, and earnestly request each of the churches composing this Association, to take up a contribution annually for this object, and send up to this body by their delegates until the Institute shall have been furnished with all necessary facilities and buildings.

"*Resolved*, That we, the ministers of the gospel in this Association, pledge ourselves to use our influence and efforts with the churches to which we preach, to carry the above resolution into effect." Signed by Q. H. Trotman, W. W. Kone, Evan Forbes, B. B. Williams, D. V. Etheridge, Thomas Pitman, James Delk, R. R. Overby, J. D. Elwell, T. J. Knapp, W. D. Pritchard, A. McDowell and J. B. Webb.

Your Committee would also recommend the adoption of the following, viz: *Resolved*, That we earnestly solicit the co-operation of our brethren of the Portsmouth Association, in our efforts to sustain and promote the Chowan Female Collegiate Institute. Respectfully submitted.

JOHN MITCHELL,
A. J. ASKEW.

In obedience to first resolution, the following ministers pledged themselves to collect annually for the Institution until all its debts are paid, being all the ordained ministers present, viz: T. W. Babb, W. Briggs, D. V. Etheridge, W. L. Fitcher. E. Forbes, R. B. Jones, W. Leary, J. P. Lee, J. M. C. Luke, John Mitchell, T. J. Knapp, J. H. Phillips, A. McDowell, R. R. Overby, R. R. Savage, H. Speight, J. B. Webb, B. B. Williams and Ephraim Bunch.

Our delegates to Portsmouth Association were instructed to request our brethren in that Association to co-operate vigorously in support of the Institute.

Committee on Periodicals reported. Report received and committee discharged.

REPORT OF COMMITTEE ON PERIODICALS.

We state with pleasure that the BIBLICAL RECORDER, for more than thirty years the organ of the Baptists of North Carolina, has been revived after a brief suspension. The successful prosecution of all our benevolent enterprises and the spread of our principles in the State depend in no small degree on the continued publication and extensive circulation of the RECORDER. Your Committee would therefore suggest that every pastor and every church member in the Association do what he can to procure subscribers for it now and during the year.

Respectfully submitted, S. J. WHEELER, Ch'm'n.

Brethren Askew, Felton, Savage and Overby were

appointed a Committee to circulate cards for subscription for *Biblical Recorder.*

Committee on Wake Forest College reported. Report received and committee discharged.

REPORT OF COMMITTEE ON WAKE FOREST COLLEGE.

Your Committee are happy to announce that the exercises of this institution have been resumed. We learn from a circular, that the University system has been introduced, which allows the selection of one of three courses, in order to graduation. Those not wishing to graduate, can select partial courses, in any of the departments.

There is also an Academic department under the supervision of the Faculty. There are fifty students in attendance the present session.

Wake Forest College offers to us peculiar advantages. The special regard which has always been paid to the moral training of its pupils, is one of its highest commendations. We owe it to ourselves, our children and the College, to patronize it liberally. To educate our children, is the safest, surest, and best investment we can make for them.

R. B. JONES, Ch'm'n.

Committee on Reynoldson Institute reported. Report received and committee discharged.

REPORT OF COMMITTEE ON REYNOLDSON INSTITUTE.

Your Committee on the Reynoldson Institute beg leave to make the following report. Since the last Association, its exercises have been resumed. Brother Taylor, soon after he returned from the war, assumed his former position and continues to the present. Brother Bailey has since come to his assistance and become co-principal with him. They are using their best exertions to make the school just what every Baptist and friend to education ought to want it to be. As the result of their labors, they now have thirty entered pupils. Its indebtedness, your committee are unable to ascertain. We recommend our friends to send their sons to the Institute.

Respectfully submitted, HENRY SPEIGHT, Ch'm'n.

The following resolution was adopted,

Resolved, That we continue to extend our patronage and pecuniary support to sustain Reynoldson Institute, and that our thanks are due and are hereby tendered brethren Bailey and Taylor for their labors at the Institution.

Association adjourned. Prayer by Elder Phillips.

Elder Phillips preached in the grove at 11 A. M. Elder Deans at 3 P. M. Elder Fitcher preached in the church at 7 1-2 P. M. Elder Luke at the same hour at Centre Hill.

THURSDAY, May 17, 1866.

Association met. Prayer by Elder Mitchell.

In order that our minutes may exhibit the amount contributed by our body to the Master's cause, for the information mainly of those beyond our bonds,

Resolved, That the churches be requested to insert in their annual letters the amounts contributed by them during the year, and the clerk be instructed to insert the same in tabular form in our minutes.

Committtee on N. C. Baptist State Convention reported. Report adopted and committee discharged.

REPORT OF COMMITTEE ON BAPTITST STATE CONVENTION.

Your Committee are gratified to report that all the Boards of the Convention are in successful operation. Under God these Boards, through their indefatigable secretaries, have accomplished wonders since the close of the war. Without money, and in a country devastated and impoverished by war, they commenced their labors, and nobly have they succeeded. Already they have made many a desert to rejoice and blossom as the rose, an earnest of what they can and will do when Zion shall awake and *put on* her strength. Our brethren were cast down but not destroyed, were faint yet pursued. Your Committee are encouraged to hope from the signs of the times, that there is in our churches an increased spirituality. If increased consecration to God is to be, and we earnestly pray that it may, the result of our sufferings, we can thank God that we suffered, and regard it as the happiest period in our history. The Boards of the Convention are four, viz: State Missions, Foreign Missions, Education and Sunday School and Publication, all of which are indispensable and doing a great and good work, but not a tithe of what ought to be done, and what they could do, if the means were at their disposal. Through the agent of the Convention, the BIBLICAL RECORDER, we hear the Macedonian cry every week, and what *steward* of the Lord can be indifferent? From every part of our beloved State the cry is heard, and the Secretary pleads for help, and weeps and prays over the destitution.

The Board of State Missions has under its appointment six missionaries at different points in the State, but this by no means supplies the destitution. The Education Board has three beneficiaries, and others anxious to be admitted, but the Board can do no more, for the want of means. These brethren ought to be educated. O, that the brethren would say that it *shall be*. In the work of Foreign Missions everything is promising. God has greatly blessed the labors of our devoted brethren, and opened a wider field of labor. They plead for men.

Now as never before we need a pure literature, especially a Sunday School literature; but for the want of money the work is retarded. Your Committee are satisfied that a much larger amount can be raised for the Lord in all our

poverty than we have ever raised. We need a system that will reach every member in all our churches, and a will to carry it out and success is certain. Let us resolve, therefore,

1st. That we adopt in our churches a system of benevolence by which every member can be reached.

2nd. That the several Union meetings of this Association be requested to form such plan of co-operation with the Board of State missions as shall tend to promote the great work of spreading the gospel throughout the State, and further that they make an annual report of their operations to this body.

R. R. SAVAGE, Ch'm'n.

Elder Walters was requested to preach the Conventional sermon in the absence of the brother appointed to that service.

The contribution after Conventional sermon was ordered to be appropriated to the cause of State Missions.

Resolved, That the Clerk be instructed to have printed blank forms for the use of the churches in order to secure a uniform statement of the contributions made to the various objects of benevolence.

Committee on state of religion reported. Report adopted and committee discharged.

REPORT OF COMMITTEE ON STATE OF RELIGION.

In many respects we have reason to be encouraged. Notwithstanding the great trials through which we have been called to pass, we still have our church organization intact. A spirit of harmony and brotherly love prevails, and we are making *some little* progress in divine things. Yet it is to be lamented that we are doing *so little*. We need more zeal for the cause—more fervency of spirit and consecration to our Master. With a field comprising 60,000 souls we have only been able to gather into the church about 650 souls during the past year. The harvest truly is great but the laborers are few. Only fourteen churches of the whole Association have preaching more than one Sabbath in a month, and hence the field is not well cultivated. We would recommend to our churches a more liberal support of the gospel in their midst, and that we pray the Lord of the harvest to send forth more laborers in his vineyard.

R. R. SAVAGE, Ch'm'n.

Committee on the relation of the colored membere to our churches reported. Report received and committee discharged.

REPORT OF COMMITTEE ON COLORED MEMBERS.

Your Committee to whom was referred the relations of the colored members of our churches, recommend that those who choose to retain their

membership in our churches be permitted to do so with the same status as heretofore, and that those who may wish to join us, be received on the same terms. To those who wish to withdraw in order to form churches of their own, we advise our churches to grant letters of dismission and to give them sympathy and assistance so far as practicable in organizing regular churches for themselves.

A. McDOWELL,
R. R. OVERBY,
JOHN MITCHELL.

The Committee stated that a letter had been received from L. W. Boon, a colored minister representing colored Baptists on Roanoke Island, in response to which it was

Resolved, That we approve the formation of churches of their own within our bounds, and we assure them of our cordial sympathy and hearty co-operation so long as they adhere to gospel order, as understood and practised among ourselves. We also approve the appointment of brother L. W. Boon as an evangelist.

Elder J. P. Lee, who was appointed evangelist at our last Association made a verbal report of his labors. Elder L. was requested to write out his report for publication. $24 were then contributed for his benefit.

Elders Phillips and Lee, and brother Joshua Fleetwood were appointed a committee to report on Foreign Missions this afternoon.

It was decided that our next session be held with the church at Ahoskie, to commence on Tuesday before 3rd Lord's day in May, 1867. Elder Overby to preach the Introductory sermon, Elder Phillips the alternate; Elder Savage to preach the Conventional sermon, Elder Williams the alternate.

Elders Knapp and J. N. Hoggard were appointed a committee to solicit subscriptions for the erection of a monument over the grave of our lamented and beloved brother, Q. H. Trotman.

Committee on finance made the following report.

REPORT OF COMMITTEE ON FINANCE.

Amount in treasury, in specie,		$ 12 60
" bank bills, worth,		45 00
" Confederate bills, worthless, 1,563 25		0,000 00
		$ 57 60
Amount of contributions sent from churches,	$ 131 46	
" " in the Association,	16 00	
		147 46
		$ 205 06
CONTRA.		
Cash paid J. D. Hufham for printing Minutes of '65,	$ 70 00	
" for transcribing same,	25 00	
" Jno. Mitchell for transcribing minutes of '63	25 00	
" N. B. Cobb, in Confederate bills, 1,563 25	0,000 00	
		$ 120 00
		$ 84 06
Rec'd for N. C. Bap. Convention from ch. at Sandy Run,	$ 32 25	
" " " " Buck Horn,	21 27	
" " " " Pleasant Grove,	10 00	
		$ 63 52
Balance in Treasury,		$ 147 58

Also $27 08 from Church at Murfreesboro' which was not paid the committee, but handed to Elder Walters, Corresponding Secretary.

JET R. DARDEN, Ch'm'n.

The following Committees were announced to report before next Association, viz:

On Chowan Female Collegiate Institute.—R. B. Jones, Wm. Felton, and W. M. Fleetwood.

On Temperance.—T. W. Babb, Speight and Mathews.

On Periodicals.—Luke, A. J. Askew, and W. W. Mitchell.

On Wake Forest College.—Jno. Mitchell, Julian G. Moore, and W. J. Freeman.

On Reynoldson Institute.—Fitcher, J. P. Lee, and E. Howell.

On N. C. Baptist State Convention.—McDowell, W. Carey Parker, and Jet R. Darden.

On Sunday Schools.—Overby, E. Ferrebee, and M. Sanderlin.

On State of Religion.—Jno. P. Lee, E. Forbes, and R. B. Jones.

The following were appointed delegates to corresponding bodies, viz:

To. N. C. Baptist State Convention.—All our ordained ministers and brethren who may attend.

To Pamlico Association.—Elders Fitcher, Bunch and Mitchell.

To Portsmouth Association.—Elders McDowell, Luke, Savage and brother Joseph E. Warren.

To Union Association.—Elders Rochelle, Craig and Jones.

Association then took a recess, after which Elder Walters preached Conventional Sermon; the collection of $64,00 was handed to the Corresponding Secretary.

The Clerk was instructed to write brother L. W. Boon (colored minister) inclosing copy of the resolutions responsive to his communication.

Brother Wm. Manning was appointed to write biographical sketch of the late Elder B. Nixon.

Brother A. J. Askew, was appointed to write biographical sketch of the late Elder Henry White.

Ordered that 2,000 copies of these minutes be printed and distributed as usual.

Resolved, That our thanks are due and are hereby tendered to the members of this church and friends in the vicinity for the generous hospitality with which we have been entertained.

In consequence of the inclemency of the weather there were no services in the grove to-day.

On motion, Association adjourned. Prayer and praise by Elder Webb.

G. C. MOORE, Moderator.

S. J. WHEELER, Clerk.

REPORT OF COMMITTEE ON SABBATH SCHOOLS.

Your Committee are pleased to report an increased interest in this important department of christian labor, as indicated by the letters from the churches. Twenty-six schools are reported with 329 teachers and 1,336 scholars. Several other schools, whose statistics are not reported, are known to be in successful operation. This is a large increase over the number reported last year, and therefore it affords ground of encouragement. But the number of churches which make no mention of Sabbath Schools assure us that many of our breth-

ren do not fully realize their obligations to encourage and promote this truly beneficent institution. As a means of increasing the efficiency of the schools already established and of increasing the establishment of others, we recommend that pastors meet with the schools in connection with their churches, as often as possible; that a systematic plan be adopted by all the schools for procuring and constantly increasing their libraries, and that they at once subscribe for "Kind Words," an excellent little Sunday School paper published by the Sunday School Board of the Southern Baptist Convention, at the very low price of $1 00 for ten copies. We are happy to state that the Sunday School Board of the North Carolina Baptist State Convention, is now prepared to supply Sunday School books of almost any kind and in any quantity.

For books, address Rev. G. W. Hufham, Raleigh, N. C.

For "Kind Words," address G. G. Wells, Greenville, S. C.

Respectfully submitted,

A. McDOWELL, Ch'm'n.

REPORT OF COMMITTEE ON OBITUARIES.

Elder E. HANCOCK was born in Southampton county, Va., on the 27th of August, 1807. On the 31st of December, 1832, he was married to Elizabeth C. Williams, and soon after removed to Bertie co., N. C., thence to Vine Hill, Halifax co., where he remainnd four years and returned to Bertie, in which county he lived the remainder of his days. On the 4th Lord's day in June, 1843, he was received into the fellowship of the Baptist Church at Sandy Run, baptized by Elder A. M. Craig.

Soon after his reception into the church, he began to doubt the reality of his conversion and, not supporting the christian character, at his own solicitation he was excluded from the fellowship of the church.

In March, 1845, his wife died, and on the 20th Januray, 1846, he was married to Miss Mary P. Garrett. Saturday before the 4th Lord's day in Oct. 1847, he again came before the church, confessing his sins, and asked to be restored, and giving satisfactory evidence of penitence and faith he was again received in full fellowship and became a zealous and efficient member of the church. Soon after his restoration he began to exercise publicly in prayer and exhortation, with the approbation of the church, and in May, 1852, he was sent up by his church to the Chowan Association, held with the church at Piney Grove, for ordination.

His examination, which was conducted by Elder James Delk in the presence of the Association, being entirely satisfactory, he was solemnly set apart to the work of the gospel ministry by prayer and the imposition of hands by the presbytery, composed of Elders Q. H. Trotman, John Nowell and William P. Britton.

For some time ELDER HANCOCK supplied the church at Sandy Run, in the absence of the pastor, Elder Craig, and for one year had also a regular appointment at the church on the second Sunday in each month; and in Oct., 1862, was called to the pastorate of the church, which call he accepted, and continued to serve the church as pastor until disabled by feeble health. He labored with constantly increasing zeal and earnestness for the church, preaching also in the neighborhood, and holding prayer meetings in which it is believed much good was accomplished—

> "And as he drew near to finish his race,
> Like a fine setting sun he looked richer in grace,
> And gave a sure hope at the end of his days
> Of rising in brighter array."

He departed this life on the 9th of April, 1865.

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	Baptized.	Received by letter.	Restored.	Dismissed by letter.	Excommunicated.	Deceased.	Whites.	Colored.	Total.	Minute Fund.
Ahoskie,	J. M. C. Luke, Wm. Askew, A. J. Askew	30	1	10	8	17	9	350	115	465	$ 2 50
Ballard's Bridge,	D. V. Etheridge, R. D. Simpson, Joel Forehand	60	2	2	6	6	23	438	128	566	8 00
Berea,	Miles Whitehurst*, Henry Halstead, Spencer Wood	35	12		4	8	12	163	13	176	3 00
Bethel,	Wm. Felton, W. Myers, W. M. Fleetwood	47	2	1	6	4	6	289	25	314	4 00
Bethlehem,	A. J. Cobb, A. Bass, jr., Abram Thomas	2	4	1	4	18	9	189	40	229	5 00
Buckhorn,	R. R. Savage, Richard T. Barnes, Joseph E. Warren	14				1	1	104	46	150	3 00
Capeheart's,	J. N. Hoggard* Isaac Smith, Jos. A. Hughes	37	5			4	15	349	175	524	5 00
Cashie,	No delegate and letter. Report as last year.							183	266	449	
Coleraine,	Wm. Nowell, J. D. Brett, J. L. Morriss	15	7		4	4		317	121	438	5 00
Connaritsa,	J. L. Burden*, A. J. Dunning*, John G. Fraime*,		1		2	2	4	220	50	270	2 40
Cool Spring,	Henry Carter, James Carter*, Henry Carter						7	142	8	150	2 00
Corinth,	Lemuel Ward*, Jas. P. Lassiter, Mathew Brewer,*	19		1	8	2	3	137	34	171	3 25
Ebenezer,	C. G. Spence, J. N. Overton,* M. J. Overton	15	3		25	4	1	90		90	2 00
Edenton,	Jno. H. Phillips, J. H. Garrett, Richard Woodard		4		3	3	3	70	132	202	3 40
Elim,	R. C. Coker,* Wm. Y. Kee,* J. Stephenson	4	1			1	1	57	37	94	1 50
Elizabeth City,	R. R. Overby, Elisha Harris, Maxey Sanderlin	55	4	7	14	1	4	376		376	4 00
Gatesville,	T. E. Cross,* H. Hoffler, George Parker	18			1	1		84	11	95	1 00
Great Fork,	Simon Savage, R. F. Harrell, W. W. Knight	5		1		3		39	25	64	1 50
Hamilton,	No letter nor delegates. Reported as last year	16	4		1	23	1	166	22	188	3 00
Hebron,	Jos. D. Gatling,* Jas. C. Liverman,* J. M. Outland							23		23	
Hertford,	R. B. Jones, J. M. Newbold, J. M. Skinner	29			6	2		68	16	84	1 50
Holly Grove	W. J. Freeman, John Mitchell, J. W. Mitchell	1	2	1	2		1	55	32	87	1 55
			3		2	3	4	71	46	117	2 00

Macedonia,.....	P. F. White, Joseph Copeland, W. H. Bonner,*.....					2	2	3	77	3	80	1 00
Mars Hill,.....	B. B. Williams, L. Evans, G. G. Morriss.....			3					84	2	86	1 50
Meherrin, ...	S. J. Wheeler, J. P. Lee, W. H. Parker,*.....			3		1	4	3	237	113	350	3 00
Middle Swamp,...	Wiley Riddick, W. E. Mathews, C. W. Williams.....	4		1	1			2	105	64	169	2 00
Mt. Carmel,.....	J. J. Rochelle,* W. J. Taylor, L. B. Stephenson.....	30		1	1	7	6	4	206	104	310	4 00
Mt. Tabor,.....	W. C. Parker, B. F. Parker, J. P. Jordan.....			3	3	10	4	4	177	51	228	4 00
Murfreesboro',....	A. McDowell, Jet R. Darden, L. T. Spiers*.....				1	1			35	2	37	2 50
New Hope,.....	H. Speight, S. Rountree.....	14			2					15	15	2 00
Piney Grove,.....	Wm. L. Fitcher, J. M. Taylor,* T. W. Babb.....	20					1	1	83	52	135	2 36
Pleasant Grove,...	G. C. Moore, J. G. Moore, W. S. Tayloe,*.....	17	12			3	2	4	80	35	115	5 00
Pleasant Plains,...	Thomas Hoggard,* Jos. A. Mizzles.....	12		8			3	3		201	201	4 00
Potecasi, ...	No letter nor delegates.....								188	58	246	
Powell's Point,...	Hiram Gregory,* Thomas Woodhouse*.....					1		1	26		26	1 00
Providence, ...	Caleb Bell, Jos. Morgan.* E. Simmons.....										93	2 00
Ramoth Gilead, ..	Almond Spence, F. F. Jones, J. R. Etheridge.....	9						26	75	63	138	2 00
Republican, ...	J. Bunch,* Calvin Pritchard,* W. G. Burden*.....	7				1	4	4	194	89	283	2 00
Roanoke Island,—	A. Twine,* George Wescott,* Willie Tillett*.....	2					56	20	33		33	1 00
Roberts' Chapel,..	No letter nor delegates. Reported as last year.....								178	71	249	
Rocky Hock,.....	Jno. B. Webb, Robert R. Felton, Thomas Cochran.....	2	2	1	4	2	2	2	204	9	213	3 00
Ross' Church,....	Whitmel Hughes, Simon Hughes,* John L. Percy.....	18		1	5	6	14		314	52	366	2 00
Salem,.....	John Nichols, Wm. Roberts,* A. Hollowell.....	16	2	1	6		3	8	81	19	100	1 50
Sandy Cross,.....	W. B. Riddick, Calvin R. Brinkley, W. H. Manning.....	4	3	1	13	16	8	2	216	41	257	4 00
Sandy Run,.....	Wm. H. Lee,* Wm. H. Powell, John C. Tynes*.....	23	1			2	2	2	166	45	211	5 00
Sawyer's Creek,..	Evan Forbes, W. B. Ferrebee, Joseph C. Ferrebee.....	59	3	3	24	18	4	4	362	42	404	5 00
Shady Grove,.....	Dorsey Sanderlin, B. C. Walker, John B. Umphries*.....				3	16	5		84		84	
Shiloh, ...	Wells Briggs, Thomas Palmer,* Enoch Dailey*.....	10	3	3	1	14	2		248		248	
Warwick, ...	E. Bunch, M. W. White, H. H. Hobbs.....	63							126		126	2 00
Whiteville Grove,	W. C. Simpson, Daniel Roberts, G. W. Simpson.....	6	2		2	2	5	4	141	9	150	2 00
White Oak,.....	No letter, nor delegates. Reported as before.....	5							44	53	97	
Yoppim,.....	*Horatio Bass, Thos. J. Leary*, Jos. T. Waff.....		9	2				4	136	27	163	3 00
53 churches.	*Absent. Ordained ministers in SMALL CAPS. Licentiates in *italics*.	723	100	52	160	265	228	788	2563	10525	$ 149	21

LIST OF ELDERS OR BISHOPS IN THE CHOWAN ASSOCIATION.

1 T. W. Babb, Gatesville,
2 Wells briggs, Elizabeth City.
3 S. Bazemore, Windsor.
4 J. Bunch, Windsor.
5 A. M. Craig, Windsor.
6 D. V. Etheridge, Ballard's Bridge.
7 W. L. Fitcher, Reynoldson.
8 Evan Forbes, Camden C. H.
9 D. Harrell, Windsor.
10 Thos. Hoggard, Pitch Landing.
11 J. N. Hoggard, Murfreesboro'.
12 Edward Howard, Reynoldson,
13 R. B. Jones, Hertford.
14 T. Judson Knapp, Edenton.
15 W. Leary, Edenton.
16 J. P. Lee, Murfreesboro'.
17 J. M. C. Luke, Harrellsville.
18 John Mitchell, Pitch Landing.
19 M. L. Mizzell, Windsor.
20 A. McDowell, Murfreesboro.
21 R. R. Overby, Elizabeth City.
22 J. H. Phillips, Edenton.
23 Ed Price, Merry Hill.
24 Thomas Pitman Murfreesboro'.
25 J. J. Rochelle, Jackson.
36 Dossey Sanderlin, Camden C. H.
27 R. R. Savage, Murfreesboro',
28 Henry Speight, Gatesville.
29 J. D. Stokely, Gatesville.
30 A. Twine, Powell's Point.
31 J. B. Webb, Edenton.
32 B. B. Williams, Coleraine.
33 B. F. King, Windsor.
34 H. T. White, St. John's.
35 S. W. Worrell, Baltimore.

LIST OF LICENTIATES.

1 Horatio Bass, Edenton.
2 Joseph Berry, Powell's Point.
3 Ephraim Bunch, Mintonsville.
4 W. H. Bunch, Windsor.
5 Willie Dunning, Roxobell,
6 Joshua Fleetwood, Margarettsville.
7 Gideon Herring, Camden C. H.
8 J. W. Hoffler, Sunsbury.
9 G. V. Hoskins, Elizabeth City.
10 A. Hollowell, Elizabeth City.
11 T. J. Leary, Edenton.
12 Ira Odam, Pitch Landing.
13 Isaac Outland, Potecasi.
14 Abram Pruden, Gatesville.
15 D. J. Roberts, Newby's Bridge.
16 Exom Stephenson, Jackson.

CHURCHES, PASTORS AND DAYS OF SERVICE.

J. M. C. Luke, Ahoskie, 4th Sabbath; Bethlehem, 2nd; Corinth 3rd.
D. V. Etheridge, Ballard's Bridge, 2nd Sabbath.
J. D. Stokely, Berea, 2nd Sabbath; Ramoth Gilead, 4th.
R. B. Jones, Bethel, 1st and 3rd Sabbaths; Hertford, 4th.
R. R. Savage, Buckhorn, 2d and 4th Sabbaths; Mt. Tabor, 1st and 3rd.
T. Hoggard, Capeheart's, 2d Sabbath; Connaritsa, 3rd, Pleasant Plains, 1st: Ross', 4th.
A. M. Craig, Cashie, 1st and 3d Sabbaths.
John Mitchell, Coleraine, 3rd Sabbath; Holly Grove, 1st; Pleasant Grove, 2nd; Sandy Run, 4th.
H. Speight, Cool Spring, 1st Sabbath; New Hope, 3rd; Middle Swamp, 2d.
W. L. Fitcher, Ebenezer, 3rd Sabbath; Galatia, 2nd.
J. H. Phillips, Edenton, every Sabbath.
T. W. Babb, Elim, 2nd Sabbath; Gatesville 1st.
R. R. Overby, Elizabeth City, 1st and 3rd Sabbaths; Sawyer's Creek 2d, 4th.
E. Pearce, Hebron, 4th Sabbath.
W. Leary, Macedonia, 3rd Sabbath; Whiteville Grove, 1st.
J. P. Lee, Mars Hill, 1st and 2nd Sabbaths.
J. N. Hoggard, Meherrin, 1st Sabbath; Mt. Carmel, 4th; Potecasi, 2nd; Roberts' Chapel, 3rd.
A. McDowell, Murfreesboro' every Sabbath.
Ed. Howell, Piney Grove, 2nd and 4th Sabbaths.
E. Forbes, Powell's Point, 4th Sabbath; Providence, 3rd.
J. Bunch, Republican, 2nd Sabbath.
A. Twine, Roanoke Island, 2nd Sabbath.
J. B. Webb, Rock Hock, 1st Sabbath; Sandy Cross, 3rd; Yoppim, 2nd and 4th.
D. Sanderlin, Shady Grove, 4th Sabbath.
W. Briggs, Shiloh, 1st and 3rd Sabbaths.
B. Bunch, Warwick, 3rd Sabbath.

MINUTES

OF THE

SIXTY-FIRST ANNUAL SESSION

OF THE

CHOWAN BAPTIST ASSOCIATION.

HELD WITH THE CHURCH AT

Ahoskie, Hertford County, N. C.

MAY 14th—16th, 1867.

RALEIGH:

BUTHAM & HUGHES PUBLISHERS.

1867.

PROCEEDINGS.

CHURCH AT AHOSKIE,
Tuesday, May 14th, 1867.

The Chowan Baptist Association met in its 61st annual session with the church at Ahoskie, on Tuesday, May 14th, 1867.

Introductory sermon was preached by Elder R. R. Overby, from Exodus xiv: 15, "And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel that they go forward."

After an interval of forty minutes, delegates were called together by the moderator. Elder W. Leary led in the opening prayer.

Brethren John Vann, A. J. Cobb and N. L. Shaw sat as Committee on finance.

Elders Phillips and Leary as Committee on statistics of benevolence.

Letters from the churches were then called for, and read. The roll being completed, it was called, and the Association proceeded to organization.

Brother G. C. Moore was elected Moderator for the ensuing year.

Brethren Wm. Carey Parker and Aug. Bass were appointed assistant clerks.

Visiting brethren were invited to seats, the following were recognized, viz: Brother F. P. McGee, agent of the Sunday School Board of Southern Baptist Convention, brother S. S. Wallace, agent of Foreign Mission Board of Southern Baptist Convention, and Elder R. B. Jones, agent of Trustees of Wake Forest College.

Pastor and deacons of this church were appointed a committee on religious exercises.

Committee on Chowan Female Collegiate Institute reported. After remarks from Elders Jones and McDowell and the Moderator, its further consideration was postponed until to-morrow morning.

Association adjourned until 9 o'clock, A. M., to-morrow. Prayer by Elder E. Forbes.

WEDNESDAY, May 15th, 1867.

Prayer meeting was held at 8 1-2 o'clock, A. M.

Association met at 9 o'clock, A. M. Prayer by Elder W. M. Wingate.

Roll was called.

Elder W. M. Wingate was welcomed as corresponding delegate from Central Association, Elder W. T. Walters, Corresponding Secretary of Board of State Missions of the North Carolina Baptist State Convention, and brother T. M. Hughes of the BIBLICAL RECORDER.

A letter from a colored minister, L. W. Boone, was handed in; it was referred to a Committee consisting of Elder McDowell and brethren Manning and Ferebee, to prepare an answer.

The report on Chowan Female Collegiate Institute was then taken up, and after an interesting discussion, was adopted, and ordered to be printed.

REPORT OF COMMITTEE ON CHOWAN FEMALE COLLEGIATE INSTITUTE.

The changes which have been wrought in society during the past few years, have, to us at least, greatly increased the importance of education. This is apparent to the most casual observer; and it is a source of encouragement and gratitude to God that our people recognize the demands upon them in this direction, and are making com-

mendable efforts to meet them. Especially is this so in the department of female education. We have to day more female schools than ever before, each sharing a liberal amount of patronage.

Our own beloved Institute, under the efficient supervision of Elder McDowell, is in a very prosperous condition. There have been one hundred and two matriculates during the scholastic year, of whom ninety are in attendance now. Every department is filled with competent teachers, and no labor or expense is spared which can give thoroughness to the instruction imparted, or make the school meet the demands of the times. We are gratified to announce, that recently a very encouraging work of grace has been going on in the School, and a goodly number profess to have found peace in believing; thus are their literary attainments sanctified, and rendered subservient to the promotion of God's glory.

Your Committee would especially invite the attention of this body to the financial condition of the Institute, as one of prime importance. At the annual meeting of the Board in July last, it was ascertained that the entire indebtedness would approximate twenty-five thousand dollars. The Board, after mature deliberation, came to the conclusion that the plan proposed by this Association at its last session, was utterly inadequate to meet the demands upon them, as they were given to understand that the collection of some of these claims would be forced as soon as circumstances would allow. It became necessary that the Board should take some immediate action in the matter, and they appointed a committee to confer with the creditors, to ascertain whether or not the debts could be scaled. At a subsequent meeting, this committee reported that the debts could be compromised by paying fifty cents on the dollar. The alternatives presented to you are either to raise the amount necessary to liquidate the debt, or the Trustees must sell the property. We think, in view of all the circumstances, that a number of brethren should form a joint stock company which would assume the liabilities of the Institute, and that the Trustees should sell the property to them. The debt on the Institute, scaled fifty per cent., brings the property within the range of valuable stock, provided the stockholders make it meet the demands of the times, which their own interest will prompt them to do. We hope such a company will be formed at this meeting of the body, and the transfer made as soon as circumstances will permit, and that the Institute may open its next session under new auspices, unfettered by financial difficulties.

Respectfully submitted,

R. B. JONES, Ch'm'n.

Resolved, That we approve the recommendation of trustees the of Chowan Female Collegiate Institute, proposing to sell the real and personal property belonging to the Institute, to a company of stockholders, provided said property shall be held and used still for educational purposes under the supervision of this body, and the property to be restored to the Association, whenever the money advanced for purchase and improvements by the stockholders, shall be repaid by this Association.

Committee on Wake Forest College reported. Consideration of the report was postponed. Association took a recess of one hour.

On reassembling, the discussion of the report on Wake Forest College was resumed. Report was received, committee discharged.

REPORT OF COMMITTEE ON WAKE FOREST COLLEGE.

Your Committee on Wake Forest College beg leave to submit the following :

While this Institution, in common with all others of a similar character, is suffering a diminished patronage from the depressed condition of the country, yet it has enjoyed a reasonable measure of success, and is still prosecuting its appropriate work, while many other schools have been compelled, under the pressure of present circumstances, temporarily to suspend.

The faculty of the College, upon whom its efficiency mainly depend, is composed entirely of Southern men of Southern education, and with one or two exceptions, graduates of the Institution. These are circumstances that should tend to assure the public of their devotion to the interest of the College, and their fitness for the position they occupy.

The work accomplished by the College affords the best evidence of its utility to the denomination and of the efficiency with which it is conducted. Upon reference to a Catalogue of the Alumni of the College, if we mistake not, one-third are ministers of the Gospel, who in this, or other States are successfully preaching the unsearchable riches of Christ. Many others are influential laymen in our churches, and are rapidly rising to distinction in the pursuits to which they have devoted themselves.

We have but to look around in the Chowan Association to see the work of this College. Who are among our most efficient pastors ?

Whom have we selected as principals to our schools? Graduates of Wake Forest College, christians and scholars of whom this Association is proud.

These facts constitute the highest eulogy that could be pronounced on the College, and they effectually refute, in regard to this College, the declaration often made in regard to Colleges in general, that they are nurseries of idleness, extravagance and dissipation rather than of sound learning.

Wake Forest College is believed to be eminently worthy of patronage, and this Association having contributed largely to its creation and endowment, ought now to sustain it by an undivided support.

Respectfully submitted, JULIEN G. MOORE, Ch'm'n.

Resolved, That we approve the change proposed in vacations at Wake Forest College, so as to have one annual term and one vacation of three months.

QUERY.—Does a presbytery for the ordination of a candidate for the ministry consist of one Elder, or Bishop, or of more than one?

QUERY.—Is the ordination of a candidate set apart for the ministry by his church, attempted to be consumated by one Elder or bishop, styling himself a presbytery, such an ordination as would, according to the Scriptures and Baptist usage, qualify the individual to celebrate the ordinances of the church, and solemnize the rites of matrimony?

ANSWER.—The ordination of a candidate for the ministry can be consummated only by a presbytery, consisting of two or more Elders called by the church of which the candidate is a member.

QUERY.—What ought a church do with a member, who having the ability, refuses to give any thing to defray the expences of the church.

ANSWER.—Such members should be ex-communicated.

REPORT OF COMMITTEE ON FINANCE.

Amount in Treasury,		$ 84 06
Present contributions,		137 70
		$ 221 76
CONTRA.		
Paid for printing Minutes of 1866,	$ 75 00	
" " transcribing " " "	25 00	
		$ 100 00
Balance in Treasury,		$ 121 76

Six dollars were paid after report was submitted.

JOHN VANN, Ch'm'n.

Committee on Reynoldson Institute reported. Its discussion was deferred until to-morrow.

Committee on erecting a monument to the memory f the late Elder Q. H. Trotman reported verbally: the report was received and the committee continued and the following brethren added to the committee: Overby and J. T. Waff.

Committee on North Carolina Baptist State Convention were requested to present their report at 10 1-2 o'clock, A. M., to-morrow.

Elder Knapp was appointed to prepare a biographical sketch of the late Elder John B. Webb.

Elder John Mitchell was appointed to prepare a sketch of the late Elder Stephen Bazemo e .

QUERY: When a church refuses to hear a minority, or accord it an opportunity to set forth its grievances, what is the duty of said minority?

ANSWER: The minority so aggrieved has the liberty to call on the Association for the appointment of discreet Elders, before whom the difficulties may be laid.

On motion, the Association adjourned until 9 1-2 o'clock, A. M. Prayer by Elder Leary.

THURSDAY, May 16th, 1867.

Association met at 9 o'clock, A. M. Prayer by Elder Speight

Report on Reynoldson Institute was then taken up. Report received and Committee discharged.

REPORT OF COMMITTEE ON REYNOLDSON INSTITUTE.

Your committee report but little change in the condition of this Institution since your last session. Rev. C. T. Bailey of Va., associate principal, because of the small number of students in attendance last year, has gone, and Rev. J. M. Taylor is now alone, teaching between thirty and forty pupils. In view of the tangled condition of its financial affairs, your committee are unable to report anything satisfactory in regard to this matter. They can only say that the Institute is considerably in debt, and that nothing has been done since your last meeting towards paying it. Nothing is wanting in the efficiency of brother Taylor as a teacher—his praise as such is in all the Association and beyond—but the building which is large enough to accommodate over a hundred students conveniently, is wasting and becoming less valuable every year, and nothing is being done to render the place attractive, and, in consequence of these last named facts, unless there is some change for the better, the Institute will soon be worthless. Your committee think it is time the Association should take some decided step in regard to this School, and would suggest the propriety of selling it into private hands or of adopting some plan by which its condition may be speedily improved.

Respectfully submitted,

W. L. FITCHER, Chm'n.

The Committee on Temperance reported. Report received and Committee discharged.

REPORT OF COMMITTEE ON TEMPERANCE.

Your committee on temperance beg leave to submit the following.

At the close of the war, through which we have just passed, intemperance like an overrushing tide was sweeping sobriety, morality, and religion before it. And the various temperance societies, that for fifty years, had in some measure stayed this river of fire, which in its onrolling course was destroying the vital air, and spreading every where

the atmosphere of death, became disorganized and powerless; especially in the Southern States did all the temperance societies cease to exist; with the decline of these temperance organizations, inebriety became the crying sin of the land. Everywhere was seen the distorted countenance, blasted hopes, and withering fortunes of the devotee of Bacchus.

At this critical moment there remained however a few noble spirits, who would not yield to the corruption of the times. They determined to remain firm in the cause of justice and humanity, and to embrace the first opportunity of rallying the scattered forces and renewing the attack upon the use of intoxicating drink. This opportunity was offered on the twenty-ninth of Nov., 1865, when the friends of temperance commenced their existence as an independent organization. The success of this Society has passed the most sanguine expectation of its friends and is now exerting an influence for good unequaled by any order of the day. Added to the influence of this newly organized temperance effort, is the present high tax upon the distilling of ardent spirits, which materially reduces the quantity in the market and places it beyond the reach of the poorer class. Thus a favorable opportunity presents itself for the united effort of every christian in crushing this more than Lernaean Hydra. And shall Baptists be wanting in their efforts to stay the monster that has blasted their fondest hopes and laid waste the fairest fields of Zion? Arise, brethren, in the majesty of your strength, in the name of Emanuel. God with us, go forward, concentrate your force, and by united effort help to people the regions of perfect glory by contributing to banish from your hearth-stones, and your church this arch fiend, Intemperance. All of which is respectfully submitted.

T. W. BABB, }
H. SPEIGHT, } Committee.

At request of an aggrieved minority of the church at Bethel, Elders Overby, Forbes, N. B. Cobb, J. H. Phillips, W. Leary, B. B. Williams and John Mitchell, and brethren J. T. Waff, D. P. Daughtry, W. H. Manning, Mark Gregory, Wilson Ferebee and Jno. H. Garrett, were appointed to aid the church in the settlement of their difficulties.

Committee on statistics of benevolence reported. Report received and Committee discharged. (See statistical table.)

Committee on North Carolina Baptist State Convention reported. Report received and Committee discharged.

REPORT OF COMMITTE ON BAPTIST STATE CONVENTION.

The committee on the N. C. Baptist State Convention, beg leave to report :

That the Convention has been able to resume operations in all the departments of christian labor, under circumstances which promise greater success than formerly, except that of Sabbath School and Publication Board, which has been temporarily suspended.

In the Department of Ministerial Education, we are glad to be able to state that our College is in successful operation and is now affording ample facilities for the education of all young men preparing for the ministry, and that six beneficiaries are now there prosecuting a course of study. Others are desiring admission, but can not now be received for want of funds. The amount received is not sufficient to sustain those already at the College. For the department of State Missions, while we are not able to report the amount of labor imperatively demanded by the exegencies of the times, yet the Board is prosecuting this important work with commendable zeal, and notwithstanding the deep poverty of the churches, more is now being done to supply the destitute of our own State with the gospel than was done in times apparently more prosperous. We learn from the Secretary of the Board that they now have fifteen missionaries devoting the whole or a part of their time to this work. While the destitution in our State has always been such as to awaken our warmest christian sympathies, recent developments of God's providence shows this department now to be of paramount importance, that the precious privilege of the gospel be extended to our whole people as speedily as possible.

We are glad to state that the liberal contributions made by our churches to the cause of Foreign Missions indicate no abatement of interest in this department of christian labor.

In conclusion, your committee earnestly recommend that each of our churches adopt a systematic method of contributing to each of these objects.

A. McDOWELL.

After an interesting discussion, a collection of $206 in pledges, and $102 cash was made, $308.

The following Committees were announced to report at our next session, viz:

Chowan Female Collegiate Institute, Jno. Mitchell, W. W. Mitchell and A. J. Askew.

Temperance, Luke, A. Thomas and M. Brown.

Periodicals, Jno. P. Lee, W. Carey Parker, A. M. Darden.

W. F. College, McDowell, L. T. Spires, J. R. Darden,

N. C. Baptist State Convention, Overby, W. B. Ferebee, Edwin Ferebee.

Sunday Schools, Philips, W. Felton, W. Fleetwood.

State of Religion, J. N. Hogwood, Evan Forbes, W. Leary.

Reynoldson Institute, Savage, Geo. A. Brett, J. W. Barnes.

The following were appointed delegates to corresponding bodies, viz:

To Portsmouth Association, Elders Luke, Phillips, and Babb.

To Pamlico Association, Elders Craig, Mitchell and McDowell.

To Union Association, Elders Savage, Overby, J. N. Hogwood.

To N. C. Baptist State Convention, Elders Knapp, Overby, Hogwood and Pierce.

Association then took a recess to hear Conventional sermon by Elder W. M. Wingate. At same hour Elder Phillips preached at the stand in the grove, the joint collection amounted to $37.

On re-assembling, the discussion on report on N. C. Baptist State Convention was resumed.

Resolved, That our next session be held with the church at Berea, on Tuesday before 3rd Lord's day in May, 1868; committee reported Elder B. B. Williams to preach the Introductory, Elder Luke as alternate. Elder N. B. Cobb to preach Conventional sermon, Elder Fitcher, alternate.

Committee on letter from Rev. L. W. Boon reported, report received, committee discharged.

REPORT OF COMMITTEE ON L. W. BOONE'S LETTER.

Your Committee appointed to reply to the communication of L. W. Boone, requesting this Association to rescind a resolution passed at its session with the church at Mt. Tabor, advising the expulsion from our churches of servants, who had left their masters and gone over to those then in arms against us, are of opinion that there is no reason for rescinding a resolution which was, under the circumstances then existing, so clearly justified by the Scriptures.

Respectfully submitted,

A. McDOWELL,
W. H. MANNING, } Committee.
W. D. FEREBEE,

Committee on Periodicals reported, report received, committee discharged.

REPORT OF COMMITTEE ON PERIODICALS.

DEAR BRETHREN.—We are glad to state that, in our opinion, the BIBLICAL RECORDER, edited by Rev. J. D. Hufham, of Raleigh, has, and does merit the most unqualified support of all lovers of truth. And, when we think of the power of the press, we know that the successful prosecution of our benevolent designs, the spread of truth and of Baptist principles, depend in no small degree upon the continual publication and extensive circulation of the *Recorder* as our champion of truth. And as a like courtesy has been extended the *Recorder* in the Portsmouth Association, of Virginia, we would recommend next to the *Recorder*, the *Religious Herald*, of Richmond, as a paper worthy of our support. Your Committee would therefore recommend, that each pastor and every church member in the Association, do what he can to extend first, the circulation of the *Recorder*, and next to it, the *Religious Herald*, as papers in every way worthy of our patronage.

Respectfully submitted, J. M. C. LUKE, Ch'm'n.

Cards were circulated for names of subscribers to BIBLICAL RECORDER.

Committee on Sunday Schools roported, report received, committee discharged.

REPORT OF COMMITTEE ON SUNDAY SCHOOLS.

Your Committee are pleased to report a growing interest in this department of christian labor. There are reported, in the letters sent up to this body, thirty-four schools, three hundred and nineteen officers, and one thousand four hundred and five scholars. We feel encouraged, and hope that a brighter day is dawning on the Chowan Association. It is painful, however, to know that there are any of our churches satisfied to have no Sabbath School. As a field for usefulness, your Committee regard it as second only to the work of the ministry. It is a field in which every christian can work effectively for God. In the experience of your Committee, the great evil under which our churches labor at present, is a want of interest, on the part of our members, in the good work. Every church can, and ought to have, a Sabbath School, and every School can, and and ought, to double its present numbers. We most earnestly recommend to all our brethren that they engage heartily in this work, and can assure them from experience and careful observation, that it will bring them a blessed reward in this world. He who labors to make others happy, himself reaps a rich reward. God's seal of approbation is upon the Sunday School, as a very large majority of the conversions of the present day, are from among them.

R. R. OVERBY, Ch'm'n.

Committee on state of religion reported, report received, committee discharged, report was laid on the table.

Ordered that 2000 copies of these minutes be printed and distributed as usual.

G. C. MOORE, Moderator.

S. J. Wheeler, Clerk.

LIST OF ELDERS OR BISHOPS IN THE CHOWAN ASSOCIATION.

1 T. W. Babb, Gatesville,
2 Wells Briggs, Elizabeth City,
3 Jermiah Bunch, Windsor,
4 A. M. Craig, Windsor,
5 D. V. Etheridge, Ballard's Bridge,
6 W. L Fitcher, Camden C. H.,
7 Evan Forbes, Camden C. H.,
8 D. Harrell, Windsor,
9 Thos. Hoggard, Pitch Landing,
10 Edward Howell, Reynoldson,
11 R. B. Jones, Forestville,
12 T. Judson Knapp, Edenton,
13 W. Leary, Edenton,
14 J. P. Lee, Murfreesboro,
15 J. M. C. Luke, Harrellsville,
16 Jno. Mitchell, Pitch Landing,
17 M. L. Mizzell, Windsor,
18 A. McDowell, Murfreesboro,
19 R. R. Overby, Elizabeth City,
20 J. H. Philips, Edenton,
21 Ed. Pierce, Merry Hill,
22 T. Pittman, Murfreesboro,
23 J. J. Rochelle, Jackson,
24 Dossey Sanderlin, Camden C H,
25 R. R. Savage, Murfreesboro,
26 Henry Speight, Gatesville,
27 J. D. Stokely, South Mills,
28 A. Twine, Powell's Point,
29 B. B. Williams, Colerain,
30 B. F. King, Windsor,
31 H. J. White, St. John's.

LIST OF LICENTIATES.

1 Horatio Bass, Edenton,
2 W. H. Bunch, Windsor,
3 Ephraim Bunch, Mintonsville,
4 Willie Dunning, Roxobel,
5 J. Fleetwood, Margarettsville,
6 Gideon Herring, Camden C. H.,
7 J. W. Hoffler, Sunsbury,
8 A. Hollowell, Elizabeth City,
9 Ira Odam, Pitch Landing,
10 Isaac Outland, Potecasi,
11 Abram Pruden, Gatesville,
12 D. J. Roberts. Newby's Bridge,
13 Exum Stevenson, Jackson,
14 J. M. Taylor, Reynoldson,

CHURCHES, PASTORS AND DAYS OF SERVICE.

J. M. C. Luke, Ahoskie, 4th Lord's Day; Bethlehem, 2nd.

D. V. Etheridge, Ballard's Bridge, 2nd Lord's Day.

Jno. P. Lee, Cool Spring, 1st.

J. D. Stokely, Berea, 2nd Lord's day; Ramoth Gilead, 4th.

T. J. Knapp, Bethel 1st and 3d Lord's days; Sandy Cross, 2nd; Yoppim, 4th.

J. H. Phillips, Edenton, 1st, 2nd and 3d; Hertford, 4th.

R. R. Savage, Buckhorn, 4th; Mt. Tabor, 2nd and 3rd; Great Fork 1st.

T. Hogwood, Pleasant Plains, 1st; Capehearts, 2nd; Connaritsa, 3rd; Ross's, 4th.

A. M. Craig, Cashie, 1st and 3d.

Jno. Mitchell, Holly Grove 1st and 3rd; Pleasant Grove, 2d; Sandy Run, 4th.

T. C. Baily, Middle Swamp, 2d.

W. L. Fitcher, Ebenezer, 2nd and 4th, Woodville, 3rd, Lake Drummond, Va., 1st.

T. W. Babb, Gatesville, 1st; Elim, 2nd; Piney Grove, 4th.

N. B. Cobb, Elizabeth City, 1st, 2nd and 4th; Northwest, 3rd.

E. Pierce, Hebron, 4th; White Oak, 3rd.

West Leary, Macedonia, 3rd; Whiteville Grove, 1st; Salem, 2nd; Rocky Hock, 4th.

B. B. Williams, Mars Hill, 1st; Coleraine, 3rd; Galatia, 2nd; Mill Neck, 4th.

Jno. N. Hogwood, Meherrin, 1st; Potecasi, 2nd; Roberts' Chapel, 3rd; Mt. Carmel, 4th.

A. McDowell, Murfreesboro, every Lord's day.

Evan Forbes, Providence 1st and 3rd; Powell's Point, 4th; Shiloh, 2nd.

Jeremiah Bunch, Republican, 2nd; Corinth, 3rd.

Abraham Twine, Roanoke Island, 2nd.

D. Sanderlin, Shady Grove, 4th.

Wells Briggs, Shiloh, 1st and 3rd.

E. Bunch, (licentiate) Warwick, 3rd Lord's day.

STATISTICAL TABLE.

CHURCHES.	Location and date of constitution.	NAMES OF DELEGATES.	Baptized.	Received by letter.	Restored.	Dismissed by letter.	Excommunicated.	Deceased.	Whites.	Co ored.	Total.	Minute Fund.
Ahoskie,	Hertford co., 1802.	J. M. C. LUKE, W. W. Mitchell, J Hollomon,	15	2	6	145	1	7	360	1	361	$ 5 00
Fallard's Bridge,	Chowan co., 1781.	D. V. ETHERIDGE,* R. D. Simpson, J. Churchill,	9	1	1	25	2	7	429	115	544	5 00
Berea,	Pasquotank, 1855.	S. Wood,* H. C. Halsted, M. Whitehurst,	27	9	1	5	3	2	190	12	302	4 00
Bethel,	Perquimans, 1806.	T. J. KNAPP, W. Myers,* S. W. Fleetwood,	16	3		8		9	293	1	294	4 00
Bethlehem,	Hertford, 1835.	A. J. Cobb, N. L. Shaw, A. Bass, jr.,	23	6	1	1	4	5	202	28	230	6 00
Buckhorn,	Hertford, 1836.	R. R SAVAGE, J. D. Eames,* G. A. Brett,*		2		2	1	1	98	46	144	2 00
Cape Heart's,	Bertie, 1823.	J. N. HOGGARD, E. PIERCE, J. Rountree,		1	1	8	4	8	338	13	351	5 00
Cashie,	Bertie, 1789.	No letter, and delegates report as last year,							183	266	449	
Coleraine,	" "	J. W. Beasley,* E. Wilson, J. L. Britton,*	9	3		136	1	4	318	6	324	3 00
Connaritsa,	" 1798.	J. L. Burden, A. J. Dunning, J. Burden,	29	2		6	6	9	243	57	300	6 00
Cool Spring,	Gates, 1829.	*A. Pruden*, G. M. Matthews,* S. E. Matthews,*	30	2	2	1		4	172		172	3 00
Corinth,	Northampton, 1854.	Henry Gatling, B. Lassiter,* M. Brewer,	2		1	4	7	1	124		124	3 00
Ebenezer,	Camden, 1829.	No letter, and delegates report as last year,							90		90	
Edenton,	Chowan, 1816.	S Skinner, W. Perkins, T. Small,	47	5	1	1		2	99	142	241	2 00
Elim,	Northampton, 1844.	No letter, and delegates report as last year,							57	37	94	
Elizabeth City,	Pasquotank, 1786.	N. B. COBB,* G. W. Kellinger,* L. S. Davis,	8	6	3	21	15	5	308		308	5 00
Galatia,	Northampton, 1859.	*J. C. Fleetwood*, J. A. Coggins,* K. Davis,*	3			2	3	2	80	11	91	1 00
Gatesville,	Gates, 1854.	J. G. James,* H. Hoffler,* G. W. Parker,	5			11	2		40		40	6 50
Great Fork,	Nansemond, Va., 1832.	J. A. Knight, B. A. F. Collins, W. W. Knight,	40	2			5	5	182	36	218	3 00
Hamilton,	Martins, 1857	No letter and delegates report as last year,							23		23	
Hebron	Northampton, 1856.	J. M. Cutland, J. C. Liverman,* J. B. Parker,	35	1	3	2	1	1	108	24	132	2 00
Hertford,	Perquimans, 1854.	J. S. Pearce, J. H. PHILLIPS, D. P. Daughtry,*	3	4				2	53		53	1 50
Holly Grove,	Bertie, 1804.	J. MITCHELL,* W. J. Freeman, J. W. Mitchell,	8	2	1	5			75	48	123	2 00
Macedonia,	Chowan, 1850.	No letter, and delegates report as last year,							77	3	80	1 00
Mars Hill,	Bertie, 1854.	B. B. WILLIAMS, A. Nowell, G. G. Morris,	11	1	1	9	2		87	2	89	1 00
Meherrin,	Hertford, 1773.	W. Vaughan, W. H. Parker,* E. Vaughan,	19	4		16	2	4	230	70	300	3 00
Middle Swamp,	Gates, 1806.	H. SPEIGHT, W. Riddick, N. B. Pelton,	28	2	2	1	1		133		133	3 00
Mt. Carmel,	Northampton, 1823.	J. J. ROCHELLE, W. J. Taylor, S. Pruden,	1			5	3	7	192	57	249	2 50
Mt. Tabor,	Hertford, 1839.	W. C. Parker, J. A. Vann, E. Curl,	30	3		7	2	6	188	38	226	3 00
Murfreesboro',	Hertford, 1848.	A. MCDOWELL, J. R. Darden,*	17	1		5		1	49		49	2 50
New Hope,	Gates, 1856.	No letter, and delegates report as last year,								55	55	
Piney Grove,	Gates, 1827.	T. W. BABB, W. L. FITCHER, E. HOWELL,*	16	5	1	2	1		97	55	152	2 20
Pleasant Grove	Hertford, 1837.	G. C. Moore, *Willie Dunning*, J. G. Moore,	8	9		2		1	86	39	125	5 00
Pleasant Plains,	Hertford, 1857.	T. HOGGARD, J. A. Mizzell,	24	1		1	5	3		217	217	2 00
Potecasi,	Northampton, 1808.	J. E. Maggett, G. D. Hollomon, H. C. Edwards,	28	1		3	3	2	205	63	268	3 00
Powell's Point,	Currituck, 1864.	W. D. Chadwick,* W. N. Combs,*	15	3	2			4	44		44	2 00
Providence,	Currituck, 1826.	E. Simmons,* B. F. Gilbert, B. M. Baxter,*	20	3		2			96		96	3 00
Ramoth Gilead,	Pasquotank, 1809.	J. D. STOKELY, A. Spence, J. R. Etheridge,	11	2	2	5	4		81		81	2 00
Republican,	Bertie, 1834.	J. BUNCH,* C. Pritchard,* D. Peele,	34	3	2	30	3	9	222	58	280	2 00
Roanoke Island,	Currituck, 1807.	A. TWINE,* E. M. Meekins,* W. Hays,*			1	1		3	30		30	1 00
Robert's Chapel	Northampton, 1848.	J. H. Edwards, W. T. Lee, Wm. Boone,	14	10	3	2		1	210	75	285	2 50
Rocky Hock,	Chowan, 1848.	C. D. Ellis,* R. R. Felton, J. D. Webb,*	20	3	1	3	1	5	217	9	226	3 00
Ross' Church,	Bertie, 1804.	M. Hughes, S. T. Hughes,* W. H. Jernigan,*		6		10	1	9	316	37	353	2 50
Salem,	Pasquotank, 1790.	M. Davis, N. Delon, B. Berry,	39	4	4	2	2	2	124	23	147	1 50
Sandy Cross,	Gates, 1828.	R. Hoffer, Thos. Riddick, W. H. Manning,	73	9	4	44	6	5	264	1	265	4 00
Sandy Run,	Bertie, 1750.	W. H. Powell, J. R. Powell, J. M. Powell,	2	5	1	11	1	4	174		174	5 00
Sawyer's Creek,	Camden, 1790.	R. R. OVERBY, E. FORBES, W. B. Feribee,	42	8	6	11	5	1	403		403	5 00

STATISTICS OF BENEVOLENCE.

CHURCHES.	Church Expenses,	Sunday School.	State Missions.	Sunday S. Board.	Domestic Missions.	Foreign Missions.	W. F. College,	Education Board.	C. F. Institute.	Miscellaneous.	Total.
Ahoskie,	$ 400 00										$ 400 00
Ballard's Bridge,	300 00		15 00			$ 26 00			$ 5 00		346 00
Bethel,	464 52	$ 20 75		$30 00		59 11					574 38
Bethlehem,	313 15		25 15			28 27	$ 550 00				916 57
Buckhorn,	150 00	8 00	23 00	10 00			100 00				291 00
Capeheart's,	150 00					19 00			450 00		619 00
Cashie,	250 00						850 00				1100 00
Coleraine,	192 00	5 00				41 20				20 00	258 20
Connaritsa,	100 00										100 00
Corinth,	150 00										150 00
Edenton,	500 00	75 00	31 33	75	$14 00	15 00	100 00	75	75	50 00	687 58
Elizabeth City,	631 00	8 64								20 00	659 64
Elim,	200 00	20 00									220 00
Galatia,	100 00	350 00		12 00						20 00	482 00
Great Fork,	130 00	5 00									135 00
Hertford,	275 00			15 70		26 00					316 70
Holly Grove,	193 00		8 80			12 65					214 45
Meherrin,	150 00					33 00	650 00				833 00
Middle Swamp,	125 00						1200 00				1325 00
Mt. Tabor,	225 00					21 75					246 75
Murfreesboro',	150 00	10 00	50 00	7 50		137 00	650 00	53 00			1067 00
Pleasant Grove,	250 00		15 00					60 00			325 00
Potecasi,	100 00			15 00							115 00
Providence,	100 00					43 10					143 10
Robert's Chapel,	150 00					19 43					169 43
Ross' Church,	114 50					6 15					120 65
Rocky Hock,	125 00					8 43					133 33
Salem,	100 00	8 00				4 81					112 81
Sawyer's Creek,	1000 00		397 00			65 00	2500 00				3962 00
Sandy Run,	315 80					36 75	750 00				1102 55
Sandy Cross,	200 00		20 00								220 00
Shiloh,	100 00		9 00			36 75					145 75
Whiteville Grove,	150 00	20 00	10 00			8 10					188 10
Yoppim,	200 00		28 64			14 20					242 84
	$8052 47	$ 530 39	$ 632 92	$90 25	$14 00	$ 661 70	$7350 00	$113 75	455 75	$ 110 00	$ 18011 23

MINUTES

OF THE

SIXTY-SECOND ANNUAL SESSION

OF THE

CHOWAN BAPTIST ASSOCIATION.

HELD WITH THE

Berea Church, Pasquotank County, N. C.,

MAY 12–14, 1868.

RALEIGH, N. C.
MILLS & HUGHES, PRINTERS,
1868.

PROCEEDINGS.

CHURCH AT BEREA, PASQUOTANK CO., N. C., }
Tuesday, May 12th, 1868. }

The Chowan Baptist Association met, in its Sixty Second Annual Session, with the church at Berea, on Tuesday, May 12th, 1868.

The Introductory sermon was preached by Elder J. M. C. Luke, from Jeremiah xvii: 9. "The heart is deceitful above all things and desperately wicked."

After an interval of an hour, the delegates were called together by the Moderator. Elder Henry Spivey led in the opening prayer.

Brethren W. Ferebee, R. D. Simpson, Jos. T. Waff, sat as a committee on finance.

Brethren Langley, Tayloe, W. Myers and Wm. Freeman as committee on statistics of benevolence.

Brethren Samuel Sutton, Edwin. Ferebee and N. B. Cobb as committee on Sunday School statistics.

Letters from the churches were then called for and read. The roll being completed, it was called, and the Association proceeded to organization. Bro. G. C. Moore was elected Moderator for the ensuing year.

Brethren W. Carey Parker and Augustus Bass, Jr., were appointed Assistant Clerks.

Visiting brethren were invited to seats, and the following were recognized viz: Elder W. T. Walters, Corresponding Secretary of the Board of State Missions of the North Carolina Baptist State Convention, Elder W. T. Brooks, President of the Education Board of the North

Carolina Baptist State Convention, Elder R. R. Overby, agent of Wake Forest College, Bro. J. H. Mills, editor of the BIBLICAL RECORDER, as visiting brother from Central Association, Elder M. W. Read, from Roanoke (Va.) Association, Elder Henry Spivey from Pamlico Association, Elder M. C. Rhodes from four churches in Tyrrell county, Bro. W. A. Kingsbury, Agent of the Sunday School Board of Southern Baptist Convention. Elder W. D. Prichard and Bro. G. S. Jennings from Portsmouth (Va.) Association.

The Pastor and deacons of the church were appointed a committee on religious exercises.

Association adjourned until 9½ o'clock, A. M., to-morrow, prayer by Elder Bailey.

Elder McDowell preached in the Baptist Church in Elizabeth City, at candle lighting.

WEDNESDAY, May 13th, 1868.

Association met at 9½ o'clock, A. M. Opening prayer by Elder R. R. Overby.

Elder Luke, brethren W. W. Mitchell and John Vann, were appointed a committee to confer with the church at Pleasant Plains, and instruct them in regard to representation in this body.

Committee on Reynoldson Institute reported; report received and the committee discharged:

REPORT ON REYNOLDSON INSTITUTE.

Your Committee submit the following:

Since your last meeting, the Master has called brother J. M. Taylor to his reward. While we deeply deplore our loss, with profound submission, we can only say, "The will of the Lord be done." For the strength of Christian character, and zeal in the cause of Christ and energy in the promotion of our educational interest, Brother Taylor had few equals, but Alas! he is no more. "He fell dead on the field." Since this inscrutable dispensation of God's providence, efforts have

been made to continue the school, but there are many obstacles in the way. The majority of the Executive Board are dead, and most of the remainder have ceased to take any interest in the Institute as an Associational school, and its Finances are still in an embarrassed condition. Your committee therefore deem it necessary that some final action be taken at this session of the Association.

Respectfully submitted,

R. R. SAVAGE, Chairman.

Resolved, That brethren R. R Felton, Mills Eure, Wm. Manning, John R. Powell and T. W. Babb be a committee to act in concert with trustees, to settle with creditors of ReynoldsonIn stitute; that they be instructed to sell, if necessary the property of the Institute, and make a final report at the next session ot the Association.

The churches are requested to state in their next annual letters to this body, whether they desire any change, in the time of meetings of the Association.

Resolved, That next session be held with the church at Bethlehem commencing on Tuesday before 3rd Lord's day, May 1868.

Brethren Mitchell, Bass and Tayloe, were appointed a committee to nominate preachers of introductory and Conventional sermons before next Association.

Elder N. B. Cobb was appointed to preach the introductory and Elder J. D. Hufham the alternate.

Elder Overby to preach the Conventional sermon, Elder Knapp the alternate.

Committee on Chowan Female Institute reported, report received, committee discharged:

CHOWAN BAPTIST FEMALE INSTITUTE.

Your Committee appointed to report on the above named Institution, are happy to state that the arrangement recommended at your last session has been successfully effected.

A company of nine solvent and reliable brethren has been formed, who have assumed all the debts of the Institution, and have paid those which were pressing for immediate payment. The company consists of W. W. Mitchell, Dr. A. J. Askew, William Dunning, Willie Riddick, L. T. Spiers, Rev. John Mitchell, M. R. Gregory, Edwin Ferebee and William T. Tayloe. These are all Baptists, and all, except the last named, members of the previous Board of Trustees, and are well known to be the long tried friends of the Institution. Many others whose names have long been known in connection with the Institution, would gladly have assumed a part of this responsibility,

but they lacked the pecuniary ability. The amount which it will be necessary for the company to raise, will be about fifteen thousand dollars. This, though far below the original cost of the Institution, is yet more than can reasonably be expected to pay such dividends as will make it desirable as a matter of investment. It must therefore be evident that these brethren have been influenced by higher considerations than a desire to promote their own pecuniary interest, and they therefore deserve the gratitude of the denomination and should receive their united sympathy and support.

The Institution is now freed from the incubus of debt, and with all its former facilities will be carried on under the same auspices as heretofore.

It is the purpose of the company to make the school equal to any similar Institution in the South, and all they ask of the denomination is their sympathy and their patronage. That they may still further entitle themselves to this, it is the purpose of the company to afford the means of education to as large a number as possible, by putting their terms as low as they can.

The Institution is now on a better basis than it has ever been, and by the blessing of God, we may reasonably hope that its efficiency and success will be correspondingly increased.

Respectfully submitted,

JOHN MITCHELL, Chairman,

The Association took a recess at 1 o'clock, P. M., for refreshments.

On re-asembling the chair announced the following committees to report to next Association:

On Chowan Baptist Institute, R. R. Savage, W. C. Parker and J. W. arnes.

On Periodicals, R. D. Simpson, Jos. T. Waff and Samuel T. Bond.

On State Convention, A. McDowell, J. R. Darden and L. T. Spiers.

On Sunday Schools, J. D. Hufham, W. Ferebee and Mark Gregory.

On Temperance, Wm. Felton, W. Myers, Samuel Sutton.

On W. F. College, John Mitchell, A. J. Askew, and Augustus Bass, Jr.

The following resolution was unanimously adopted :

Resolved, That our warmest thanks are due brethren W. W. Mitchell, Dr. A. J. Askew, Wm. Dunning, Willie Riddick, L. T. Spiers, Ed. Ferebee, Rev. John Mitchell, Mark R. Gregory, and W. S. Tayloe, for the timely aid they have given the Chowan Baptist Female Institute, that we deeply sympathize with these brethren in their efforts to promote the educational interests of our denomination. We do earnestly recommend its patronage to our brethren.

Committee on periodicals reported ; report received and committee discharged :

REPORT ON PERIODICALS.

Your Committee recognize in the religious press, the most available and effectual means of maintaining an interest in our denominational work—the surest method of conveying information, as to the different necessities of the various Boards, and the amount of work done. By telling us of the good done in other localities, it serves as an incentive to good works, and encourages us to make greater efforts for the promotion of Christ's cause. It is a necessity, and without it, all our religious enterprises would languish and become comparatively inefficient. In the BIBLICAL RECORDER, our State organ, we have an able advocate of our doctrine, and a fearless defender of truth, and feeling that it should be in the hands of every member of this Association, we recommend that an active effort be made for its more extensive circulation, being assured that we could, in no other way, more successfully prosecute our religious designs.

We are glad to learn that the "Home and Foreign Journal," has been revived, and having for its object, the promotion of Home and Foreign Missions, it merits our unqualified support, and to the end, that our churches may become informed as to the amount of work required by these Boards, we recommend the "Journal" to their favorable notice.

Respectfully submitted,

W. C. PARKER, Chairman.

During the discussion on the report, Elders Hufham, Knapp and Mitchell circulated cards among the congregation in behalf of the BIBLICAL RECORDER.

The following were appointed delegates to corrresponding bodies, viz:

To Pamlico Association, Elders Luke, Mitchell and Babb.

To Portsmouth Association, Elders Craig, Savage and McDowell.

To Eastern Association, Elders Knapp, Huf ham, and Bro. C. D. Ellis.

To N. C. Baptist State Convention, any of the ministers who may attend.

REPORT ON FINANCE.

Amount in Treasury,		$ 121 76
Present contributions,		113 50
		$ 235 26
CONTRA.		
Printing Minutes of 1867,	$ 70 00	
Freight, Express expenses, &c-,	10 20	
Transcribing minutes,	25 00	
		$ 105 26
Balance in treasury,		$ 130 06

W. B. FEREBEE, Chairman.

Association adjourned until 9½ o'clock, A. M., to-morrow morning. Prayer by Elder N. B. Cobb.

Elder Read preached in the grove at 11 o'clock, A. M. Elder Boon at 3 P. M. Elder Babb at Providence at candle lighting. Elder Bailey in Elizabeth City at the same hour.

THURSDAY, May 14th, 1868.

Association met at 9½ o'clock, A. M., prayer by Elder Briggs. Roll was called, list of ministers corrected.

The list of licentiates was ordered hereafter to be omitted, they not being recognized in the gospel as a distinct order of the ministry.

Elder J. D. Huf ham was requested to prepare a biographical sketch of the late Elder E. Forbes for these minutes.

The following resolution was adopted :

WHEREAS, The Baptist State Convention has advised the separate organization of colored churches and Associations, and whereas the

General Association of Baptists of North Carolina, has been organized in accordance with Baptist faith and order, therefore

Resolved, That we commend to all colored churches a hearty co-operation with that body.

The Committee on Wake Forest College reported; report received and committee discharged.

REPORT ON WAKE FOREST COLLEGE.

It affords your Committee pleasure to state that this important and long cherished Institution is enjoying a reasonable amount of prosperity. The Faculty is large for the number of students in attendance, the system of instruction has been revised and rendered complete and efficient, and it is believed that the educational advantages of the Institution are equal to those presented at any similar Institution, while the moral influence is more healthful than that of many others.

There are at present nine young brethren prosecuting a course of study, prepatory to the ministry, under the Educational Board of the Convention. This department is in need of funds, and it is earnestly recommended to the liberal contributions of the benevolent.

The endowment is progressing encouragingly under the efficient agency of Elder R. R. Overby.

Your Committee are of opinion that it is *now* of paramount importance that this institution shall be vigorously sustained.

Respectfully submitted,

A. McDOWELL, Chairman.

Association adjourned to hear Conventional Sermon by Elder Cobb.

The claims of State Missions were advocated by Elder Walters after the sermon. The collection ($48 48) was appropriated to the cause of State Missions. W. Ferebee, M. Whitehurst, A. Bass, Ed. Ferebee and J. T. Jones were requested to take up the collection.

On re-assembling, the committee on state of religion reported, report received and committee discharged.

REPORT ON STATE OF RELIGION.

Your Committee on the state of religion, within the bounds of the Chowan Association, would report:

That while some of our churches are putting forth commendable effort in the Master's cause, and we hope much good has been accomplished, yet there is great destitution within our bounds, and the

people generally, are sadly irreligious, and there is the most urgent necessity for Missionary labor, and increased effort on the part of all the churches.

Respectfully submitted,

WEST LEARY, Chairman.

The following resolutions were unanimously adopted :

Resolved, That Elder J. D. Hufham be requested to write a History of the Association

Resolved, That Elders Mitchell, McDowell and Baily be requested to prepare a sketch of the life of the late Elder R. B Jones, for these minutes.

Elder Brooks presented claims of beneficiaries at Wake Forest College, when $85 60 were collected in cash and pledges.

Elders Mitchell, Bailey and Hufham were appointed committee on Domestic Missions in our own bounds.

The report on Temperance was read and adopted, and the Committee discharged.

REPORT ON TEMPERANCE.

We deem it necessary to speak at length, on the evils of intemperance. We do not expect to throw any light upon, nor add a single new idea to this subject. But, impressed to some extent, with its importance, and satisfied that it is not as necessary to tell people something new, as to remind them of what they already know. We would earnestly call attention to the united voice of reason and revelation calling upon us, to take an uncompromising and decided stand against intemperance in all its forms.

But we will not enlarge upon a subject like this. It is denounced by heathenism; nature rises up against it; ruined health preaches against it. Intemperance is arraigned and punished, even in this life; it impoverishes our circumstances; it beggars our family; it enervates the body; it impairs the mind, and stupifies reason; it unfits for every duty and prepares the way for every sin. Surely the half of this should induce you to shun all intemperance, and cause you to resolve with one all-concentrating vow, that you will neither touch, taste, nor handle this greatest enemy of mankind.

But we are convinced that little good can be accomplished in this direction, so long as professed Christians continue to make, sell and drink intoxicating liquors as a beverage. We, therefore, affectionately entreat our brethren to seek more grace, as being the only effectual remedy against intemperance.

Respectfully submitted,

J. M. C. LUKE, Chairman.

REPORT ON SABBATH SCHOOLS.

The committee on Sabbath Schools are gratified to report that all the churches represented at this session of the Association have Sunday Schools in operation except 8. See table.

Respectfully submitted,

N. B. COBB,
E. FEREBEE, } Com.
S. SUTTON,

The Committee on the Biographical sketch of Elder J. B. Webb, reported; the report was read and adopted, and the Committee discharged.

BIOGRAPHICAL SKETCH OF ELDER J. B. WEBB.

We undertake the duty assigned us to write a sketch of our beloved and lamented brother, not because of the effect it will have upon the silent sleeper, but to be thus engaged, is to pay what is due to memory, and to raise our eyes to the halo that invests the future; it is to gain strength to look fearlessly into the portals of the silent tomb, to pay in thought and reflection what we owe to the character of the good and noble.

It is the memory of a man's life, more than his life, which sinks into our hearts, and fully exhibits his real life; and by faithfully describing the lives of men eminent for goodness, we not only embalm their memory, but furnish ourselves with fresh materials and motives for a holy life.

Brother Webb's early opportunities for acquiring an education were limited; but he possessed a strong predisposition to learning, and a great thirst for knowledge, and was one of the few ministers, who by study and observation, was improving his mind and becoming more "apt to teach," more acceptable as a preacher, and more useful. He was an attentive and thoughtful reader of the Bible, and especially loved devotional singing, and was faithful in secret prayer.

His piety was unquestionable and of a high order. It was deeply seated in the heart, and swayed a delightful influence over the whole man. It was not sullen nor morose, but was cheerful as the day, and melting as the sunshine. Many can bear full testimony to his love, his humility, his patience and his zeal in every good word and work. His devotion was ardent, steady, pure, and persevering; kindled at the altar of God, like the fire of the temple, it went not out by day nor night. A more sincere or truthful man we never knew, and if "an honest man is the noblest work of God," then he was the noblest man we ever saw.

He was modest and reserved, little inclined to speak of himself or his own doings. He was cautious and deliberate in forming his

opinions; but when his purpose was settled he adhered to it with great firmness. In the pulpit, his readings of the Scriptures, and his approaches to the mercy-seat, showed the elevation of his faith and the depth of his humility. This strong faith accompanied him into all the duties of life. The two most marked traits of his religious character, were trust in Jesus, and faith in prayer. And when he left the pulpit, he felt unconcerned to know whether his theme suited the taste of his hearers or not; he was content if he felt the approval of God, as "a good minister of Jesus Christ." He ever contended for, and defended the great and fundamental truth that the visible church of Christ is a congregation of baptized believers, in which the pure word of God is preached, and the sacraments duly administered according to the ordinances of Christ. These truths drawn from the word of God, he urged upon his brethren, and earnestly entreated them to take a more decided stand, and arise to the nobleness of their essential principles; to live and speak like men entrusted with a divine commission which they are to carry out for the honor of Christ and the benefit of the human race.

It would be an interesting task to illustrate at greater length, the harmony of his moral energies, to enlarge upon his practical qualities, his personal piety, his honesty and other traits so characteristic of the man, and which constituted him what he was, a high-toned Christian gentleman But we can only refer briefly to his dying hours. And what a death was his, so calm, so sublime, so patient, so triumphant. It was just such a death as always closes such a life. He was engaged in a protracted meeting at Sandy Cross, and went from the pulpit to brother Eason's, and during the three remaining days of his mortal life ceased not to comfort Christians and admonish sinners. Several young men heeded his warning voice and dedicated themselves to their Savior. While all around were filled with sorrow, he was calm, serene, and happy, fully resigned, and ready to fulfil the will of his God. "Let my last end be like his."

Elder Webb was born the 10th of June, 1816, was ordained in May, 1850, and died the 18th of October, 1866.

Respectfully submitted,

T. JUDSON KNAPP, Chairman.

The Committee on the biographical sketch of Elder Stephen Bazemore reported; report received and committee discharged:

ELDER STEPHEN BAZEMORE.

The records which could give us a definite and full account of the early history of Elder Bazemore were mislaid, or lost during the late war. Nor have we access to any sources of information that can fully

supply the deficiency. For the following sketch we are indebted chiefly to the contribution of Elder A M. Craig, and Elder Jeremiah Bunch ; brother Willie Dunning, and sister Eliza Mitchell have also rendered valuable aid.

Elder Stephen Bazemore was the son of John Bazemore, a farmer by profession, who married Elizabeth Elliott, by whom he had ten children, of whom Stephen was the youngest. John Bazemore lived and raised this large family of children in Bertie county, N. C., about seven miles from Windsor. Stephen Bazemore married Mary Byum with whom he lived happily for sixty-five years.

Early in life he professed religion, and was received into the fellowship of the Baptist church of Christ, at Cashie, near Windsor. Soon after his reception into the church, he gave evidence of usefulness as a Minister, and was licensed to preach the Gospel as Providence might afford him an opportunity. On the 17th of November 1816, he was ordained Pastor of the church at Connaritsy, by Elders Moses Gilliam and Hillory Morris, in which capacity he served the church faithfully and successfully for 35 years.

Connaritsy was a very feeble body, with scarcely members enough to form the nucleous of a worshipping assembly when Elder Bazemore commenced preaching to them the unsearchable riches of Christ, with a zeal that attracted the attention and commanded the respect of his hearers. Such was the earnestness with which he labored for the conversion of his fellow-men, and such the unblemished purity of his life, that his manner and conduct gave an almost resistless efficacy to his ministrations. None could listen to him without being impressed with the sincerity of his piety and the benevolence of his aims. With a heart melting with emotion, he would warn the impenitent of the wrath to come, and by entreaties that often subdued the most inconsiderate, he turned many from the error of their ways. His meetings were, to the pious, seasons of refreshment from the presence of the Lord, and the occasions on which the Holy Spirit dispensed with signal effect His convicting and converting power. These results were brought about by no efforts at declamation, nor by contrivances to lure heartless professors within the pale of the Sanctuary. Appreciating the truth, that the glory of a church does not consist in the number, but in the purity of its members, he labored to guard those under his care against the illusion of being satisfied with a form of godliness while destitute of its power. Walking himself in the light of God's countenance, and partaking largely of the joy of salvation, he could point others to the springs of Zion, where flow the hallowed waters of peace and gladness. It was not only in the pulpit that he performed the duties of his office, but wherever he went, into whatsoever circle he entered, the utterance of his lips showed that the prosperity of his

Master's cause, and the salvation of souls, were uppermost in his heart. No occasion that presented itself for the promotion of these objects, was suffered to pass unimproved. With the solicitude of a friend, he admonished the thoughtless, and pointed those who were without hope, to the inheritance which awaits the redeemed in the Paradise above.

The preaching of our beloved brother was peculiar; never loud and boisterous, but always plain, unaffected and impressive, and not unfrequently delivered in strains of the most touching tenderness. Possessing in early life no facilities for mental culture, and gifted with nothing more than an ordinary capacity, he yet, so observed the workings of the human heart, and the principles of human conduct, and so moulded his views by the word of God, that he was often able to enrich his discourses with striking thoughts and useful reflections,—easy to be understood and remembered, and commmending themselves to every man's conscience.

In 1833, he was called to the Pastorate of the church at Republican, and for 20 years or more, served that church with great acceptance and with good success.

He had the Pastoral care of churches for 51 or 52 years, and his zeal was unabated to the last. When unable to discharge the duties of Pastor, in consequence of the infirmities of old age, he continued to preach when able to do so; and for the last three or four years of his life kept up a regular appointment at a school house near by; at which place, he was permitted to enjoy a gracious outpouring of the Spirit, and rejoice over the conversion of ten or twelve souls, but a little while before he was taken up.

With a serene and unclouded hope, he looked forward to the day of his departure; and requested that when it should come, a discourse should be preached from 2 Tim. 4: 7, 8.

He departed this, in hope of a better life, on the 11th of April 1867, and his funeral sermon was preached by Elder A. M. Craig from the text above named

The following resolution was unanimously adopted:

Resolved, That our thanks are due to the church and congregation at Berea for the kind hospitality with which this association has been entertained.

Ordered that 2000 copies of these minutes be printed and distributed as usual.

After prayer by Elder Walters the Association adjourned.

G. C. MOORE, Moderator.

S. J. Wheeler, Clerk.

SUNDAY SCHOOL STATISTICS.

CHURCHES.	No Schools.	No Scholars	No Teach'rs	Vols Lib'ry	Conver'ons	Superintendents	Clerks.	Post Offices.
Ahoskie,	1	73	16			W. Askew,	J. S. Mitchel,	Winton,
Ballard's Bridge	2	150	12	100				
Berea,	1	80	12	200		H. Halstead,	W. Davis,	E. City,
Bethel,	1	82	16	250		W. Myers,	A. C. Trotman,	Hertford.
Bethlehem,	1	45	6			M. Brewer,	J. R. White,	Harrellsville,
Buckhorn,	1	30	10	100		I. D. Vann,	T. E. Vann,	Murfreesboro,
Capehart's	1	25	7			J. Rountree,	R. W. Cofield,	Merry Hill,
Cashie,	1	30	6	300		J. S. Tayloe,	J. B. Spivey,	Windsor,
Colerain,	1	33	7			J. P. Howell,		Colerain,
Connarits y,	2	54	10			A. J. Dunning,		St. Johns,
Cool Spring,	1	30	6	100		Thos. Winphlet,	Ad. Eure,	Gatesville.
Corinth,	1	36	10	75	17	A. Vann,		Rich Square,
Ebenezer,	1	40	9			W. W. Sawyer,		South Mills,
Edenton,	1	63	20	250		J. T. Davis,		Edenton,
Elim,								
E. City,	1	75	12	200	2	C. W. Kellinger		E. City,
Galatia,	1	47	9	40	1	J. B. Boon,	L. D. Parker,	Margarettsville,
Gatesville,	1	50	8	150		H. Hoffler,	F. H. Babb,	Gatesville,
Great Fork,	2	70	20	100	6	S. Savage,		Suffolk,
Hamilton,								
Hebron,								
Hertford,	1	40	8			D. P. Daughtry,		Hertford,
Holly Grove,								
Macedonia,	1							
Mar's Hill,								
Meherrin,								
Middle Swamp,	1	40	10	200		W. Riddick,	M, B. Felton,	Gatesville,
Mt. Carmel,								
Mt. Tabor,	2	10	10	90	1	W. C. Parker,	T. M. Parker,	Murfreesboro,
Murfreesboro,	1	50	8	250		L. T. Spiers,		Murfreesboro,
New Hope,	1					A Reed.		Gatesville,
Piny Grove,	1					Joseph Smith,		Gatesville,
Pleasant Grove	2	90	13	150		W. T. Tayloe,	W. L. Maget,	St. Johns,
Pleasant Plains,								
Potecasi,								
Powell's Point,	1	56	5			A. Gibson,		Powell's Point,
Providence,								
Ramoth Gilead,								
Republican,	1	100	11	200		W. Bunch,	Dr. Drew,	Windsor,
Rocky Hock,	2	120	18	700		E. Byrom,	R. R. Felton,	Edenton,
Roanoke Island,	1	19	5			W. Hays,		Roanoke Island,
Robert's Chapel								
Ross' Church,	1	47	6			M. Measells,		Colerain,
Salem,	1	90	15	119		M. Davis,		E. City,
Sandy Run,	1							
Sandy Cross,	1							
Sawyer's Creek	2	207	51	300		W. B. Ferebee,		Camden C. H.,
Shady Grove,	1	50	9			B. Walker,		Currituck C. H.,
Shiloh,	1	80	10	100		B. Barco,	N. Burgess,	Camden C. H.,
Warwick,								
Witev'le Grove	1	65	13	200		J. Turner,	W. B. Riddick,	Belvidere,
White Oak,	1	40	8	309	2	B. F. Ward,	W. Davis,	Windsor,
Yoppim,	1	49	17	200		J. T. Waff,		Edenton,
Total reported,	45	2.156	406	3968	29			

STATISTICS OF BENEVOLENCE.

CHURCHES.	Ch. Expenses.	Sun. School.	State Missions	S. S. Board.	Dom Missions	For. Missions.	W. F. College	Education.	Miscellaneous	Total.
Ahoskie,	$ 250 00		$20 00	$2		$ 7 00	$ 520 00		$27 00	$ 826 00
Ballard's Bridge,	150 00	10 00			36 45	7 83			4 00	208 28
Berea,	130 00	15 00	30 00						2 00	177 00
Bethel,	100 00								50 00	150 00
Bethlehem,	200 00						500 00		4 00	704 00
Buckhorn,	180 00		5 00			7 85			2 00	194 85
Capehart's,	150 00					28 00			5 00	183 00
Cashie,	250 00	65 00			15 00	26 50	500 00	15 00	100 00	971 50
Coleraine,	180 00		15 50			10 00	100 00		27 40	332 90
Connaritsa,	100 00				10 00				41 00	151 00
Cool Spring,									3 00	203 00
Corinth,	200 00						480 00		2 00	732 00
Ebenezer,	250 00								2 00	647 00
Edenton,	600 00		18 00			27 00				180 50
Elim,	175 00		5 50						5 00	547 00
Elizabeth City,	425 00	75 00	5 00		10 00	15 00		12 00	1 50	128 52
Galatia,	120 50		2 75			3 77				
Gatesville,									16 00	153 33
Great Fork,	115 80	16 00	2 00			3 53				
Hamilton,										
Hebron,									1 00	251 00
Hertford,	250 00									
Holly Grove,	125 00	5 00			5 00	12 65	200 00	5 25	2 00	354 90
Macedonia,										
Mar's Hill,									3 60	3 00
Meherrin,										146 28
Middle Swamp,	128 00	18 28								
Mt. Carmel,										
Mt. Tabor,	200		10 00			10 00		10 00	30 00	260 00
Murfreesboro',	107 50		20 00			50 00		145 00	137 00	459 50
New Hope,									2 00	154 00
Piny Grove,	135 00		12 00		5 00			23 00	5 00	193 00
Pleasant Grove,	150 00	10 00	5 00							
Pleasant Plains,									3 00	3 00
Potecasi,									25 00	25 00
Powell's Point,							800 00		3 00	1308 00
Providence,	500 00	5 00							2 00	102 00
Ramoth Gilead,	100 00									
Republican,									1 00	8 00
Roanoke Island,	7 00						450 00	2 50	3 00	605 50
Robert's Chapel,	150 00						135 00	3 40	5 00	266 48
Rocky Hock,	88 00	16 68	8 40		10 00					
Ross' Church,									31 50	270 85
Salem,	200 00	20 00	4 35		15 00				18 00	198 00
Sandy Cross,	150 00	30 00								
Sandy Run,							650 00		5 00	1070 00
Sawyer's Creek,	1050 00		15 00							
Shady Grove,									5 00	753 00
Shiloh,	450 00	20 00		13		15 00	250 00		2 00	58 00
Warwick,	50 00	6 00						245 00	2 00	410 00
Whiteville Grove,	150 00		13 00							
White Oak.	30 00									
Yoppim,	200 00	16 00			18 00	40 00		150 00	3 00	427 00
	7766 80	347 96	191 50	15	24 45	264 13	3935 00	611 15	555 65	13811,6

MINUTES

OF THE

SIXTY-THIRD ANNUAL SESSION

OF THE

CHOWAN ASSOCIATION

HELD WITH THE CHURCH AT

Bethlehem, Hertford County, N. C.

MAY 11th--13th, 1869.

G. C. MOORE, MODERATOR, St. Johns.
W. C. PARKER, CLERK, Murfreesboro.
W. W. MITCHELL, TREAS., Winton.

RALEIGH:
THOS. M. HUGHES, PRINTER,
1869.

MINISTERS AND THEIR POST OFFICES.

1. T. W. Babb,	Gatesville.
2. C. T. Bailey,	Edenton.
3. J. B. Boone,	Margerettsville.
4. Wells Briggs,	Elizabeth City.
5. Jeremiah Bunch,	Windsor.
6. E. Bunch,	Mintonsville.
7. A. M. Caaig,	Windsor.
8. D. V. Etheridge,	Edenton.
9. W. L. Fitcher,	Lake Drummond, Va.
10. D. Harrell,	Windsor.
11. Thos. Hoggard,	Colerain.
12. J. N. Hoggard,	Murfreesboro'.
13. Ed. Howell,	Gatesville.
14. J. D. Hufham,	Camden C. H.
15. B. F. King,	Windsor.
16. T. J. Knapp,	Edenton.
17. West Leary,	"
18. J. P. Lee,	Murfreesboro'.
19. J. M. C. Luke,	Plymouth.
20. A. McDowell,	Murfreesboro'.
21. John Mitchell,	Colerain.
22. M. L. Mizzell,	Windsor.
23. R. R. Overby,	Elizabeth City.
24. Ed. Pierce,	Merry Hill.
25. D. J. Roberts,	Edenton.
26. M. C. Rhodes,	Gum Neck.
27. J. J. Rochelle,	Jackson.
28. D. Sanderlin,	Camden C. H.
29. R. R. Savage,	Murfreesboro'.
30. H. Speight,	Gatesville.
31. J. A. Speight,	"
32. J. D. Stokely,	South Mills.
33. B. B. Williams,	Colerain.
34. H. J. White,	St. Johns.

PROCEEDINGS.

CHURCH AT BETHLEHEM,
Tuesday, May 11th, 1869.

The Chowan Baptist Association met with the Church at Bethlehem, in its 63d annual session on Tuesday, May 11th, 1869.

Introductory sermon was preached by Elder J. D. Hufham from Mat. VIII: 11: "And I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven."

After sermon the Association adjourned for refreshments.

AFTERNOON SESSION.

After an interval of an hour the delegates were called together. Elder Henry Speight led in the opening prayer.

Brethren W. W. Mitchell, J. L. Taylor, and W. Myers were appointed a committee on finance.

Brethren Geo. A. Brett, Langly Taylor and J. T. Waff sat as Committee on Statistics of Benevolence.

Elders R. R. Savage, J. B. Boone and brother Mark Gregory as Committee on Sunday School Statistics.

Letters from the churches were called for and read; the roll being completed, it was called, and the Association proceeded to organization.

Dr. G. C. Moore was elected Moderator for the ensuing year. Bro. W. C. Parker was elected Clerk; brother A. J. Cobb was appointed assistant clerk.

Visiting brethren were invited to seats, and the following

recognized: Elder C. J. Nelson, as corresponding member from Pamlico Association; Elders W. D. Pritchard and N. B. Cobb from Portsmouth Association; Elder W. T. Walters, corresponding Secretary of State and Education Board; Elder W. M. Wingate, President of Wake Forest College; brethren P. A. Dunn and J. H. Mills, Editor of *Biblical Recorder*, from the Central Association.

Two letters were read purporting to come from the church at Ballard's Bridge. They were referred to Elders Overby, McDowell, Mitchell, Hufham and Leary to report on; the Moderator was subsequently added to the Committee.

The Pastor and Deacons of this Church were appointed a Committee on Religious Exercises.

A letter from Mt. Zion Church, asking admission into this Association was presented by Elder Luke. After a discussion by Elders Luke, T. Hoggard, Cobb, Nelson and Rhodes, on motion, the further consideration of the question was postponed till morning.

Elder C. T. Bailey preached at the stand at 3 P. M.

On motion the Association adjourned until 9½ A. M. tomorrow. Prayer by Elder Cobb.

WEDNESDAY MORNING.

Prayer meeting at 9 o'clock, conducted by Elder Nelson.

The Association met at the appointed hour. Opening prayer by Elder Thos. Hoggard.

Letters were read from the churches at Roanoke Island and Powell's Point.

Bro. Jas. A. Delke and Elder J. M. C. Luke were recognized as representatives of the Baptist Sunday School Association.

On motion, the consideration of the application of Mt.

Zion church to connect itself with this Association, was resumed; and after remarks by the Moderator, Elders Speight, Luke, Nelson and Rhodes, the church was admitted and the right hand of fellowship extended by the Moderator.

Applications for admission into this body were, also, made by the churches of Plymouth, Gum Neck, and Sound Side. On motion, they were, in like manner, received.

Committee appointed last session to confer with the church at Pleasant Plains in regard to representation in this body reported that they desired representation as formerly—by proxy. Report was received; Committee discharged. Petition was received from the church at New Hope asking for a letter of dismission, which was granted.

The report on Periodicals was offered by brother J. T. Waff.

REPORT ON PERIODICALS.

It is generally conceded that a well-conducted religious periodical, is an efficient instrumentality for disseminating the truth and exciting Christians to greater activity in the Master's service. In our State organ, the *Biblical Recorder*, we recognize such a paper, and the low price at which it is now offered to clubs of ten, or more, places it within the reach of a large number of our brethren, who do not, at present, read it. The difficulty is that so many remain ignorant of its merits, and indifferent to its claims. Let then every subscriber obtain one more, or let every pastor or some lay member raise a club of ten, or more, in each of our churches, and the increased labor in the vineyard of the Lord brought about by reading the paper, will amply repay for all the trouble.

We also recommend the *Home and Foreign Journal*, published at Richmond, containing monthly accounts of the labor of our beloved ministers, who have denied themselves the dearest pleasures of earth, to work for Christ, and the claims of the gospel upon us in that direction.

J. T. WAFF, Chairman.

Adopted.

At the suggestion of Bro. Delke the *Sunday School Banner* and *Child's Delight* were included in the recommendations.

In connection with the adoption of the report, addresses were made by Elders Luke, Speight and Nelson.

Brethren J. M. Skinner, W. Myers and J. T. Waff were appointed a committee to nominate preachers of introductory and conventional sermons before next Association.

On motion, it was decided to hold the next session of the Association with the church at Hertford, on Tuesday before the 3rd Sabbath in May, 1870. Elder John Mitchell to preach the introductory, Elder J. N. Hoggard alternate; Elder A. McDowell to preach the conventional sermon, Elder B. B. Williams, alternate.

Elder Babb, of the Committee on Reynoldson Institute, made a verbal report, stating that the property had passed into the hands of brother Willie Riddick, and that the school would be opened next session by brother Julius Howell.—The Committee was continued, with instructions to make a final report at our next session.

Elder Luke introduced the following query: Is it in the opinion of this Association, consistent with Baptist usage to receive members of primitive Baptist churches into thier fellowship without again baptizing the candidate?

On motion, it was laid on the table.

Dr. Wingate preached at the stand at 11 o'clock.

The Association took a recess at 1 o'clock, P. M. of one hour.

AFTERNOON SESSION.

On re-assembling Elder R. R. Savage presented the following

REPORT ON CHOWAN BAPTIST FEMALE INSTITUTE.

It is gratifying to be able to report this Institution in a prosperous condition. With sixty students in attendance, the prospect is encouraging for a large increase next session.

General good health has prevailed. All the departments have been filled with faithful, efficient, experienced instructors.

Possessed of facilities ampler than most schools, it is affording tuition and board at considerably less than any other Institution of the same grade in this or any of the adjoining states. By the time

ly aid of tried friends the Institution has been made permanent; and we have in our bounds a school, in every way worthy of our support, and one we can confidently recommend to others.

R. R. SAVAGE, Chairman.

Adopted.

At the meeting of the Stockholders of the Chowan Baptist Female Institute in February last, the following resolution was adopted:

Resolved, That the Rev. John Mitchell, be appointed to report to the Chowan Association, the amount of money paid by the Company, in purchase and repairs of the Institute, and to make a formall tender of the Institute to the Association on their refunding to the Company the amount expended by them, or the privilege of taking as much stock as they think proper.

I am not able to state to you the exact amount the company may have to pay for the Institute, as there are still outstanding notes which they have not been able to cancel, but will, as soon as the remainder of the stock can be paid in, and the amount required will be reported as soon as ascertained. The amount paid up to this date, May 10th, 1869, is $8.876.58, and the whole amount required will not exceed $11.500, the amount of stock subscribed.

In behalf of the company, I now make a formal tender of this property to the Chowan Association upon the conditions named in the above resolution.

Respectfully submitted,

JOHN MITCHELL.

The following resolutions, introduced by Elder Hufham, were unanimously adopted:

Resolved, That this body do hereby express their grateful appreciation of the generous offer of the Stockholders of the Chowan Baptist Female Institute at Murfreesboro'.

Resolved, That the members of this body be encouraged to take stock in the Institute, and thereby relieve the Stockholders of, at least, a part of the burden which they have so nobly assumed.

Resolved, That the proposal of the Stockholders be printed in the minutes.

In connection with the adoption of the report and resolutions, addresses were made by Elders John Mitchell, McDowell, Overby, Walters, Savage, Boone, Wingate, H. Speight, Luke, and Hufham.

The following report on Baptist State Convention, read by Dr. McDowell was adopted:

REPORT ON BAPTIST STATE CONVENTION.

We learn from the report of the Corresponding Secretary that twenty-four Missionaries were employed by the Board of State Missions

during the last conventional year; that the signal blessing of God attended their labors, and that seven thousand dollars were collected and expended for their support.

That the Board of Education has sustained twelve beneficiaries, who are young men of promise and of piety; and are prosecuting their studies at the College with diligence and success. The year closed with a debt against this Board of $500 or $600. As this debt is due for board of beneficiaries, it is important that it be, at once, liquidated.

The Board of Foreign Missions has had no agent in the field during most of the year, and we are unable to report what has been done for this important object; but the interest of this Board has now been committed to Rev. W, T. Walters, the Corresponding Secretary, to whom all monies for either of these Boards should be transmitted.

A. McDOWELL, Chairman.

The consideration of this report was postponed until to-morrow morning 10 o'clock.

Committee on Sunday Schools reported through Elder Savage. Report received and committee discharged.

(See Apendix D.)

Brother Geo. A. Brett offered the report on Statistics of Benevolence, which was adopted:

(See Apendix C.)

On motion of Elder C. T. Bailey the query introduced by Elder Luke on yesterday was taken from the table and decided in the affirmative without debate.

The Moderator announced the following standing Committees for the ensuing year:

On Chowan Baptist Female Institute, J D. Hufham, W. B. Ferebee, Mark Gregory.
On Periodicals, C. T. Bailey, C. D. Ellis, J. T. Waff.
On Baptist State Convention, T. J. Knapp, R. R. Felton, W. Felton.
On Sanday Schools, G. A. Brett, J. W. Barnes, T. D. Vann.
On Temperance, John Mitchell, A. J. Askew, A. Thomas.
On Wake Forest College, R. R. Savage, John A. Vann, W. C. Parker.

The following were appointed delegates to corresponding bodies:

To Pamlico Association, A. M. Craig, J. M. C. Luke, R. R. Savage.
To Portsmouth Association, A. McDowell, J. B. Boone, J. D. Hufham, R. R. Overby J. M. C. Luke.
To Eastern Association, T. J. Knapp, C. D. Ellis, C. T. Bailey.

To Baptist State Convention, J. D. Hufham, John Mitchell, A. McDowell, J. N. Hoggard, B. B. Williams, Jeremiah Bunch, and any of our brethren in the ministry who may attend.

Elders W. D. Pritchard and M. C. Rhodes preached at the stand.

On motion the Association adjourned until to-morrow morning, 9 o'clock. Prayer by Elder J. N. Hoggard.

THURSDAY, May 13th, 1869.

MORNING SESSION.

A rainy morning caused the Association not to meet until 10 o'clock. Prayer by Elder C. J. Nelson. Roll was called.

On motion, so much of the report on Baptist State Convention as referred to ministerial education was taken up and discussed.

Elder Walters made an appeal for aid for our beneficiaries at Wake Forest College. A collection was taken up, amounting to sixty-six dollars and thirty cents in cash, and two hundred and sixty-two dollars and fifty cents, one barrel of flour and one keg of fish in pledges.

Association adjourned to hear conventional sermon, which was preached by Elder R. R. Overby from I Chron. XXIX; and latter clause of 5th verse: "And who then is willing to consecrate his service this day unto the Lord?"

After sermon, and remarks by Elder Walters, brethren A Bass, Jr., L. Taylor, J. C. Fleetwood, J. A. Perry, and J. W. Mitchell waited upon the congregation in the house, and brethren W. W. Mitchell, J. T, Waff and J. E Maget, at the stand, and secured collections to the amount of forty-one dollars and seventy-four cents for Baptist State Convention.

Elder H. B. Parker preached at the stand.

Association took a recess of one hour.

AFTERNOON SESSION.

The Association was called to order at 2, P. M., by the moderator.

The following resolution was adopted:

Resolved, That a delegation be appointed by this body to meet with the brethren composing the Union meeting of the Pamlico Association, to confer with them in reference to the organization of a new Association, on the south side of Roanoke river, and that any churches within bounds of said proposed Association, now belonging to this body, be empowered to unite with that new Association, should its formation be deemed advisable, waiting until next May to obtain letters from the Chowan Association.

Elders John Mitchell, J. M. C. Luke, W. Leary, J. P. Lee, and brother C. D. Ellis constitute the delegation. On motion the Moderator was added.

REPORT OF COMMITTEE ON CHURCH AT BALLARD'S BRIDGE.

The Committee on letters from the church at Ballard's Bridge, after a full investigation of the circumstances which led to the sending of two delegations, are of opinion that the minority is the orderly part of the church; that the majority have grossly departed from Baptist usage and gospel order:

1st. In rescinding the action of the church in calling a Pastor at the meeting at which his acceptance was reported, and the Committee discharged.

2nd. In attempting to settle over the church a Pastor, known to be unacceptable to a large and respectable minority of the church.

3rd. In excluding certain members of the church without a formal charge, and without, at first, citing them to trial.

4th. In restoring a member against the protest of several members of the church, and without a unanimous vote of the church.

Your Committee, therefore, are of opinion, that at the present, the Association ought not to receive either delegation, as delegates from the church; and for the purpose of restoring harmony to the church would advise, 1st. That the excluded members be restored without requiring any concessions or acknowledgments. 2nd. That the church call a Pastor upon whom all can agree, or in case this cannot be done, we recommend that letters of dismission be granted to all who may wish to withdraw.

Respectfully Submitted,

G. C. MOORE,
A. McDOWELL,
R. R. OVERBY,
J. D. HUFHAM,
JOHN MITCHELL,
WEST LEARY.

The report of the Committee was received and Committee discharged.

Committee on Finance submitted the following report, which was adopted;

Amount in Treasury,		$130.06.
Present Contributions,		116.10.
		$246.16.
CONTRA.		
Printing Minutes for 1868,	$70.00.	
Freight, Expenses, &c.,	10.00.	
Transcribing Minutes,	25.00.	
	$105.00.	$105.00.
Balance in Treasury,		$141.16.

W. W. MITCHELL, Chairman.

Elder John Mitchell read the following

REPORT ON WAKE FOREST COLLEGE.

We are gratified to be able to report that the prospects of the College are improving, and are considered much more hopeful now than at any time since the late war. The number of students, at one time greatly diminished by the pressure of the times, is now steadily increasing. Over twenty have matriculated during the present session. About twenty, out of the eighty four now in attendance, are preparing for the ministry. Twelve of these are beneficiaries. The contributions from the churches have not been sufficient to sustain this number of beneficiaries, and unless increased, the Board will find it necessary to dismiss a part of them. We would earnestly recommend the subject to the prayerful consideration of the churches, and urge them to increase their subscriptions. The beneficiaries, as a class, are young men of fine promise, and doing well, and the Board would regret the necessity of having to dismiss any one of them for the want of funds to sustain them.

The endowment fund has been progressing as well as could have been expected under the circumstances.

Respectfully Submitted,
JOHN MITCHELL, Ch'm'n.

The report was discussed by Drs. Wingate, McDowell and Elder Walters, and adopted.

Elder N. B. Cobb made an appeal for aid to furnish his church in Portsmouth with a bell. He obtained $12.10 in cash, and $4.00 in pledges.

On motion brother W. W. Mitchell was appointed treasurer of this Association.

There are many small churches in danger of dying out. and will without timely aid. The Board, has at this time one State evangelist, and several missionaries employed, who are laboring with success and accomplishing much good.

III. FOREIGN MISSION.

Charity, it is said, begins at home, but at home it does not stay. We are commanded to love our neighbor as we love ourselves; and christianity teaches us, that our neighbor is every man in the world. The Board has no agent in the field, but is relying upon the contributions sent up by the churches in aid of this great and glorious work.

The foreign field was never more inviting, and never were there greater inducements and encouragements to labor in this department.

T. JUDSON KNAPP, Chairman.

On motion of Elder Bailey, so much of the report as referred to the Educational Board, was taken up and discussed by Eld's Walters, Overby, Wingate, and McDowell, and a collection taken up for that object, amounting to sixty-six dollars in cash, and sundry pledges of money and provisions from individuals and churches.

The remaining portion of the report was taken up and discussed. Eld. Sanderlin made an appeal for men and means to aid destitute sections in Pamlico Association—followed by Eld's Cobb and Barber. Eld. Hufham offered the following resolutions:

Resolved.—That the work of State Missions be commended to the prayerful consideration of the churches composing this body.

Resolved.—That the Union meetings within the limits of this body be requested to occupy the destitute fields within the limits of the Pamlico Assoociation as rapidly as possible.

The report and resolutions were adopted.

Committee on religious exercises announced that Eld. Hufham, would preach in the Baptist Church to-night at 8 o'clock; that Eld. Sanderlin would preach in the Methodist church at the same hour.

In the absence of committee on Sunday Schools, appointed at our last session, on motion Eld's Rhodes, J. Bunch and bro. A. J. Dunning were appointed to prepare a report on that subject, and present it at some time during the present session.

Eld. T. W. Babb submitted the following:

REPORT ON REYNOLDSON INSTITUTE.

The property of Reynoldson Institute has been sold and is now in the possession of bro. J. F. Howell, who has a flourishing school at that place. Bro. Howell has purchased Reynoldson Institute with a view to establish a permanent school, and considers himself a fixture there, and only asks a trial that his merit as a teacher and his claim upon your patronage may be appreciated.

T. W. BABB, Chairman.

Adopted.

Committee appointed to nominate preachers for next session made the following report.

To preach introductory sermon: Eld. C. T. Bailey; Alternate, T. J Knapp. Conventional sermon: Eld. T. W. Babb; Alternate, Eld. West Leary.

Report received, and committee discharged.

On motion the Association adjourned. Prayer by Eld. N. B. Cobb.

THURSDAY, May 12, 1870.

MORNING SESSION.

Association met pursuant to adjournment. Prayer by Eld. J. D. Hufham.

Roll was called.

On motion of brother Waff, Dr. Mell's system of parliamentary practice was adopted for the government of this body.

Elder Hufham offered the following resolutions:

Resolved. That this body is not a court of judicature to settle disputed cases of church discipline; that the proper plan for adjusting all such difficulties, when the church cannot do it herself, is for the church to call in counsel from neighboring churches.

Resolved That our churches be requested to pursue this course in all such cases before bringing or allowing them to be brought here for consideration.

The resolutions were discussed by the Moderator, Eld's Overby, Babb, Hufham, Mitchell, Walters, and Knapp. Adopted.

Committee on religious exercises, announced that Elder Walters would preach a missionary sermon in the Methodist church at 11 o'clock; and that Elder McDowell would preach the conventional sermon in the Baptist church at the same hour.

Elder John Mitchell presented the

REPORT ON TEMPERANCE.

The subject of temperance has not received that attention which its impor-

Elder J. M. C. Luke made an appeal for aid to build a house of worship in Plymouth. He secured $40.00 in cash; $5.00 in pledges.

The clerk was instructed to have 2000 copies of the Minutes printed and distributed.

Committee appointed last session on Obituaries made a report through Elder Mitchell. The report was adopted and ordered to be appended to the Minutes.

(See Apendix A.)

On motion, the clerk was instructed to transmit to the printer an amount sufficient to print the Minutes, and pay postage on the same to the several churches.

The following resolution was unanimously adopted:

Resolved, That our thanks are due to the church and congregation at Bethlehem, for the kind hospitality with which this Association has been entertained.

The business of the session being completed the Association adjourned.

After singing the hymn "Blest be the tie that binds," prayer was offered by Dr. Wingate.

The Moderator then declared the Association adjourned.

G. C. MOORE, *Moderator*

W. C. PARKER, *Clerk.*

APPENDIX.

(A)

BIOGRAPHICAL SKETCH OF ELDER R. B. JONES.

Elder R. B. Jones was born on the 17th, Feb. 1826, in Person county, N. C.

He volunteered, as a soldier in the Mexican war and served his country faithfully until discharged on account of loss of health. From the exposure and hardships of a soldiers life, his constitution received a shock from which it never fully recovered.

So feeble was his health when he bid adieu to his fellow-soldiers in Mexico, that not one of them, it is believed, thought he would ever reach his home in N. C.

But God mercifully spared him not only to see his home, and embrace his loved ones there, but gave him about twenty years to serve Jesus, as a good soldier of the cross, and made him one of his most devoted and useful ministers of the Gospel.

In 1849 he was received as a beneficiary at Wake Forest College, and prosecuted his studies with unusual energy and success for a session or two, when failing health rendered it necessary for him to change his sedentary life at College, for more active labor.

An appointment as missionary to the Western part of N. C., was accepted by him, and without delay he entered the field; and, for several years, labored for the Master in the valley of the Catawba with great zeal and good success. He was instrumental in erecting a house of worship in Burke county, called Warlick's Chapel; also Providence, in Catawba county, and Bruington in Gaston county.

Subsequently he accepted a call to the pastorate of the Baptist Church in Charlotte, and was instrumental in erecting their present house of worship, and of adding much strength to the church.

In 1859 his health having been much improved, he returned to Wake Forest College with the hope of being able to complete the regular course of studies in that Institution. He was then over thirty years of age and had a wife and three children. While prosecuting his studies at the College, he preached for the churches at Flat Rock and Brassfield's with great acceptance and marked success.

He graduated with honor in 1861, and immediately thereafter accepted a call to the Hertford Baptist Church, and for about six years was their faithful, their much beloved and efficient Pastor. During a part of this time, he preached also semi-monthly at Bethel.

But failing health compelled him to suspend his labors as pastor. Although unable to occupy the pulpit, he was still able to ride and preach Jesus from house to house, with a power and pathos, which, says Prof. Walters, he never saw equalled by any other man.

The agency for the endowment of Wake Forest College was offered to him by the Board of Trustees, and accepted; and this indefatigable servant of Christ, although apparently nigh unto death, entered without delay upon its responsible duties. As in all other fields of labor, so here, he was eminently successful. Notwithstanding the deep poverty of the people, and the great financial pressure that was then upon them, as the result of the late war, he secured in pledges for the College, twenty-two thousand dollars in about nine months.

The following tribute to the character of Bro. Jones is from the pen of his intimate friend and preceptor, Elder W. T. Walters: "He was a man of active and vigorous intellect, clear and comprehensive in his views, pointed and forcible in the presentation of them. Decided in all his opinions, and always ready to sustain them by such arguments as had convinced his own judgment.

Pre-eminently brave, and possessed of an unusual amount of moral courage, no opposition could deter him from the discharge of his duty. He was, indeed, a bold defender of the doctrines of Christ. As in the life and character of the Apostle Peter, we see human nature blended with, and sanctified by grace, so in this eminent servant of Christ, we see the man, the natural man, but the man subdued by grace. The lion, humanly speaking, and yet the lamb. We have never seen the power of the gospel of Christ more beautifully and forcibly illustrated than in the life and character of Elder R. B. Jones. For months before his departure, he seemed almost to live in the spiritual world. His thoughts were all of heaven; and his whole soul was filled with the desire to glorify God either by living or dying.

He was perfectly resigned to the will of God, and often remarked upon the false notions which he had in life and death. Christ had robbed death of its terrors, and the grave of its victory.

When asked by a friend if he had a shadow of doubt of his acceptance, he replied, "My soul hath placed her foot upon the promises of God; they are sure, and I am safe."

In our last conversation with him, he remarked, "By nature I am a sinner—a great sinner; yet oh! the mercy and goodness of God! they slay me, they slay me! The love of God constraineth me."

A volume might be filled with his pointed and forcible expressions, as he lingered for months, with his soul ablaze with love, and his native intellect whetted with the power of truth. He carried with him the sword of the spirit, and his feet were shod with the preparation of the gospel of peace.

Some may think the picture overwrought, but hundreds who have had the privilege of being with him, as he moved among the people, almost a walking skeleton, will testify that the half has not been told.

He leaves a wife and five children to mourn his death. May God provide friends for them! We are thankful to know that already he has given tokens of his favor to his devoted servant. Brother McDowell, of Murfreesboro', before his death, took in charge his oldest daughter to educate as a gratuity. Another friend kindly offered to take his second daughter. Thus the Lord is raising up friends for his servant. Hundreds will cherish the Memory of Bro. Jones, and we hope that a history of his life will, ere long, be written.

He died at Wake Forest College on the 17th of December, 1867, near 42 years old.

STATISTICAL TAB

CHURCHES.	LOCATION AND DATE OF CONSTITUTION.	NAMES OF DELEGATES.	PASTORS.	CLERKS AND THEIR
Ahoskie,	Hertford, 1802,	W. W. Mitchell, Jas. Holloman, H. Modlin,	John Mitchell,	W W Mitchell, Winton,
Ballard's Bridge,	Chowan, 1781,			
Berea,	Pasquotank, 1855,	S. Wood,* H. C. Halstead, M. Whitehurst,*	R. R. Overby,	M Whitehurst, Elizabeth
Bethel,	Perquimans, 1806,	W. Myers, T. J. Sutton, W. M. Fleetwood,*	T. W. Babb,	G W Barrow, Hertford,
Bethlehem,	Hertford, 1835,	A. Thomas, A. Bass, Jr., A. J. Cobb,	John Mitchell,	J W Harrell, Harrellsvill
Buckhorn,	Hertford, 1836,	R. R. SAVAGE, G. A. Brett, R. T. Barnes,	R. R. Savage,	J W Worrell, Murfreesbo
Capeharts,	Bertie, 1823,	J. N. HOGGARD, E. PEARCE,* G. W. Cobb,	T. Hoggard,	G W Cobb, Windsor,
Cashie,	Bertie, 1789,	T. Gilliam, S. J. Wheeler, Johnathan Taylor,		S J Wheeler, Windsor,
Colerain,	" "	E. Wilson, J. L. Britton, H. Pearce,	B. B. Williams,	A O Askew, Colerain,
Connaritsa,	" 1798,	A. J. Dunning, J. L. Burden,* A. F. Early,	T. Hoggard,	A J Dunning, St Johns,
Cool Spring,	Gates, 1829,	A. Pruden, J. F. Brinkley, G. M. Matthews,	J. P. Lee,	N Harrell, Gatesville,
Corinth,	Northampaon, 1854,	H. Gatling, J. H. Overton, J. Bowers,	J. Bunch,	L Ward, Rich Square,
Ebenezer,	Camden, 1829,	C. G. Spence, M. J. Overton, J. G. Hughes,	H. Speight,	C G Spence, South Mills,
Edenton,	Chowan, 1816,	C. T. BAILEY, C. Murdin,* Wm. Perkins,	C. T. Bailey,	W E Bond, Edenton,
Elim,	Northampton, 1844,	No letter or delegates; aggregate report at last year		
E. City,	Pasquotank, 1786,	R. R. OVERBY, C. W. Keilinger,* E. Harriss,	R. R. Overby,	C W Kellenger, Elizabeth
Galatia,	Northampton, 1859,	J. B. BOONE, L. D. L. Parker, J. C. Fleetwood,	J. B. Boone,	J A Coggin, Margarettsvi
Gatesville,	Gates, 1854,	T. E. Cross,* J. R. Powell, H. Hoffler,	J. P. Lee,	J R Powell, Gatesville,
Great Fork,	Nansemond Va, 1832	W. W. Knight, S. Savage, A. T. King,	R. R Savage,	W W Knight, Suffolk, Va.
Gum Neck,	Tyrrell,	M. C. RHODES,	M. C. Rhodes,	Wm Brickhouse, Gum Ne
Hamilton,	Martin, 1857,	Letter; no delegates.	No Pastor,	
Hebron,	Northampton, 1856,	J. O. Outland, J. B. Joyner, J. M. Outland,	J. B Boone,	M Futrell, Murfreesboro,
Hertford,	Perquimans, 1854,	J. M. Skinner, C. W. Wood, U. W. Speight,*	C. T. Bailey,	D P Daughtery, Hertford,
Holly Grove,	Bertie, 1804,	JOHN MITCHELL, J. W. Mitchell, L. Todd,	Jno. Mitchell,	J W Mitchell, Colerain,
Macedonia,	Chowan, 1850,	P. F. White,* W. LEARY, J. T. Smith,	W. Leary,	
Mars Hill,	Bertie, 1854,	B. B. WILLIAMS, J. W. Perry, S. M. Pearce,	B. B. Williams,	M B Evans, Colerain,
Meherrin,	Hertford, 1773,	J. P. LEE, J. T. Vaughan, J. J. Parker,*	J. N. Hoggard,	Oris Parker, Murfreesboro,
Middle Swamp,	Gates, 1806,	H. SPEIGHT, J. A. SPEIGHT, W. E. Matthews,	T. W. Babb,	W E Matthews, Gatesville,
Mt. Carmel,	Northampton, 1823,	J. J. ROCHELLE,* W. H. Pruden, W. J. Maddry,*	J. N. Hoggard,	J Peele, Jackson,
Mt. Tabor,	Hertford, 1839,	W. C. Parker, J. A. Vann, T. M. Parker,	R. R. Savage,	T MParker, Murfreesboro,
Mt. Zion,	Tyrrell,	W. J. Beasley, L. Ludford, J. A. Spruill,	J. M. C. Luke,	J A Spurill,
Murfreesboro,	Hertford, 1848,	A. MCDOWELL, J. R. Darden,	A. McDowell,	L T Spiers. Murfreesboro,
Piny Grove,	Gates, 1827,	T. W. Babb, J. H. Parker, J. F. Howell,	T. W. Babb,	J F Howell Gatesville,
Pleasant Grove,	Hertford, 1837,	G. C. Moore, L. Taylor, J. A. Perry,	Jno. Mitchell,	W L Maget, St Johns,
Pleasant Plains,	Hertford, 1857,	T. HOGGARD, J. A Mizzell,	T. Hoggard,	L Weaver, Winton,
Plymouth,	Washington, 1868,	B. F. Barber, J. E. Jackson, J. H. Cooper,	J. M. C. Luke,	J E Jackson, Plymouth,
Potecasi,	Northampton, 1808,	H. C. Edwards, J. E. Maget, D. M. Beal,*	J. N. Hoggard,	H C Edwards, Murfreesboro,
Powell's Point,	Currituck, 1804,	L. Murrill,* H. H. Harriss,* N. Delon,*	Wells Briggs,	W S Harrison, Powells Point,
Providence,	Currituck, 1826,	S. Seymore, W. Matthias, B. F. Gillbert,	R. R. Overby,	B M Baxter, Currituck Co
Ramoth Gilead,	Pasquotank, 1809,	J. S. Jones,* W. R. Williams,* A. Spence,	J. D. Stokely,	J R Etheridge, South Mills,
Republican,	Bertie, 1834,	J. BUNCH, W. G. Burden, W. Pritchard,	J. Bunch,	J Pritchard, Windsor,
Roanoke Island,	Currituck, 1807,	Wm. Hays,* E. Berry,* E. M. Meekins,*	W. Briggs,	E M Meekins, Currituck Co
Robert's Chapel,	Northampton, 1848,	W. H Garriss, J. H. Edwards. W. L. Moore,	J. N. Hoggard,	Wm Boone, Murfreesboro,
Rocky Hock,	Chowan, 1848,	C. D. Ellis, T. J. KNAPP, J. Tynch	T. J. Knapp,	R R Felton, Edenton,
Ross' Church,	Bertie, 1804,	K. White, W. D. Perry, W. H. Hughes,	T. Hoggard,	J L White, Colerain,
Salem,	Pasquotank, 1790,	M. Davis, W. Jackson, J. E. Graves,	W. Leary,	J A Hollowell, Elizabeth City
Sandy Cross,	Gates, 1828,	W. H. Manning,* W. B S. Riddick, C. R. Brinkley,*	T. J Knapp,	J R Skinner, Mintonsville,
Sandy Run,	Bertie, 1750,	Geo. Bishop, J. M. Powell, H. P. Harrell,	J. Bunch,	H P Harrell, Roxobel,
Sawyers Creek,	Camden, 1790,	M. R. Gregory, H. Scott, W. B. Ferebee,	J. D. Hufham,	T B Bouchelle, Camden Court
Shady Grove,	Currituck, 1829,	No letter or delegates; aggregate report as last year	W. Briggs,	
Shiloh,	Camdem, 1757,	W. Briggs,* S. W. Forbes, S. W. Williams,	W. L. Fitcher,	S W Williams, Camden Court
Sound Side,	Tyrrell,	M. C. RHODES, J. G. Brickhouse, J. Cooper,	M. C. Rhodes,	J G Brickhouse,
Warwick,	Chowan, 1861,	E. BUNCH, N. Trotman, H. H. Hobbs,	E. Bunch,	J Kelly, Mintonsville,
Whiteville Grove,	Perquimans, 1857,	H. Layden, E. Simpson,	T. W. Babb,	W C Simpson, Belvedere,
White Oak,	Bertie, 1856,	W. Davis,* J. Collins,* F. W. Ward,*	D. Harrell,	F W Ward, Windsor,
Yoppim.	Chowan, 1775,	J. T. Waff, A. Bonner, H. Bass,	T. J. Knapp,	J T Waff, Edenton,

*Absent. Ordained ministers in SMALL CAPS.

7. Capehart's.										
8. Cashie.	175 00									
9. Colerain.	225 00		13 32			20 82		5 50	50 00	314 64
10. Connaritsa.										160 00
11. Corinth.	150 00		5 00			5 00				
12. Cool Spring.										160 00
13. Ebenezer.	150 00	10 00						22 00		493 50
14. Edentan.	463 50		8 00							
15. Elim.										104 50
16. Elizabeth City.										
17. Galatia.	100 00	4 50								109 53
18. Gatesville.										
19. Great Fork.	108 03					1 50				
20. Gum Neck.										
21. Hamilton.										273 21
22. Hebron.	225 00		16 21	1 00		30 00		1 00		
23. Hertford.	118 00		9 50			14 50		19 00	75 42	236 42
24. Holly Grove.									8 00	144 10
25. Macedonia.	117 01		9 00			10 00				
26. Mars Hill.									20 00	145 00
27. Meherrin.	125 00									9 80
28. Middle Swamp.			9 80							
29. Mt. Carmal.	200 00		8 25			9 00		8 00	30 00	255 25
30. Mt. Tabor.										
31. Mt. Zion.	103 00	16 36	15 65			59 32		155 00	19 65	368 98
32. Murfreesboro.	135 00		7 00						2 00	144 00
33. Piney Grove.	181 50		4 27			4 27		18 00		208 04
34. Pleasant Grove.										
35. Pleasant Plains.										140 00
36. Plymouth.	140 00									
37. Potecasi.										
38. Powell's Point.										208 00
39. Providence.	200 00		8 00							
40. Ramoth Giliad.									6 00	108 50
41. Republican.	100 00		2 50							40 00
42. Roberts Chapel.	40 00									217 00
43 Roanoke Island.	160 00	57 00								125 00
44. Rocky Hock.	125 00								12 00	141 00
45. Ross Church.	125 00	4 00								189 34
46. Salem.	170 00		19 34					10 00		240 00
47. Sandy Cross.	210 00		10 00			10 00		9 00		1163 10
44. Sandy Run.	1084 90	10 00	59 20							
89. Sawyers Creek.										250 00
50. Shady Grove.	250 00									
51. Shiloh.										50 00
52. Sound Side.	50 00									157 00
53. Warwick.	150 00				7 00					
54. Whiteville Grove.									50 00	438 68
55. White Oak.	150 00	12 50	26 18				200 00			
56. Yoppim.										
	$6253 69	147 36	256 22	1 00	7 00	181 91	245 00	265 50	278 50	7635 75

SABBATH SCHOOL STATISTICS. (D)

CHURCHES.	No. Schools.	No. Scholars.	No. Teachers.	Vols. in libr'y.	Conversions.	SUPERINTEND'TS	CLERKS.	POST-OFFICE.
Ahosky,	2	83	10	86		Williamson Askew,	W. C. Jenkins,	Winton.
Ballard's Bridge,								
Berea,	2	138	23	350		H. C. Halstead,	W. Davis	Elizabeth City.
Bethel,	1	75	19	150	22	W. Myers,	J. W. Trotman,	Hertford.
Bethlehem,	3	100	20	100		J. R. Mizell,	J. R. White,	Harrellsville.
Buckhorn,	1	50	10	100		J. D. Barnes,	R. T. Barnes,	Murfreesboro.
Capeharts,								
Cashie,	2	60	10	300		J. S. Tayloe,	J. B. Spivey,	Windsor.
Colerain,								
Connaritsa,	2	130	15		20	Willy Dunning,	A. J. Dunning,	St. Johns.
Cool Spring,								
Corinth,	1	40	12			Thos. Bowers,	A. Vann,	Rich Square,
Ebenezer,	1	45	9	50		J. McPherson,	C G. Spence,	South Mills,
Edenton,	1	62	16	300		C. T. Bailey,	J. Rogerson,	Edenton.
Elim,								
Elizabeth City,	1	100	10	200		C. W. Kellinger,	J. Cartright,	Elizabeth City,
Gallatia,	1	50	9	90	3	J. C. Fleetwood,	L. D. L. Parker,	Margarettsville.
Gatesville.	1	32	6	100		H. Hoffler,	J. R. Powell,	Gatesville.
Great Fork,	2	70	20	100	1	S. Savage,	R. F. Harrell,	Suffolk, Va.
Hamilton,								
Hebron,	1	50	10			J. G Joyner,	R. T. Revell,	Murfreesboro.
Hertford,	1	40	10	150		J. M. Skinner,	T. H. Welsh,	Hertford.
Holly Grove,	1	25	4			Lewis Todd,	L. Todd,	Colerain.
Macedonia	1	50	8	10		J. Copeland,	C. Williams,	Edenton.
Mars Hill,	1	75	10	450		S. M. Pierce,	G. N. Green,	Colerain.
Meherrin,								
Middle Swamp,								
Mt. Carmel,								
Mt, Tabor.	1	50	9	100		W. C. Parker,	T. M. Parker,	Murfreesboro.
Nt. Zion,	1							
Murfreesboro,	1	68	10	300		L. T. Spiers,	G. D. Parker,	Murfreesboro.
Piny Grove,	1	30	5			J. Smith,	J. F. Howell,	Gatesville.
Pleasant Grove,	2	60	10	150	6	J. A. Perry,	W. L. Maget,	St. Johns.
Pleasant Plains,	1	75	10	100		W. Jones,	T. E. Weaver,	Winton.
Potecasi,								
Plymouth.								
Powell's Point,								
Providence,	1	50	5			D. Sawyer,	D. M. Baxter,	Elizabeth City.
Ramoth Gilead,	2	80	14	130		J. Jones,	J. Jones,	South Mills,
Republican,	1	100	12			W. H. Bunch,	J. W. Drew,	Windsor.
Rocky Hock,	2	170	24	425	16	C. D. Ellis,	E. Byron,	Edenton.
Roanoke Island,								
Robert's Chapel,	1	36	9	50		J. H. Edwards,	Wm. Boone,	Murfreesboro.
Ross' Church,	1	75	8			W. Hughes,	S. T. Hughes,	Colerain.
Salem,	1	90	15	119		M. Davis,		Elizabeth City.
Sandy Run,	1	50	6			R. E. Cox,	Geo. Bishop,	Roxobel.
Sandy Cross,	1	46	8	160		W. H. Manning,	T. H. Riddick,	Gatesville.
Sawyer's Creek,	2	275	30	300		W. B. Ferebee,	L D V D Pritchard,	Camden C. H.
Shady Grove,								
Shiloh,	3	85	14			B. B. Barco,	N. Burgiss,	Camden C. H.
Warwick.	1	41	5	40		E. Bunch,	D. Hobbs,	Mintonsville.
Whiteville Grove,	2	100	13	200		J. Turner,	W. B. Riddick,	Belvidere.
White Oak,	1	40	5	155		B. F. Ward,	W. Davis,	Windsor.
Yoppim,	1	65	10	175		J. T. Waff,	J. S. Siterzon,	Edenton.
Gum Neck,	1	40	16			W. P. Brickhouse,		Gum Neck.
	55	2901	469	4940	68			

PROCEEDINGS.

HERTFORD BAPTIST CHURCH. }
Tuesday, May 10th 1870. }

The Chowan Baptist Association met in its sixty-fourth annual session, with the church at Hertford, on Tuesday, 10th May, 1870.

Introductory sermon was preached by Eld. John Mitchell, from Acts IX: 31; "Then had the Churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

After sermon the association adjourned for refreshments.

AETERNOON SESSION.

After an interval of an hour-and-half, the delegates were called together. Eld C. T, Bailey led in the opening prayer.

Brethren J. T. Waff, L. Taylor, and H. C. Edwards sat as committee on finance.

Brethren W. L. Maget, H. P. Harrell and N. L. Shaw, were appointed a committee on Statistics of Benevolence.

Brethren W. H. Manning, James Morgan and W. B. Ferebee a committee on Sunday School Statistics,

Brethren Augustus Bass, jr. and W. H. Powell were appointed assistant clerks.

Letters from the churches were called for and read. A protest from an aggrieved minority of the church at Ebenezer was presented and read; the roll being completed, it was called and the Association proceeded to organization.

Dr. G. C. Moore was re-elected Moderator for the ensuing year. W. O. Parker, clerk; bro. W. W. Mitchell, treasurer.

Visiting brethren were invited to seats, and the following recognized: Eld. T. R. Owen, Mod. of Pamlico Association. Eld. W. D. Pritchard from Portsmouth Association; Eld. B.

G. Covington, agent for Domestic Missions, Board of Southern Baptist Convention; Eld. W. T. Walters and bro. Wm. B. Dunn from Central Association; Eld. W. M. Wingate, D. D. President of Wake Forest College.

The pastor and deacons of this church were appointed a committee on religious exercises.

A letter was read from Cedar Branch Church in Martin Co. asking admission into this body. On motion the application was referred to a committee consisting of elders J. M. C. Luke, R. R. Savage and R. R. Overby.

The church at Pleasant Plains having asked for a letter of dismission, on motion of Eld. Savage, the application was granted.

On motion of Eld. McDowell, Eld Luke was instructed to call a presbytery, examine the credentials of the church at Gum Neck, and if not a regularly organized church to take such action as may be necessary to constitute it one.

Eld. B. B. Williams preached in the Methodist Church at 3 o'clock, p. m; Eld. W. M. Wingate in the Baptist church, at 8 p. m.

On motion the Association adjourned till to-morrow morning 9 o'clock. Prayer by Eld. Savage.

Wednesday May 11th.

MORNING SESSION.

Opened with prayer by Eld. Owen The roll was called and counted.

On motion of Eld. Luke, Eld. D. Sanderlin was recognized as a delegate from Shady Grove Church.

A letter from Sharon Baptist church, Tyrell county, was read, asking admission into this body. The application was referred to Elders Williams, Luke and Lee, who reported recommending its reception. On motion the church was received, and the right hand of fellowship extended to its representative by the Moderator.

The Committee to whom was referred the application of the church at Cedar Branch made a similar report, and the church was in like manner received into this body.

Eld. Geo. W. Sanderlin was recognized as corresponding member from Pamlico Association.

On motion the protest from the minority of the church at Ebenezar, was referred to a committee consisting of Eld's Overby, Leary, H. Speight, Huf ham, and brethren W. B. Ferebee and Jos. Jones.

Eld. C. T. Bailey read the following

REPORT ON PERIODICALS.

Your committee would not attempt in the narrow limits of this report an estimate of either the value of religious papers in the instruction they impart to the churches, or their great aid in sustaining our denominational interests. It is now an admitted fact that they are second only of all the means in use for the establishment of Christ's Kingdom; next to the living ministry, stands the religious press to sustain the ministry, instruct the church, and incite both to higher and nobler efforts.

We here express our deep regret that so many of our brethren are left to drift before the storms and tides of public sentiment, always wrong, but at this time peculiarly pestilential, and are thus exposed to the "many winds of doctrine," and "commandments of men" that pass current as higher developments of Christianity. One of the strongest weapons to be used in this contest, and especially against this enemy of Christ and his church, is our denominational literature. Very little of stability or efficiency can reasonably be expected of brethren who thus deprive themselves of light and truth so easily obtained. The failure to read these papers is really the source from which springs most of the evils that mar our peace and destroy our influence, and render so unsuccessful all our denominational enterprises. We can never reach the full measure of usefulness and piety that Christ and his church demands of us, until the ten thousand baptists of this Association are ten thousand readers of our denominational papers. The one great reason of our present comparative inefficiency is the narrow limit to which the instruction contained in our papers is confined, instruction that is absolutely necessary and that cannot be imparted in any other way.

Our brethren are willing and ready to sustain to the extent of their ability all the objects of Christian benevolence that are presented and explained to them. This cannot be done by many of our pastors, who see their churches but twelve hours in twelve months, and who are expected to spend these hours in delivering sermons on general topics. We believe that it would add much to the piety and zeal of our churches if half, at least, of these efforts were made directly in behalf of our missionary and educational interests. But we regret the want of interest in these objects on the part of some of our teachers.

Our brethren and sisters must be educated in our distinctive principles, in the mission to which God has called us, in the aims and objects now before us, or we

cannot hope that it will be better with us in future years than it is to-day.

We cheerfully recommend the BIBLICAL RECORDER to the most favorable consideration and general patronage of this body; and express the hope that it will not only heartily endorse, but urgently press the claims of our different boards.

C. T. BAILEY, Chairman.

The "Home and Foreign Journal," and "Kind Words," were included in the recomendation. The report was discussed by Elders Bailey, Sanderlin, Walters, Covington, Wheeler, Knapp, Overby, Hufham, McDowell, bro. Jones, and adopted.

Eld. N. B. Cobb, was welcomed as corresponding member from Portsmouth Association.

Eld. J. D. Hufham presented the

REPORT ON CHOWAN BAPTIST FEMALE INSTITUTE.

We are glad to announce that the Institute is in a prosperous condition. It is, for the first time in its history, free from pecuniary embarrassment.

It is well officered. One hundred and ten students have matriculated since last October. All these things constitute a degree of prosperity which calls for thankfulness on the part of this body.

J. D. HUFHAM, Chairman.

In connection with the adoption of the report, addresses were made by Elds. McDowell, Knapp, Babb, Savage, Overby, Hufham, Speight, and Luke.

On motion the regular order of business was suspended to allow Eld. Covington agent for Domestic Mission Board of Southern Baptist Convention, to present the claims of that object.

He was followed in his remarks by Elders Overby and Knapp, who offered the following;

Resolved.—That we sympathize with the Domestic Mission Board, and recommend our churches to contribute to this object.

The resolution was adopted.

Committee on religious exercises announced that Eld. W. D. Pritchard would preach in the Methodist Church at 3 o'clock P. M.

On motion the association adjourned till 2 o'clock, evening.

AFTERNOON SESSION.

The Association was called to order at 2 p. m. by the moderator.

On motion of bro. J. T. Waff, it was decided to hold the next session of the Association with the church at Poticasi, on Tuesday before 3rd Sunday in May, 1871.

Brethren W. W. Mitchell, A. J. Askew, and J. M. Powell, were appointed a committee to nominate ministers to preach introductory and conventional sermons on that occasion.

On motion, a committee consisting of brethren J. Bunch, Johnathan Taylor and Joseph Spivey, were appointed to settle accounts of the Association with the former treasurer.

Eld. T J. Knapp offered the

REPORT ON BAPTIST STATE CONVENTION.

The State Convention is an annual meeting of Baptists for missionary and benevolent purposes.

It was organized with the view to systematize and unite the labors of the churches in North Carolina.

The leading objects are three, viz:

I. Ministerial Education

While all honor is due to the noble spirits and indomitable zeal of our fathers in the ministry, whose labors God so signally blessed in building up the cause of Christ in our land, yet the advancement of society, in all the departments of knowledge, demands higher educational qualifications of the ministry in order that they may properly instruct the educated masses.

The Educational Board recognizes this principle, and has eleven young brethren under its care at this time. Some of these are men of acknowledged and marked ability, and this number would be largely increased if their board could be paid at the College. But it is a painful fact, that the number already there will be diminished if there is not a prompt and liberal contribution raised to meet present demands.

We would ask you to contemplate a man redeemed by the precious blood of Christ, consecrated soul and body for time and eternity, to the service of God; a small amount of money spent in completing the education of a man, for such a work, is beyond all human computation; it acts and re-acts; it blesses and is blessed; it glorifies and is glorified. Several devoted men who were assisted by this society have for many years filled important places in the pastoral office at home, while others have for many years preached the gospel in heathen lands; and through their instrumentality multitudes have been converted to God.

Many of the redeemed will trace the influence through which they were converted to J. L. Pritchard and M. T. Yates, who were among the first educated by this society.

II. State Missions.

A large portion of our State is destitute of the means of grace. There are several large and growing towns where the gospel is seldom preached; and there are thousands who never heard the gospel.

tance demands. Temperance Societies have done much, but have failed to accomplish the work proposed; and we would recommend to our brethren the propriety of relying more upon the churches to accomplish the work of temperance, and working through them.

Christians are required to be temperate in all things, and every Church should be a temperance scriptural society.

JOHN MITCHELL, Chairman.

Adopted without debate.

Elder Savage read the following

REPORT ON WAKE FOREST COLLEGE.

It is gratifying to be able to report this honored Institution of learning increasing in prosperity. The number of students who have matriculated during the year is one hundred and sixteen, among whom are twenty with the gospel ministry in view (eleven of this number are under the patronage of the Educational Board.)

The improvements made upon the grounds add greatly to the appearance of the place and indicate the advancement of the College. There is now no agent in the field, and consequently the endowment fund has not been increased since our last meeting. The College invites the patronage of the people of the state, and your committee feel that it is to our interest to accept the invitation.

R. R. SAVAGE, Chairman.

Dr. Wingate, President of the College, upon invitation made an address in connection with the report.

On motion the report was laid over, and the association adjourned to hear the conventional sermon, preached by Eld. A. McDowell, from Psalms 122: vi. "Pray for the peace of Jerusalem; they shall prosper that love thee."

After sermon a collection was taken up for the different objects of the Baptist State Convention, amounting to $41 14.

The Association was called to order by the Moderator. The discussion of the report on Wake Forest College was resumed, and participated in by Eld's. McDowell, Hufham and Owen. Adopted.

On motion adjourned till 2 p. m.

AFTERNOON SESSION.

On reassembling the Moderator announced the following standing committees:

On *Chowan Baptist Female Institute:* R. R. Savage, G. A. Brett, J. W. Barnes.

" *Periodicals:* A. McDowell, W. C. Parker, L. T. Spiers.

" *Baptist State Convention:* R. R. Overby, B. M. Baxter, Jas Morgan.

" *Sabbath Schools:* T. J. Knapp, R. R. Felton, R. D. Simpson,

" *Temperance:* T. W, Babb. J. F. Howell, J. R. Cross.

" *Wake Forest College:* John Mitchell, W. L. Maget, L. Taylor.

Delegates to corresponding bodies:

To *Pamlico Association:* John Mitchell, J. Bunch, J. N. Hoggard.

" *Portsmouth* " C. T. Bailey, R. R. Overby, A. McDowell,

" *Eastern,* " T. J. Knapp, J. D. Hufham, T. W. Babb.

" *State Convention,* J. D. Hufham, John Mitchell, R. R. Overby R. R. Savage, J. P. Lee, A. McDowell, and any other ordained minister belonging to the Chowan Association who may be present.

REPORT ON SABBATH SCHOOLS.

The sunday schools within the bounds of the Chowan Association are in a growing and flourishing condition. Many of our churches have their hearts and hands engaged in this important work, and God is crowning their efforts with the best of consequences. Let us ascribe all honor and praise and glory to God. But while many of our churches are cooperating in this work, there are others in certain sections of this Association doing nothing. Brethren these things ought not to be. Jesus demands our cooperation in this work; our churches already engaged in this work damands it, and our offspring, our little children demand it. We are their parents, their teachers, and the great duty enjoined upon us as parents and christians and teachers is to lead them to Jesus who said "suffer little children to come unto me." Ah! brethren the day in which we live demands our aid. This is not the day of rest, not the day of donothing, but the day of labor. Once emigration flowed West-ward—but now flows Southward. All kinds of isms are being introduced into this fair land of ours. What will become of the rising generation if we, as Baptists, who hold the truth as it is Jesus, neglect them? But, brethren, notwithstanding all the opposition and all the isms with which we have to contend in your committee is happy to say that this Association has cause to rejoice. The statistics are as follows:

No. of Schools in the Association	52
" " Students	2629
" " Teachers	421
" " Volumes in library	4384
" " Conversions	53

We see by reference to the statistics that God blesses this institution as he does all those means used in the conviction, conversion and salvation of the soul. Let us labor in the Sunday School work, trusting not in what we do, but in God, and great will be the result.

Respectfully submitted.

M. C. RHODES, Chairman.

Adopted without debate.

Committee on religious exercises announced that Eld. J. M.

C. Luke would preach in the Methodist church at 3 o'clock.

Bro N. L. Shaw submitted the report on Statistics of Benevolence, which was adopted and ordered to be appended to the minutes.

Brother J. T. Waff read the

REPORT OF COMMITTEE ON FINANCE.

Amount in Treasury, May '69.....		$116 10
Present Contribution, " '70.....		144 60
		$260 70
CONTRA.		
To Printing Minutes for 1869,.....	$75 00	
" P. O. Stamps and mailing same,....	20 00	
" Transcribing.....	25 00	120 00
Balance in Treasury		$140 70

Your Committee further report that they have examined your treasurers accounts and find them correct.

J. T. WAFF,
L. TAYLOR,
H. C. EDWARDS, } Com.

The report was received.

The report on Sabbath School statistics, was read, approved and ordered to be appended.

The clerk was instructed to have 2000 copies of the minutes printed and distributed.

On motion the clerk was allowed $25, for his services.

On motion Eld. Overby was appointed to prepare an obituary notice of Eld. J. D. Stokely, deceased.

The following resolutions were adopted:

Resolved, That the thanks of this body are due to our Heavenly Father for the harmony and peace that have characterized all our proceedings.

Resolved, That our thanks are due to the church and congregation at Hertford for the hospitality with which this Association has been entertained.

Resolved, That our thanks are due to rail-road and steam-boat companies and to the officers of the stage line for return tickets.

The business of the session being completed, the Association adjourned.

Touching addresses were made by Elders Owen and Cobb.

After singing the hymn, "Hail! sweetest, dearest tie that binds," Elder Cobb led in prayer.

The Moderator then declared the Association adjourned.

G. C. MOORE, MODERATOR.

W. C. PARKER, Clerk.

Ministers and their Post Offices.

1. T. W. Babb, Gatesville,
2. C. T. Bailey, Edenton,
3. B. F. Barber, Plymouth,
4. Wells Briggs, Elizabeth cty.
5. J. B. Boone, Murfreesboro,
6. Jeremiah Bunch, Windsor,
7. E. Bunch, Mintonsville,
8. A. M. Craig, Windsor,
9. D. V. Etheridge, Edenton,
10. David Harrell, Windsor,
11. Thos. Hoggard, Colerain,
12. J. N. Hoggard, Murf'boro,
13. Ed. Howell, Gatesville,
14. J. D. Hufham, Camden C. H
15. B. F. King, Windsor,
16. T. J. Knapp, Edenton,
17. West Leary, "
18. John P. Lee, Murfreesboro,
19. J. M. C. Luke, Plymouth,
20. A. McDowell, Murfreesboro,
21. John Mitchell, Colerain.
22. M. L. Mizzell, Windsor,
23. R. R. Overby, Elizabeth c'y,
24. Ed. Pierce, Merry Hill,
25. D. J. Roberts, Edenton,
26. M. C. Rhodes, Windsor,
27. J. J. Rochelle, Jackson.
28. D. Sanderlin, Camden C. H.
29. R. R. Savage, Murfreesb'o,
30. H. Speight, Gatesville,
31. J. A. Speight, "
32. Jesse Wheeler, South Mills,
33. H. J. White, St. Johns,
34. B. B. Williams, Colerain.

STATISTICAL

No	CHURCHES.	LOCATION AND DATE OF CONSTITUTION.	NAMES OF DELEGATES
1	Ahoskie,	Hertford, 1802.	W. W. Mitchel, W. Askew, A. J. Askew.
2	Ballard's Bridge,	Chowan, 1781.	R. D. Simpson, J. A. Ward, Edward Pearcy.
3	Berea.	Pasquotank, 1855.	B. F. Jinnings, Spence Wood, Miles Whitehurst.
4	Bethel,	Perquimans, 1806.	W. M. Fleetwood. W. Myers, W. L. Mardree.
5	Bethlehem,	Hertford, 1835.	A. Bass, jr, N. L. Shaw, A. J. Cobb*.
6	Buckhorn,	Hertford, 1836.	*R. R. Savage*, R. T. Barnes*, Jos. E. Warren*.
7	Capeharts,	Bertie, 1823.	*J. N. Hoggard*, J. W. White*, Jackson Roundtree.
8	Cashie,	" 1789.	*M. C. Rhodes*, D. E. Taylor,* W. G. Coggin.*
9	Cedar Branch,	Martin, 1869.	*B. F. Barber*, Stephen E. Moore.*
10	Colerain,	Bertie, 1789.	Jno. Wilson, Wm. Nowell, Thos. Beasley.*
11	Connaritsa,	" 1798.	Jno. L. Burden, A. F. Early, A. J. Dunning.
12	Cool Spring,	Gates, 1829.	J. M. Duke, J. H Matthews,* A. Pruden.*
13	Corinth,	Northampton, 1854.	No letter or delegates; aggregate report last year.
14	Ebenezer,	Camden, 1829.	M. Sawyer, M. Whitehurst.
15	Edenton,	Chowan, 1816.	*C. T. Bailey*, R. Woodard, C M. Murden.
16	Elim,	Northampton, 1844.	R. C. Coker,* W T. Capel.*
17	E. City,	Pasquotank, 1786.	R. *R. Overby* E. Harriss, J. M. Morgan.
18	Galatia,	Northampton. 1859.	*J. B. Boone*, J. P. Packer,* H. DeBerry.*
19	Gatesville,	Gates, 1854,	H. Hoffler, T. E. Cross.* M. L. Eure.*
20	Great Fork,	Nansemond Va. 1832.	Simon Savage,* A. T. King, J. M. Savage.
21	Gum Neck,	Tyrrell,	No letter or delegates.
22	Hamilton,	Martin, 1857.	" " "
23	Hebron,	Northampton, 1856.	J. W. Joyner, J. A. Stevenson, J. G. Joyner
24	Hertford,	Perquimans, 1854.	J. L. Long, J. Newbold, W. T. Hall.
25	Holly Grove,	Bertie, 1804.	*Jno. Mitchell*, W. J. Freeman, J W. Mitchell.*
26	Macedonia,	Chowan, 1850.	*West Leary*, P. F. White, Jos. Copeland.*
27	Mars Hill	Bertie, 1854.	*B. B. Williams*, H. A. Hobbs. A. Nowell.*
28	Meherrin,	Hertford, 1773.	*J. P Lee*, Jesse T. Vaughan, O. Parker.*
29	Middle Swamp,	Gates, 1806.	*H. Speight*, W. Riddick, W. E Matthews.
30	Mt. Carmel,	Northampton, 1823.	S. Stevenson, W. J. Maddray, R. Stevenson.
31	Mt. Tabor,	Hertford, 1839.	W. C. Parker, J. D. Gathing,* A. M. Darden.*
32	Mt. Zion,	Tyrrell,	Tilmaw Tatum, Lem'l, Basnight,* S. A. Spruill.
33	Murfreesboro,	Hertford, 1848.	*A. McDowell*, J. R. Darden,
34	Piny Grove,	Gates, 1827.	*T W. Babb*, J. H Parker,* J. F. Howell.
35	Pleasant Grove,	Hertford 1837.	G. C. Moore, L. Taylor, W. L. Maget.
36	Plymouth,	Washington, 1868.	*J. M.* C. *Lake*, J. E. Jackson, Job Pearce.
37	Potecasi,	Northampton. 1808.	H. C. Edwards, W. T. Bangham, G. W. Cooke.
38	Powe l's Point,	Currituck, 1804,	Thos. D. Aydelott, C. T. Sawyer, S D. Toller.
39	Providence,	" 1826.	Silas Seymore,* P. H. Morgan,* B. M. Baxter.
40	Ramoth Gliad,	Pasquotank, 1809.	T. B. Williams, A. Spence, J. S Jones.
41	Republican,	Bertie, 1834.	*J. Bunch*, Jas. Burden, J W. Cherry.
42	Roanoke Island,	Currituck, 1807.	D. M. Etheridge, L. S. Mann, W. M. Hays.
43	Roberts Chapel,	Northampton 1848	J. H. Edwards, R R. Maddray, J. J. Vaughan.
44	Rocky Hock,	Chowan, 1848.	*T. J. Knapp*, C. D Ellis, R R. Felton,
45	Ross' Church,	Bertie, 1804.	J. B. Steele, John Mitchell, W. H. Hughes.
46	Salem,	Pasquotank, 1790.	A. Hollewell, John Nichols, B. Berry.
47	Sandy Cross,	Gates, 1828.	W. B. S. Riddick, Willis Bunch, W. H. Manning.
48	Sandy Run,	Bertie, 1750.	J. M. Powell, W. H. Powell, H. P. Harrell.
49	Sawyer's Creek,	Camden, 1790.	W. B. Ferebee, Edwin Ferebee, T. B Bouchelle.
50	Shady Grove,	Currituck, 1829.	D. Sanderlin. No letter.
51	Sharon,	Tyrrell, 1869.	Austin Parisher,* T. E. Swam,* *J. M. C. Luke.*
52	Shiloh,	Camden, 1757.	*W. Briggs*, Jos. Berry, E. Daily.
53	Sound Side,	Tyrrell, 1831.	J. G. Brickhouse, Isaac Cooper, E. Hopkins,
54	Warwick,	Chowan, 1861.	*E. Bunch*, H. H. Hobbs, John White.
55	Whiteville Grove,	Perquimans, 1857.	W. C. Simpson, E. N. Riddick, E. Riddick.
56	White Oak,	Bertie, 1856.	*David Harrell*, N. Davis,* W, Ward.*
57	Yoppim,	Chowan, 1775.	J. R. Simpson. A. Bonner, J. T. Waff.

*Absent; ordained ministers, *Italic.*

TABLE.

TORS.	CLERKS AND POST OFFICES	SABBATH WORSHIP.	Baptised	Rec. by Letter	Restored	Dismissed by let.	Excommunicated	Deceased	Whites	Colored	Total	Minute Fund
hell.	W. W. Mitchell, Winton.	4th,	2	1	1	3	3	4	330		350	5 00
y.	J. A Ward, Edenton.	2nd,	5	2	18	10	4	5	468	69	537	4 00
by.	M. Whitehurst, E. City.	2 & 4 Sun eve.	33	3	1		9	4	181		181	3 80
b.	G. W. Barron, Hertford.	3rd,							287		287	4 50
hell.	J. W. Harrell, Harrellsville.	3rd,		7	2	6	3	1	193	11	204	4 00
gard.	S H. Picot, Murfreesboro.	4th & 2nd,	13	5	1	9	2		108	28	136	2 00
les.	G. W. Cobb, Windsor.	2nd,		2		2	4	7	295	9	304	2 50
er.	S. J. Wheeler, Windsor.	1st & 3rd,	39	7		8	1	2	223	206	429	5 00
ams.	H. Hardison, Jamesville.	2nd,							39		39	1 50
gard.	A. O. Askew, Colerain.	3rd,	12	3		12	2	6	351	7	358	3 00
	A. J. Dunning, St. John's.	3rd,	34	9	3	13	1	2	283	2	285	3 00
	M L. Greene, Gatesville.	1st,	26	3	1		3		191		191	2 00
									145		145	
ler.	J. N. Overton, South Mills.	1st,			1	2	6	2	87		87	2 00
	W E. Bond, Edenton.	1st, 2nd, 3rd,				13		5	107	66	173	2 50
y.	W. T. Capel, Seaboard.	2nd,	15				2	1	77		77	1 50
e,	A. S. Morgan, E. City.	4 & ev'y S. nt,	14	3	5	7	2	5	277		277	4 80
e.	J. S. Coggins, Margarettsville.	2nd,	10	2		6	1		96	1	97	1 50
	T. E. Cross, Gatesville.	3rd,				2		2	24		24	1 00
	W. W. Knight, Suffolk Va.,	1st,	9			3		1	184	18	202	3 00
rd.	J. G. Joyner, Woodland.	3rd,	23	5	1	7	3	1	117		117	2 00
ll.	D. P, Daughtrey, Hertford.	4th,		6	2	2	1	2	62		62	1 50
	J. W. Mitchell, Colerain.	1st,		6		6	1	2	90	20	110	2 00
ms.	W. H. Bonner, Edenton.	3rd,		1		1	1	1	59	2	61	1 00
rd.	M. B. Evans, Colerain.	2nd,	15	2		7		4	119	2	121	2 00
	Oris Parker, Murfreesboro.	1st,		3	1	10	1	1	235	34	269	3 00
rd.	W. E. Matthews, Gatesville.	2nd,	39	2	0	1	1	4	154		154	3 00
	Isaac Peele, Jackson.	4th,		1			1	2	191	8	199	2 50
e.	T. M. Parker, Murfreesboro.	3rd, & 4th,		8	2	15	3	1	199	22	221	4 00
well.	J. A. Spruill, Columbia.	2nd,	13				1		47		47	2 00
	L. T. Spiers, Murfreesboro.	Every Sun,		5		5	1	2	42		42	2 50
l.	J. F. Howell, Reynoldson.	4th,				5	2	2	87	51	138	2 00
e.	W. L. Maget, St. Johns.	2nd,		4		4	2		98		98	5 00
rd.	J. E. Jackson, Plymouth.	4th,	10	6			9	1	42		42	2 00
	H. C. Edwards, Murfreesboro.	2nd,	3	2	1	17	6	7	227	42	269	4 00
	W. S. Harrison, Powell's Point	4th,	6			3	1		70		70	2 00
r.	B. M. Baxter, Currituck C. H.	1st and 3rd,	27	2		2	1	3	153		153	3 00
	J. R. Etheridge, South Mills.	2nd and 4th,	4	6		2	2	2	122		122	2 00
	Erwin Pritchard, Windsor.	2nd,	8	1	2	7	5	4	215	21	236	3 00
	W. M. Hays, Currituck C. H.	1st and 3rd,	6	1	1		7	2	99		99	2 00
rd.	Wm Boone, Murfreesboro	1st,		[illegible]		12	5	3	203	52	255	2 50
	W J Webb, Edenton	1st,		7	1	8	1	8	231	11	242	3 00
	J L White, Colerain	4th,		4	3	17	6	2	367	14	381	3 50
	J A Howell, E City	2nd,	3	2		2	4	1	139	16	155	1 50
	Jesse R Rey, Gatesville	2nd,	4			3	3	3	269		269	3 00
	H P Harrell, Roxobel	4th.		7		2	4	2	212	5	217	3 00
	T B Bouchelle, Camden C H	Every Sab,	20	3	4	15	8	6	405		405	5 00
	Austin Parisher,	1st,							13		13	50
	Sam'l Williams, Shiloh	1st,				4	30		250		250	3 00
	J G Brickhouse,	2nd,		1			2		102		102	4 00
	J H Relly Mintonsville	3rd,	8	6		2		2	138		138	2 00
	W C Simpson, Belvedere	1st,	6	2	1	11	1	2	146	2	148	2 00
	F W Ward, Windsor	3rd,	10	1	3	4	3	4	110		110	1 00
	J T Waff, Edenton	4th,	51	11	7	11	2	6	185	15	200	3 50
			468	157	62	278	131	127	9 64	734	9898	$144 60

SABBATH SCHOOL STATISTICS.

CHURCHES.	No. Schools	No. Scholars	No. Teachers	Vols. Library	Conversions.	SUPERINTENDANTS.	CLERKS.	POST OFFICE.
Ahoskie,	2	89	23					
Ballard's Bridge,	2	80	12	150		Jas. Nowell } H. H. Hobbs }	W. J. Twine,	Edenton,
Berea,	1	60						
Bethel,	1	67	17	160		Whit. Myers,	J. W. Trotman,	Hertford,
Bethlehem,	3	99	21	190				
Buckhorn,	1	62	12			Joe. W. Barnes,	R. T. Barnes.	Murfreesboro,
Capeharts,								
Cashie,	1	50	6	300		M. Gillian,	Jos. B. Spivey,	Windsor,
Colerain,								
Cedar Branch,								
Connaritsa,	2	104	18		6	Willie Dunning,	A. J. Dunning,	St. Johns.
Cool Spring,								
Corinth,								
Ebenezer,								
Edenton,	1	54	14	200				
Elim,	1							
Elizabeth City,	1	150	14	200		W. H. Weatherly,		
Galatia,	1	62	7			J. C. Fleetwood,	J. P. Parker,	Margarettsville,
Gatesville,								
Great Fork,	2	100	20	100	3	J. R. Brinkley } W. W. Knight }	W. W. Knight } J. W. Harrell }	Suffolk Va,
Gum Neck.								
Hamilton,								
Hebron,	1	52	11	43	6	J. G. Joyner,	Thos. Revell,	Woodland,
Hertford,	1	47	9	120		J. M. Skinner,	P. H. Welch,	Hertford,
Holly Grove,								
Macedonia,	1	30	6	80		Joseph Copeland,	Julius E. Leary,	Edenton,
Mars Hill,	1	25	5	200				
Meherrin,								
Middle Swamp,	1	30	6	200	5	W. E. Matthews,	J. A. Rountree,	Gatesville,
Mt. Carmel,	2	70	10	75		W. J. Maddry } Jos. Maddry }	Jas. Siers } S. B. Stephenson }	Seaboard,
Mt. Tabor,	1	40	6	30		W. C. Parker,	B. F. Parker,	Murfreesboro,
Mt. Zion,								
Murfreesboro,	1	115	10	200		L. T. Spiers,	G. D. Parker,	Murfreesboro,
Piny Grove,	1	68	12	60		Jos. Smith,	J. F. Howell,	Reynoldson,
Pleasant Grove,	1	20	5	100				
Plymouth,								
Potecasi,	2	76	9	61				
Powell's Point,								
Providence,	1	80	10	100		J. B. Morgan,	P. H. Morgan,	Currituck C H
Ramoth Gilead,	2	110	14	100		Jos. S. Jones,		South Mills,
Republican,								
Roanoke Island,	1	35	4			Wm. Hays,	Wm. M. Hays,	Currituck C H
Robert's Chapel,	1	45	10	75		J. H. Edwards,	Wm. Boone.	Murfreesboro,
Rocky Hock,	2	150	22	425		C. D. Ellis,	R. R. Felton,	Edenton,
Ross' Church,	2	57	7			Thos. R. White,		Colerain,
Salem,	1	42	17	100				
Sandy Cross,	1	55	6	160		W. H. Manning,	Thos. J. Riddick,	Sunsbury,
Sandy Run,	1	25	6			J. A. Tyler,	J. C. Tynes,	Roxobel,
Sawyer's Creek,	2	150	30			W. B. Ferebee } T. B. Bouchelle }	T. R. Herring,	Camdem, C. H.
Shady Grove,								
Shiloh,	2	160	21	450		Thos. Palmer,	Jos. Berry,	Shiloh,
Sound Side,								
Sharon,								
Warwich.								
Whiteville Grove,	1	60	10	150				
White Oak,	1	35	3	155	8	T. W. Ward,	Wm. Davis,	Windsor,
Yoppim,	1	75	17	200	25	J. T. Waff,	Jno F. Sittison,	Edenton,
	52	2629	421	4384	53			

PROCEEDINGS.

POTECASI CHURCH, NORTHAMPTON CO., N. C.,
Tuesday, May 16th, 1871.

1. The Chowan Baptist Association assembled this day in its sixty-fifth annual session, at Potecasi Church, at 12 o'clock.

2. In the absence of Eld. C. T. Bailey, appointed at the last session for that purpose, Eld. T. J. Knapp, his alternate, proceeded to preach the Introductory Sermon from Josh. XXIII: 3d and part of 6th verse.

3. After sermon the Association adjourned for dinner.

AFTERNOON SESSION.

Tuesday, May 16th, 1871.

4. The Association re-assembled at 2½ o'clock, and was opened with prayer by Eld. R. R. Savage.

5. Brethren J. A. Vann, John Wilson and Jeptha Ward were appointed a committee on Finance.

6. Brethren R. D. Simpson, A. Bonner and Jos. S. Jones were appointed a committee on Statistics of Benevolence.

7. Brethren N. L. Shaw, Joshua Fleetwood and Wm. Pritchard were appointed a committee on Sabbath School Statistics.

8. Brethren A. J. Cobb and W. H. Riddick were appointed assistant clerks.

9. Bro. J. A. Delke alternated with the clerk in reading the letters from the churches.

10. The Association completed its organization by re-electing Dr. G. C. Moore, Moderator; W. C. Parker, Clerk; W. W. Mitchell, Treasurer.

11. The Moderator extended an invitation to visiting brethren and to messengers from corresponding Associations

to seats with us, which was accepted by the following brethren: Elder Reuben Jones and brother Solomon Bradshaw, from Virginia, Portsmouth Association; Elder F. M. Jordan, from Beulah Association; Elder W. M. Wingate, D. D., President of Wake Forest College, and brother J. H. Mills, Editor *Biblical Recorder*, from Central Association; Elder S. Worrell, from Baltimore.

12. On motion of bro. N. L. Shaw, the pastor and deacons of this church were appointed a committee on Religious Exercises.

13. On motion of Eld. Overby, the Association adjourned to meet to-morrow at 9½ o'clock A. M. Prayer by Eld. F. M. Jordan.

Eld. Durham preached in the grove at 3 P. M.

MORNING SESSION.

Wednesday, May 17th, 1871.

14. The Association met pursuant to adjournment. Prayer by Elder S. Worrell. The roll was called.

15. On motion of bro. J. A. Delke, a committee of three was appointed to inquire into the condition of those churches that have not been represented in this body for several years past. Elders Luke, Bunch and Barber constitute the committee.

16. Eld. Luke, appointed at our last session to call a presbytery to examine the credentials of Gum Neck Church, stated that no such organization exists; whereupon, it was ordered, by motion, to drop its name from the list of churches.

17. Brethren T. D. Boushall, W. H. Manning and D. P. Daughtrey were appointed a committee to nominate ministers to preach Introductory and Conventional Sermons at the next session of this body.

18. On motion of Eld. Overby, it was decided to hold the next session of this Association with the Church at Elizabeth City, to commence on Tuesday before the fourth Sabbath in May 1872.

19. The committee on Religious Exercises announced that Elders Overby and Tuttle would preach at the stand this morning.

20. Elder A. McDowell read the

REPORT ON PERIODICALS.

The importance of the periodical press has long been felt and to some extent appreciated, but it is constantly becoming more and more influential. The daily or weekly newspaper is now a necessity to almost every family. The extension of mail facilities and the cheapness of postage render this the easiest, cheapest and most successful means of communicating with the mass of the people; hence every party, society and association has its organ for disseminating its principles and promoting its interests. The obligation to sustain these organs is in proportion to the importance of the principles they advocate. We, the members of this Association, believe the principles advocated by our denominational organs to be eminently important, because eminently scriptural; hence it is our duty to sustain them as a means of promulgating and defending our principles. But personal interest, no less than a sense of duty, should prompt us to give them a generous support; for they contain information of special importance to ourselves and our families, much of which could not be obtained from any other source.

We therefore advise all heads of families and others, who have not legitimate access to these papers, to subscribe for—

1. "Biblical Recorder," Raleigh, N. C. Subscription one year, $2 50.

2. "Home & Foreign Journal," Richmond, Va. Subscription one year, 50 cents.

3. "Kind Words," Memphis, Tenn. Single copy one year, 50 cents. Ten and upwards, each, 25 cents.

Respectfully submitted,

A. McDOWELL, Chairman.

The report was discussed by Elders McDowell, H. Speight, Hutham, Overby, Babb, Knapp, Luke, Jones and brethren Delke and Shaw, and adopted.

21. Eld. Savage submitted the following:

Committee on Chowan Baptist Female Institute report the following facts:

This school has been in successful operation during the past year. Ninety-eight students have matriculated, of whom ninety are in attendance at present; the health of the students has continued good, and their progress is encouraging. The Faculty are

such as have been tried and found faithful and efficient, and all its departments are managed in a satisfactory manner.

R. R. SAVAGE, Chairman.

Addresses were made by Elders Savage, McDowell, Wingate, Overby, Hufham, Jones and Luke. Pending the discussion of the report, the Association adjourned for refreshments.

AFTERNOON SESSION.

Wednesday, May 17th, 1871.

22. On re-assembling the discussion of the report on Chowan Baptist Female Institute was resumed, and after being participated in by Elder Bailey and brother Delke, the report was adopted.

23. On motion the report on Baptist State Convention was deferred until to-morrow morning.

24. Eld. Babb offered the following

REPORT ON TEMPERANCE.

Our churches do not seem to be using, to the desired extent, the zealous exertions which are required to forward the interests of Temperance, and which would tend so much to promote the general welfare of the country, and to increase Christian influence with the world.

We would earnestly urge upon our brethren the necessity of lending their individual aid in advancing the temperance cause. Temperance societies, no doubt, have done much good; but Christians should not so far forget their scriptural duties as to think they have no part in this great work.

T. W. BABB, Chairman.

After a discussion by Elders Babb, Luke and F. M. Jordan, the report was adopted.

25. Opportunity was granted Eld. Bailey to present the claims of Edenton Church, whose house of worship was recently destroyed by fire. He made a forcible appeal and collected one hundred and three dollars in cash.

26. Eld. Luke presented the claims of Plymouth Church, which has incurred a debt of three hundred dollars in build-

ing its house of worship. Amount of collection, sixty-eight dollars.

27. Eld. T. J. Knapp presented the following

REPORT ON SABBATH SCHOOLS.

The report on Sunday Schools must necessarily be limited. Many eulogies have been pronounced on the institution, and much labor and means have been spent in that direction. It has accomplished a vast amount of good, and is destined to do greater, for the cause is as yet in its infancy, but is growing in efficiency and usefulness.

The number of Sunday School scholars in the Baptist churches is about fourteen hundred thousand, and one hundred and thirty thousand gratuitous teachers are engaged in teaching these children; laboring to impart scriptural information, religious instruction, the knowledge of Him whom to know is life eternal.

Not one of these teachers believes that the faith of a parent makes the child a Christian, or that sprinkling the child regenerates it, or that the child belongs to the church because its parents are members; but that all children need instructing and are likely to become Christians just in proportion as that instruction is wise, constant and faithful.

We rejoice that teachers are beginning to comprehend the true end of teaching; that it is not a filling in, a binding of ineradicable prejudices to a particular sect or creed; but a drawing out, bringing his understanding, conscience and heart into earnest, vigorous action on religious and moral truths, to excite and cherish in him spiritual life, so that he may discern and approve for himself what is everlastingly right and good.

Acting thus upon the high and christian principle that if some truths are to be taught, then all should be, they place the Bible above creeds, disciplines and articles of faith; above the opinions of men, above tradition—the Bible, the whole of it, and nothing but the Bible as a rule of faith and action.

We hold that the great commission binds every teacher to lead the children to Christ, and when they believe in Him, labor with all the powers they possess to make these converts intelligent, devoted Baptists.

Many of the brethren in this Association have adopted as their motto "Much or Nothing," and because they cannot have a large school, they will have none; because they cannot keep it up during the winter they never commence; but we would suggest that a little more love for souls and a little more liberality in making the church buildings comfortable, will meet the exigency of the case, and eternity only can develop the beneficial results.

No. of schools in the Association	57
Students	2707
Teachers	429
Volumes in library	4350
Conversions	84
Papers taken	117

Nine churches having no schools.

T. JUDSON KNAPP, Chairman.

Pending the adoption of the report, addresses were delivered by brethren Delke, Mills, F. M. Jordan, Babb and Williams.

28. Brother Delke introduced the following resolution:

In view of the increasing demands of Southern Baptist Sunday Schools,

Resolved, That we recognize the expediency of establishing a Sabbath School paper in our own State, auxiliary to "Kind Words."

The resolution was discussed by Elds. Knapp and Babb, and brother Delke, and lost.

Elders Hufham and Jordan preached at the stand.

29. On motion the Association adjourned until to-morrow morning 9 o'clock. Prayer by Eld. Knapp.

MORNING SESSION.

Thursday, May 18th, 1871.

30. At 9 o'clock A. M. the Association was opened with prayer by Eld. David Harrell.

31. Eld. J. Bunch, of the committee appointed last session to settle the accounts of the Association with the former treasurer, made the following report:

S. J. WHEELER, *To Chowan Baptist Association.* *Dr.*

May 1869. To amount in the treasury..... $130 06

Credit.

By cash for printing minutes of 1868....	$70 00	
" " paid B. W. Spillman for freight from Raleigh to Weldon.....	3 50	
Transcribing minutes of 1865.....	25 00	
" " " 1868.....	25 00	
Expenses incurred in getting minutes of 1865.....	7 00	130 50
		44

We, the undersigned, have examined the account of S. J. Wheeler, late treasurer of the Chowan Association, and find a balance due the treasurer of forty-four cents as above stated.

By referring to the minutes of 1869, Dr. Wheeler is charged with $130 06, which appears to be the correct amount brought from the preceding year. But in making up the account of 1869, as reported in the minutes of that year, he seems to have been charged also with $116 10, sent up to the Association at Bethlehem, when in fact his successor received it and accounted for it. (See minutes of 1870.) All of which we respectfully submit as our report.

JEREMIAH BUNCH,
J. S. TAYLOR,
J. B. SPIVEY, } Com.

On motion of Eld. McDowell, the report was received, and the present treasurer was instructed to pay the balance due.

32. The committee on Finance submitted the following

REPORT ON FINANCE.

Amount in treasury May 1870.....		$140 70
Present contribution.....		138 75
		$279 45
CONTRA.		
To printing minutes of 1870.....	$65 00	
P. O. stamps and mailing same.....	20 00	
Transcribing.....	25 00	110 00
Amount in Treasury.....		$169 45

Your committee further report that they have examined the treasurer's accounts and find them correct.

JNO. A. VANN,
JNO. WILSON,
J. WARD, } Com.

33. The committee on Statistics of Benevolence, submitted their report, which was received. (See appendix B.)

34. On motion of brother Delke, the clerk was instructed to keep the churches supplied with printed forms for making out statistical reports.

35. Brother N. L. Shaw offered the report on Sabbath School Statistics. (See appendix C.)

36. The report on Baptist State Convention was read by Eld. Overby as follows:

REPORT ON BAPTIST STATE CONVENTION.

If we are not mistaken in the signs of the times, the prospect for the Convention is decidedly hopeful. At the last session of that body, though the attendance was much larger than usual, there was for a time a general feeling of despondency. We had tried to carry on the works of the Convention with agents and without them; had done little with them and nothing without them, showing conclusively that success is not dependent on agencies alone. To them must be added the hearty co-operation of pastors and the blessing of God upon them all. Then success is sure.

We think that this was the general feeling at the late session of the Convention. After much consultation and earnest prayer for the direction of the Holy Spirit, Elder J. D. Hufham was unanimously elected Corresponding Secretary of the Convention, which office he accepted. With nothing to encourage him but the promises of God and the pledges of co-operation on the part of the delegates, he entered on his work and right faithfully has he prosecuted it.

There was an old debt of considerable amount hanging over both the Boards of the Convention and hindering their progress. These debts necessarily occupied much of the time and attention of the Corresponding Secretary, and we are happy to say that they are almost paid off.

Six missionaries have been employed in the home field. Two of these have been employed in the destitute portions of the Pamlico Association. One of these reports as follows: Traveled 1000 miles; preached 88 sermons; delivered 20 addresses; held 15 prayer meetings; professed conversions 41; baptisms 20. The Secretary reports that fifty persons have been baptized and one church constituted in connection with his labors and those of the missionaries. We are also in harmonious co-operation with the Domestic Mission Board of the Southern Baptist Convention.

It is hoped that the debts of the Education Board will be paid off by the close of the present session, and that by the adoption of the club system for the beneficiaries a much larger number can

be received for the fall session. Those who are now in attendance are doing well and give promise of usefulness.

We are firmly convinced that our Secretary can do but little without the hearty co-operation of the pastors. Let this co-operation be active and systematic. We therefore recommend the adoption of the following:

Resolved, That the pastors and deacons of this body be requested to bring the objects of the Convention before their churches, and make collections *at least* once in three months.

R. R. OVERBY, Chairman.

After addresses by Elders Overby and Hufham, on motion the rules were suspended, and a collection taken up for State Missions, amounting to $68 83.

37. On motion the regular order of business was resumed, and Eld. T. W. Babb proceeded to preach the Conventional Sermon from 2d Corinthians IX: 8.

After sermon a collection was taken up for the Education Board, amounting to $19 26.

Elders Bailey and Wescott preached at the stand.

38. On motion the Association adjourned for dinner.

AFTERNOON SESSION.

Thursday, May 18*th*, 1871.

39. The Body reassembled at 3 o'clock P. M.

40. The vote on the adoption of the report on the Baptist State Convention was taken by rising and sitting. It was unanimously adopted, all the delegates present voting to sustain the resolution contained in the report.

41. On motion of Eld. McDowell, the treasurer was instructed, after paying the expenses of the present Association, to appropriate the funds on hand to State Missions, Foreign Missions and Educational Board.

42. The Moderator announced the following standing committees:

On Chowan Baptist Female Institute: C. T. Bailey, R. D. Simpson, W. Fleetwood.

Baptist State Convention: T. J. Knapp, C. D. Ellis, W. H. Manning.

Wake Forest College: T. W. Babb, J. F. Howell, M. L. Eure.

Sabbath Schools: J. A. Delke, Joshua Fleetwood, L. T. Spiers.

Temperance: J. P. Lee, A. Pruden, H. Hoffler.

Messengers to corresponding bodies:

To Portsmouth Association: A. McDowell, R. R. Savage, J. P. Lee.

To Pamlico Association: J. Bunch, B. B. Williams, T. W. Babb.

To Eastern Association: T. J. Knapp, J. N. Hoggard, R. R. Overby.

To Baptist State Convention: All of the ordained ministers belonging to this Association who may be present.

43. The committee appointed to nominate preachers of Introductory and Conventional Sermons at the next session of this Association, made the following report:

To preach Introductory Sermon: Elder R. R. Savage. Alternate: Elder J. N. Hoggard. To preach Conventional Sermon: John Mitchell. Alternate: J. P. Lee.

The report was adopted.

44. Brother Langly Taylor read the

REPORT ON WAKE FOREST COLLEGE.

The Committee appointed to report on Wake Forest College are glad to learn that the College is in prosperous condition. One hundred and four students have matriculated during the present session; eighty-seven of them are now in attendance, and with the reduced rates of board, the number, it is to be hoped, will largely increase. Your committee would especially call the attention of the Association to the successful operation of the club system, which has recently been introduced. Stringent as are the times, the facilities for educating young men at Wake Forest are ample.

Respectfully submitted,

L. TAYLOR, Chairman.

The report was discussed by Elders Wingate, Bailey, McDowell, Knapp, Savage, Hutham, brother Delke, and adopted.

45. On motion, the clerk was instructed to have 2,500 copies of the minutes printed and distributed among the churches, and that the usual compensation be made him for his services.

46. Elder Bailey introduced the following, which was adopted:

WHEREAS, we have heard of the extreme illness of our highly esteemed and aged brother, Charles Skinner, Sr.,

Be it resolved, That the sympathy and christian regards of this Association be tendered brother Skinner and his family in this hour of disease and suffering, and that we pray the Father's blessed presence and comfort in his behalf.

47. On motion of brother Delke the following resolutions were adopted:

Resolved, That the thanks of this body are due to our Heavenly Father for the harmony and peace that have characterized our proceedings.

Resolved, That our thanks are due to the church and congregation at Poteeasi for the hospitality with which this Association has been entertained.

Resolved, That our thanks are due to railroad and steamboat companies for return tickets.

Eld. Reuben Jones preached at the stand at 3½ P. M.

48. The business of the session being completed, on motion, the Association adjourned. Elder Bailey led in prayer. The delegates united in shaking hands and singing the hymn, "Shall we gather at the river;" after which the Moderator declared the body adjourned.

G. C. MOORE, Moderator.

W. C. PARKER, Clerk.

LIST OF ORDAINED MINISTERS

IN THE

CHOWAN BAPTIST ASSOCIATION.

1 BABB, T. W.....Gatesville.
2 BAILEY, C. T.....Edenton.
3 BARBER, B. F.....Williamston.
4 BRIGGS, WELLS.....Elizabeth City.
5 BOONE, J. B.....Murfreesboro'.
6 BUNCH, JEREMIAH.....Windsor.
7 BUNCH, E.....Mintonsville.
8 CRAIG, A. M.....Windsor.
9 ETHERIDGE, D. V.....Edenton.
10 HARRELL, DAVID.....Windsor.
11 HOGGARD, THOS.....Colerain.
12 HOGGARD, J. N.....Murfreesboro'.
13 HOWELL, ED.....Gatesville.
14 HUFHAM, J. D.....Warsaw.
15 KING, B. F.....Windsor.
16 KNAPP, T. JUDSON.....Edenton.
17 LEARY, WEST.....Edenton.
18 LEE, JOHN P.....Murfreesboro'.
19 LUKE, J. M. C.....Hertford.
20 McDOWELL, A.....Murfreesboro'.
21 MITCHELL, JOHN.....Pitch Landing.
22 MIZZELL, M. L.....Windsor.
23 OVERBY, R. R.....Elizabeth City.
24 PIERCE, ED.....Merry Hill.
25 ROBERTS, D. J.....Edenton.
26 RHODES, M. C.....Roanoke Island.
27 ROCHELLE, J. J.....Jackson.
28 SANDERLIN, D.....Camden C. H.
29 SPEIGHT, HENRY.....Gatesville.
30 SPEIGHT, J. A.....Gatesville.
31 SAVAGE, R. R.....Murfreesboro'.
32 WHITE, H. J.....St. Johns.
33 WILLIAMS, B. B.....Colerain.

APPENDIX B.—FINANCIAL TABLE.

CHURCHES.	Church Expenses.	Sunday School.	State Missions.	Sunday School Board.	Domestic Missions	Foreign Missions.	Wake Forest College	Education Board.	Associational Fund.	Miscellaneous.	Total.
Ahoskie,	$ 400 00		$ 10 00					$ 87 00	$ 5 00	$ 23 25	$ 473 25
Ballard's Bridge,	175 00				$ 25 00	$ 3 50		85 00	4 00	125 00	367 50
Berea,	250 00								3 00		253 00
Bethel,	250 00	$ 17 50			5 00		$ 16 00		4 50	35 00	318 00
Bethlehem,	200 00	5 00	8 50			8 50	26 24	23 27	4 00		275 51
Buckhorn,	160 00	3 00	15 00			10 00		45 00	3 00		225 00
Capehart's,	225 00		4 00			6 00		4 00	2 50		241 50
Cashie,	175 00				9 00	19 12			5 00		199 12
Cedar Branch,	Not Reported.								1 00		1 00
Colerain,	185 00		5 00			10 00		8 00	3 00	12 00	218 00
Connaritsa,	100 00		10 00					13 90	3 00	15 00	141 90
Cool Spring,	100 00								2 00		102 00
Corinth,	150 00		5 00			5 69			2 50		163 19
Ebenezer,	Not Reported.								2 00		2 00
Edenton,	625 00								2 00	75 00	702 00
Elim,	156 00		1 08					1 08	1 50		159 66
Elizabeth City,	Not Reported.								3 00		3 00
Galatia,	110 00	5 00	4 55						2 00		121 55
Gatesville,	100 00		1 00			1 00		1 00	2 00		105 00
Great Fork,	125 00								3 00		128 00
Hamilton,	Not Reported.										
Hebron,	540 00		3 00						2 00		545 00
Hertford,	250 00		14 00			15 00			1 50		280 50
Holly Grove,	126 25		30 00		12 50	39 00		36 70	2 00	100 00	346 45
Macedonia,	Not Reported.										
Mars Hill,	111 50		6 22			5 65			2 00		125 37
Meherrin,	160 00		6 70						3 00		169 70
Middle Swamp,	150 00	1 00	10 00						3 00		164 00
Mt Carmel,	Not Reported								2 50		2 50
Mt. Tabor,	186 00	5 00				5 75		101 63	4 00	15 00	317 38
Mt. Zion,	203 50	16 60							2 00	56 60	278 70
Murfreesboro',	59 85	70 00	37 00	$ 12 00		98 65		87 00	2 50	162 00	479 00
Piny Grove,	136 00		18 00	4 00		4 00	4 00	4 00	2 00		172 00

Pleasant Grove,	143 20		3 92			3 92		90 00	5 00		251 04
Plymouth,									2 00		2 00
Potecasi,	650 00	10 00	6 00						4 00		670 00
Powell's Point,									1 00		1 00
Providence,	250 00		33 00						3 00		286 00
Ramoth Gilead,	250 00		30 00			40 00			3 00		323 00
Republican,	90 00		6 00			6 00			3 00		105 00
Robert's Chapel,	900 00	6 50	3 50			3 50			2 50		936 00
Rocky Hock,	250 00	28 00							3 00		281 00
Ross' Church,	125 00								2 50		127 50
Salem,	Not Re-	present'd									
Sandy Cross,	185 00								3 00	17 15	205 15
Sandy Run,	223 00		7 33			7 33		7 34	3 00		248 00
Sawyer's Creek.	1,075 00	50 00	85 00			19 50		54 00	5 00	4 00	1,328 50
Shady Grove,	Not Re-	ported.							1 00		1 00
Sharon,	Not Re-	ported.							75		75
Shiloh,	Not Re-	ported.									
Sound Side,	100 00								4 00		104 00
Warwick,	50 00		3 75		4 91				2 00		60 66
Whiteville Grove,									2 50		2 50
White Oak,									1 50		1 50
Yeppim,	225 00	18 00	66 63			14 51		8 51	3 50	225 00	561 15
	$9,950 30	$235 60	$434 18	$16 00	$56 41	$317 62	$46 24	$502 43	$138 75	$ 892 00	$12,589 53

APPENDIX C.—SABBATH SCHOOL STATISTICS.

CHURCHES.	No. Schools.	No. Scholars.	No. Teachers.	Vols. in Library.	No. papers taken. *	Months kept open. *	Conversions.	SUPERINTENDENTS.	CLERKS AND POST OFFICES.
Ahoskie,	4	138	29	280			80		
Ballard's Bridge,	2	116	12	102				J. W. Nowell, Humphrey Griffin,	J. H. Hobbs, A. M. Boyce, Edenton.
Berea,	3	100	12					Wilson Davis, Spencer Wood, J. Harriss,	
Bethel,	1	64	16						
Bethlehem,	3	75	12	185				A. B. Adkins, T. Q. Copeland, L. S. Davis,	A. B. Adkins, Pitch Landing.
Buckhorn,	1	52	12	20				J. H. Picot,	R. T. Barnes, Murfreesboro'.
Capeharts,		No report.							
Cashie,	1	25	6	300				M. Gilliam,	D. E. Taylor, Windsor.
Cedar Branch.		No school			report		ed		
Colerain,		No school			report		ed		
Connaritsa,		65	10					W. Dunning,	W. Dunning, St. Johns.
Cool Spring,	1	50	6						
Corinth,	1	37	6	150					
Ebenezer,		No school			report		ed		
Edenton,	1	70	20					C. T. Bailey,	
Elim,	1	35	7	78				B. E. Stevenson,	Mrs. H. A. Capel, Garysburg.
Elizabeth City.	1	150	10	100				W. H. Weatherly,	
Galatia,	3	113	13	100	11		3	K. Davis,	J. H. Deberry, Margaretsville.
Gatesville,		No school			report		ed		
Great Fork,	2	75	15	100			4	S. Savage, W. W. Knight,	J. L. Savage, W. W. Knight, Suffolk, Va.
Hamilton,		Not reported.							
Hebron,		No school			report		ed		
Hertford,	1	34	8	100				J. M. Skinner,	P. H. Welch, Hertford.
Holly Grove,	1	50	4					A. O. Askew,	
Macedonia,		Not reported.							
Mars Hill,	1	40	5	300				H. A. Hobbs,	
Meherrin,		No school			report		ed		
Middle Swamp,	1	30	5	175				W. H. Riddick,	S. J. Roundtree, Gatesville.
Mt. Carmel,	2	50	10	100				Samuel Pruden,	James Sears, Seaboard.
Mt. Tabor,	2	60	10		16	12	10	W. C. Parker,	B. F. Parker, J. T. Griffith.
Mt. Zion,	1	22	6	50				J. A. Spruill,	J. B. Combs, Columbia.
Murfreesboro',	1	105	10	200				L. T. Spiers,	G. D. Parker, Murfreesboro'.
Piny Grove,	1	50	10	60			8	Joseph Smith,	J. F. Howell, Reynoldson.
Pleasant Grove,	1	50	9	40				J. G. Moore,	S. V. Butler, St. Johns.
Plymouth,	1	35	5	150				J. E. Jackson,	F. Jackson, Plymouth.
Potecasi,	2	60	10	90				J. E. Maget, W. Mann,	G. W. Cooke, Potecasi.
Powell's Point,	1	30	5					A. Gibson,	H. H. Harrison, Powell's Point.
Providence,	1	40	6					L. H. Babb,	
Ramoth Gilead,	1	75	8	100					
Republican,	2	75	14	50	10			W. H. Bunch,	W Pritchard, Windsor.
Robert's Chapel,	1	60	9	50				William Boone,	
Rocky Hock,	2	166	25	480				C. D. Ellis, E. Bynum,	B. L. Evans, R. R. Felton, Edenton.
Ross' Church,	2	70	9					Starkey Evans,	T. P. Evans, Colerain.
Salem,		Not reported.							
Sandy Cross,	1	44	10	200				W. H. Manning.	
Sandy Run,		No school			report		ed		
Sawyer's Creek,	1	75	16	300	80			Wilson Ferebee,	J. Trafton, Camden C. H.
Shady Grove,	1	40	4						
Sharon,		No school			report		ed		
Shiloh,		Not reported.							
Sound Side,	1	50	6						
Warwick,	1	30	6	75				J. Wiggins,	J. H. Kelly, Mintonsville.
Whiteville Grove,	1	60	9	150			9	John Turner,	E. Simpson, Belvidere.
White Oak,		No school			report		ed		
Yoppim,	1	60	12	180				J. T. Waff,	J. T. Sittison, Edenton.
	58	2626	417	4830	117	12	64		

*Report incomplete.

Number.	CHURCHES.	LOCATION AND DATE OF CONSTITUTION.	SABBATHS OF PREACHING	Additions.			Diminutions			White Males.	W. Females.	Total Whites.
				Baptism.	Letter.	Restor'n.	Letter.	Exclus'n.	Death.			
1	Ahoskie,	Hertford, 1802,	4th,	41	2	3	6	4	3	145	237	382
2	Ballard's Bridge,	Chowan, 1781,	2nd,	37	4	4	10	6	5			490
3	Berea,	Pasquotank, 1855,	2d and 4t h,				1	8	7	66	115	181
4	Bethel,	Perquimans, 1806,	3d,	2	1	1		26	10			246
5	Bethlehem,	Hertford, 1835,	3d,	11	3	3	19	4	6			206
6	Buckhorn,	Hertford, 1836,	4th and 2d,		3	1	11		4			101
7	Capehart's,	Bertie, 1823,	2d,	31	9	2	4	6	2			320
8	Cashie,	Bertie, 1798,	1st and 3d,	2	7	1	6		3			228
9	Cedar Branch,	Martin, 1869,	2d,	14				9				45
10	Colerain,	Bertie, 1789,	3d,		5		9	2	3			342
11	Connaritsa,	Bertie, 1798,	3d,	12	5	1	7		4			295
12	Cool Spring,	Gates, 1829,	1st,		2		4	2	2			184
13	Corinth,	Northampton, 1854,	3d,	19	3	2	1	11	5			138
14	Ebenezer,	Camden, 1829,	2d,	4		4		10	2			71
15	Edenton,	Chowan, 1816,	Every Sunday	30	2	3	4	2	1			136
16	Elim,	Northampton, 1844,	2d,	8	1	1			2	19	63	82
17	Elizabeth City,	Pasquotank, 1786,	Every Sunday									
18	Galatia,	Northampton, 1859,	2d and 4th,	1	6		3	1				100
19	Gatesville,	Gates, 1854,	3d,	9	3			1	1	16	20	36
20	Great Fork,	Nansemond, Va., 1832,	1st,	5	5		3		1			181
21	Hamilton,	Martin, 1857,										
22	Hebron,	Northampton, 1856,	3d,		2		3		1			115
23	Hertford,	Perquimans, 1854,	1st,		2		5	1				58
24	Holly Grove,	Bertie, 1804,	1st,		2		4		1			89
25	Macedonia,	Chowan, 1850,	3d,									59
26	Mars Hill,	Bertie, 1854,	2d,		2		1		1			119
27	Meherrin,	Hertford, 1773,	1st,	13			4	2	7			241
28	Middle Swamp,	Gates, 1806,	2d,		1		4	4	4			143
29	Mt. Carmel,	Northampton, 1823,	4th,		4	1	5	2	1			191
30	Mt. Tabor,	Hertford, 1839,	3d and 4th,	19	6		6	3	5			209
31	Mt. Zion,	Tyrrell,	2d,	1	1	1		1				47
32	Murfreesboro',	Hertford, 1848,	Every Sunday	3			3	1	1			40
33	Piny Grove,	Gates, 1827,	4th,	14	9		26	2	2			106
34	Pleasant Grove,	Hertford, 1837,	2d,		5				2			101
35	Plymouth,	Washington, 1868,			5		8	5	1	13	20	33
36	Potecasi,	Northampton, 1808,	2d,	7			2	1	9			225
37	Powell's Point,	Currituck, 1804,	4th,					1		30	40	70
38	Providence,	Currituck, 1826,			6		4	4		60	80	140
39	Ramoth Gilead,	Pasquotank, 1809,	2d and 4th,	38	2	3		2	5			156
40	Republican,	Bertie, 1834,	2d,	5		2	7	14	3			206
41	Roanoke Island,	Currituck, 1807,										99
42	Robert's Chapel,	Northampton, 1848,	1st,	7	2	4		1	4			202
43	Rocky Hock,	Chowan, 1848,	1st,	31	17	1	5	2	5			261
44	Ross' Church,	Bertie, 1804,	4th,	18	4	5	7	22	6	109	250	359
45	Salem,	Pasquotank, 1790,	1st,									139
46	Sandy Cross,	Gates, 1828,	2d,	9	4		3	2				278
47	Sandy Run,	Bertie, 1750,	4th,	21	2		4	1	3			214
48	Sawyer's Creek,	Camden, 1790,	Every Sunday	1	7	1	3	5	4	105	249	354
49	Shady Grove,	Currituck, 1829,	2d,							16	18	34
50	Sharon,	Tyrrell, 1869,	1st,									12
51	Shiloh,	Camden, 1757,	1st,									250
52	Sound Side,	Tyrrell, 1831,	2d,	15	3	2			4	34	81	115
53	Warwick,	Chowan, 1861,	3d,		3		2	5	5			128
54	Whiteville Grove,	Perquimans, 1857,	1st,	24			8		4			160
55	White Oak,	Bertie, 1856,	3d and 2d,				6	47	4			39
56	Yoppim,	Chowan, 1775,	4th,		3	1	2	4	4			179
				457	138	47	210	224	147			8,893

CAL TABLE.

Total.	PASTORS.	CLERKS AND THEIR POST OFFICES.	NAMES OF DELEGATES.
382	Jno. Mitchell,	W. W. Mitchelll, Winton,	W. W. Mitchell, J. P. Freeman, W. Askew.
559	West Leary,	J. W. Nowell, Edenton,	R. D. Simpson, J. A. Ward, G. W. Griffin.
181	J. M. C. Luke,	M. Whitehurst, E. City,	S. F. Overman,* B. F. Jennings,* M. Whitehead.*
246	J. M. C. Luke,	Geo. W. Barrow, Hertford,	W. Myers, W. Fleetwood, N. Dail.
207	John Mitchell,	N. L. Shaw, Harrelisville,	W. G. Freeman, A. B. Adkins, N. L. Shaw.
121	R. R. Savage,	J. H. Picot, Murfreesboro',	R. R. Savage, T. E. Vann, R. T. Barnes.
331	J. N. Hoggard,	G. W. Cobb, Windsor,	J. N. Hoggard, J. Roundtree, J. W. White.*
429	J. Bunch,	S. J. Wheeler, Windsor,	J. S. Tadlock, D. E. Taylor, J. E. Heckstall.
45	B. F. Barber,	A. L Mizzell, Jamesville,	B. F. Barber, S. E. Moore, H. H. Mizzell.
349	B. B. Williams,	W. B. Watford, Colerain,	Jno. Wilson, Thos. Beasley, Wm. Nowell.
297	Thos. Hoggard,	A. J. Dunning, St. Johns,	J. L. Burden, A. J. Dunning, J. Rice.
184	J. P. Lee,	M. L. Green, Gatesville,	A. Pruden, M. L. Green, J. H. Matthews.
140	J. Bunch,	A. Vann, Woodland,	H. Gatling, E. Maget, B. Lassiter.
71	W. D. Pritchard,	J. N. Overton, South Mills,	S. Brite,* M. D. Whitehurst,* J. N. Overton*
136	C. T. Bailey,	T. M. Small, Edenton,	C. T. Bailey, W. E. Bond,* J. H. Garrett.
82	J. P. Lee,	J. Barham, Seaboard,	B. E. Stephenson, W. T. Capel, R. S. Barham.
90	R. R. Overby,		R. R. Overby, J. M. Morgan,* A. Morgan.*
100	R. R. Savage,	J. E. Coggins, Margarettsville,	K. Davis, I. P. Parker, J. H. Deberry.
36	J. P. Lee,	M. L. Eure, Gatesville,	H. Hoffler,* T. E. Cross,* M. L. Eure.*
199	R. R. Owen,	W. W. Knight, Suffolk, Va.,	S. Savage, W. W. Knight, J. M. Savage.
			No letter or delegates.
115	J N. Hoggard,	J. G. Joyner, Woodland,	J. O. Outland, J. E. Blanchard, J. G. Joyner.
58	J. M. C. Luke,	P. H. Welch, Hertford,	D. P. Daughtry, J. S. Fleetwood, J. Newbold.*
103	John Mitchell,	J. W. Mitchell, Pitch Landing,	J. W. Mitchell, L. Todd, A. O. Askew.
61	W. Leary,	W. H. Bonner, Edenton,	No letter or delegates.
121	B. B. Williams,	M. B. Evans, Colerain,	B. B. Williams, H. H. Bynum, H. A. Hobbs.
269	J. N. Hoggard,	Oris Parker, Murfreesboro',	J. P. Lee, Wm. Vaughan, E. Vaughan.
143	T. W. Babb,	W. E Matthews, Gatesville,	W. H. Riddick, T. T. Speight, W. Riddick.
196	J. N. Hoggard,	J. Peele, Jackson,	L. Stephenson, J. J. Rochelle, J. Gay.
229	R. R. Savage,	T. M. Parker, Murfreesboro',	J. A. Vann, W. C. Parker, H. Griffith.
47	No Pastor,	J. A. Spruill, Columbia,	T. Spruill, E. Ludford, W. R. Spruill.*
40	A. McDowell,	L. T. Spiers. Murfreesboro',	A. McDowell, J. A. Delke.
181	T. W. Babb,	J. F. Howell, Reynoldson,	T. W Babb, A. Edwards, J. F. Howell.
101	Jno. Mitchell,	W. C. Dunning, St. Johns,	G. C. Moore, L. Taylor, W. Dunning.
32	No Pastor,	J. E. Jackson, Plymouth,	J. M. C. Luke, J. E. Jackson,* A. Bateman *
267	J. N. Hoggard,	H C. Edwards, Potecasi,	W. T. Baugham, W. Mann, G. D. Holloman.
70	W. Briggs,	W. S. Harrison, Powell's Point,	H. H. Harrison,* W. S. Harrison,* J. Brock.*
140	T. W. Babb,	B. M. Baxter, Currituck C. H.,	L. a. Babb,* J. Bell.*
156	J. M. C. Luke,	J. R. Etheridge, Rosedale,	A. Spence,* J. S. Jones, W. Williams.
222	J. Bunch,	I. Pritchard, Windsor,	J. Bunch, W. Pritchard, A. H. Pritchard.
99			No letter or delegates.
254	R. R. Savage,	Wm. Boone, Murfreesboro',	J. H. Edwards, K. R. Maddrey, D. N. Stephenson,
263	T. J. Knapp,	W. F. Boyce, Edenton,	T. J. Knapp, C. D. Ellis,* R. R. Felton.*
372	Thos. Hoggard,	J. S. White, Colerain,	K. White, W. H. Hughes, W D. Perry.
155	H. Speight,		No letter or delegates.
278	T. J. Knapp,	J. R. Key, Gatesville,	S. Sutton, T. J. Riddick, W. H. Manning.
219	J. Bunch,	H. P. Harrell, Roxobel,	J. A. Tyler, R E. S. Cox, J W. Brown.
354	R. R. Overby,	T. B Boushall, Camden C. H,	M. R. Gregory, T. B. Boushall, H. W. Scott.
34	D. Sanderlin,	B. C. Walker, Currituck C. H.,	D. Sanderlin,* D. West,* J. B. Humphries.*
13	T. R Laurence,	A. Parisher, Columbia,	B. Paramore, T. Swain,* A. Parisher.*
250	T. W. Babb,	S. Williams, Shiloh,	E. P. Dailey,* S. Burgiss.*
115	T. R. Laurence,	J. G. Brickhouse, Columbia,	J. G. Brickhouse, I. Cooper, W. H. Slaughter.
128	E. Bunch,	J. H. Kelly, Mintonsville,	E. Bunch, Jno. White.
162	H. Speight,	W. C. Simpson, Belvidere,	A. D. White, John Speight.
43	D. Harrell,	F, W. Ward, Windsor,	D. Harrell, Jesse Hoggard.
192	T. J. Knapp,	J T. Waff, Edenton,	A. Bonner, A. R. Creecy, J. T. Waff.
9,436			

PROCEEDINGS.

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BAPTIST CHURCH, ELIZABETH CITY, N. C., }
Tuesday, May 21st, 1872. }

1. The Chowan Baptist Association met in its sixty-sixth annual session this day with the Church at Elizabeth City.

2. The Introductory Sermon was preached by Eld. R. R. Savage from Rom. VIII: 6, "But to be spiritually minded is life and peace."

3. After sermon the Association adjourned for refreshments.

AFTERNOON SESSION.

Tuesday, May 21st, 1872.

4. The Association reassembled at 2 o'clock, and was opened with prayer by Eld. B. B. Williams.

5. Brethren D. P. Daughtrey, J. B. Beasley and W. Myers were appointed a Committee on Finance.

6. Brethren J. A. Delke, J. S. Jones and J. F. Howell sat as Committee on Sabbath School Statistics.

7. Brethen J. T. Waff, W. S. Tayloe and N. J. Shaw were appointed a Committee on Statistics of Benevolence.

8. Brethren A. J. Cobb and L. W. Babb assisted the Clerk.

9. The organization of the Association was completed by re-electing Dr. G. C. Moore, Moderator; W. C. Parker, Clerk; W. W. Mitchell, Treasurer.

10. On motion, the Moderator extended an invitation to visiting brethren and to messengers from corresponding bodies to seats with us which was accepted by the following brerhren: Elder G. W. Sanderlin, from Maryland Union Baptist Association; Elder C. J. Nelson, from Pamlico Association; Elder W. M. Wingate, D. D., President of Wake Forest College, from Central Association; Elder W. D. Pritchard, from Portsmouth, Va. Association; Elder A. F. Redd, Missionary S. S. Board N. C. Baptist State Convention; Elder E. Bradford, from Accomac, Va. Association.

11. On motion, the letter of Great Fork, asking for dismission from this body, was referred to a Committee consisting of Prof. J. A. Delke, and brethren John Wilson and D. Tayloe.

12. On motion of Prof. Delke, the letter of Sharon was referred to a Committee consisting of Elders R. R. Overby, John Mitchell and J. M. C. Luke.

13. A letter from the church at Dudley's Grove, Hertford County, asking admission into this body, was referred to a Committee consisting of Elder Jno. Mitchell, and brethren Willie Dunning and John Burden.

14. A similar letter from the church at Great Hope, Perquimans County was referred to Elders Knapp, Leary and Williams, who submitted a report, favoring its reception. The report was received, and the right hand of fellowship extended to its representative by the Moderator.

15. The letter from Roanoke Island, asking information as to the reception of a member into church by letter, was, on motion referred to a Committee consisting of Elders T. W. Babb, E. Bunch and Trezevant Harrison.

16. On motion, the Pastor and Deacons of this church were appointed a Committee on Religious Exercises, during the sitting of this body.

17. Elder John Mitchell, for the Committee on the letter from Dudley's Grove, reported recommending its reception. The report was received, and

the right hand of fellowship extended by the Moderator.

18. On motion, the Association adjourned until to-morrow morning, nine o'clock. Prayer by Elder E. Bradford.

Preaching in the Baptist and Methodist churches, at 8 o'clock, P. M., by Elders Bradford and Knapp.

MORNING SESSION.

Wednesday, May 22nd, 1872.

19. The Association met at 9 o'clock. Prayer by Dr. Wingate. The roll was called.

20. Rev. A. P. Repton, D. D., from Norfolk, Va., Rev. C. Durham, from Pamlico Association, Brother J. J. Biggs, from Baltimore, reported themselves as visiting brethren, and were welcomed to seats by the Moderator.

21. On motion, it was decided to hold the next session of the Association with the church at Comaritsa, Bertie county, on Tuesday, after the 3rd Sunday in May, 1873. Brethren W. W. Mitchell, J. M. Powell and W. J. Dunning were appointed to nominate preachers of Introductory and Conventional Sermons for that occasion.

22. Prof. Delke offered the following

REPORT ON CHOWAN BAPTIST FEMALE INSTITUTE.

Your Committee submit the following as their report: The school is enjoying a degree of prosperity, gratifying to its friends, and encouraging to its officers and teachers.

During the year one hundred and fifteen pupils have entered, one hundred and five of whom are now in attendance.

The school has been unusually exempt from sickness, and its prospects are flattering.

Respectfully submitted,

COMMITTEE.

In connection with the adoption of the report, addresses were delivered by Prof. Delke, Elders Wingate, Bradford, Hufnam, Repiton and brother J. H. Mills.

23. The Committee on Religious Exercises announced that Elder G. W. Sanderlin would preach in the Methodist church this morning at 11 o'clock.

24. On motion, the letter from Mars Hill was referred to a Committee consisting of N. L. Shaw, John Wilson and W. B. Ferebee.

25. The Committee to whom was referred the letter from Great Fork submitted the following report:

While we regret a severance of our connection with the church at Great Fork, we willingly admit the propriety and policy of the dissolution, and recognize our loss as the gain of our sister body—the Portsmouth Association.

J. A. DELKE, Chairman.

The report was received, and a letter of dismission ordered.

26. The Committee to whom was referred the letter from Sharon made the following report.

Your Committee beg leave to state the following facts:

1. T. R. Lawrence is not among the delegates appointed by the church at Sharon. His name was inserted in the letter through mistake.

2. He is, however, the pastor of that church. He holds and teaches, according to his own statements, doctrines, which are contrary to the Scriptures. He denies the immortality of the soul, and, so far as your Committee can understand, the existence in man of any such thing as soul or spirit, unless our ani-

mal life be considered such. In the judgment of your Committee, such a man is unfit to be pastor or teacher in any of our churches.

R. R. OVERBY, Chairman.

The report was discussed by Elds. Overby, Babb, Harrison, brethren L. H. Babb, J. A. Delke, and adopted.

27. On motion of Elder Overby, the Clerk was instructed to strike the name of T. R. Lawrence from the roll of delegates.

28. Elder Babb, of the Committee to whom was referred the letter from Roanoke Island, reported as follows:

Your Committee to whom was referred the letter from Roanoke Island, containing the following question:

"Can a Church, consistent with the rules and regulations of the Baptist church, receive into fellowship any applicant upon the faith and credit of a letter issued by another church of the same faith and order, the applicant himself not being present?" would respectfully report the following opinion:

That a church is bound to receive into membership any applicant upon the faith of a letter, but when she does so, it is not absolutely necessary for the applicant to be present. But in respect to the body, we believe that the applicant, circumstances allowing should present the letter in person.

All of which is respectfully submitted.

THOS. W. BABB, Chairman.

The report was adopted.

29. Elder Knapp read the following .

REPORT ON BAPTIST STATE CONVENTION.

The Baptist State Convention has existed forty-three years. Its originators saw the necessity of concentrating the operations of the great Baptist family in the State. In reviewing the past history of the Convention, we find that stern has been the opposition in the past, and the conquests already won have been won at a terrible sacrifice, but the signs are hopeful and the prospects cheering. One great obstacle in the way has been the unwillingness of the churches and the Associations to co-operate. There has been much work but little co-work, the efforts of the one not mingling with the efforts of the other to sustain and complete it. Instead of joining hands in support of the common cause, the churches by their pride and self will, and petty prejudices and fastidious tastes concerning men and means, have permitted the great enterprise to suffer, and Christ to be crucified afresh. But while we mourn over the want of co-operation, we rejoice that God has stamped upon the Gospel the law of self diffusion. Never before were there so many grand forces at work to establish forever the "universal reign of our wondrous King." With the increase of light and intelligence there is a corresponding decrease in the opposition to our ministers and principles. But our statistics reveal a great want of aggression. Why are there so many towns in the State without a Baptist church? In this essential, and especially enjoined work of going up and possessing the land, we seem to feel that we must stand back and wait, and before advancing, tip our hats to all other denominations and say "*with your permission.*" Hence a wide field wholly uncocupied is before us. Indeed, luxuriant tares now flourish on soil where strong churches would have held and maintained the ascendency, had we been true to Him who has long since bidden us "go forward." Thousands are looking to us, and are asking the bread of life, at our hands, and if the Gospel is ever received by them, it must, and only can be through our exertions. Baptist churches only and alone contain the elements of christian and civil liberty. The mandate from the throne, is preach my Gospel; and we cannot be honest in the sight of God, nor just to those who

will come after us, nor true to our parentage, nor loyal to Christ, nor will our skirts be clear of the blood of sinners, if we permit this work, this *home* work to go undone. The Convention has twenty-four missionaries who are accomplishing a great and glorious work. Their reports are of thrilling interest and highly encouraging. There are twenty-five young brethren at Wake Forest preparing to preach the Gospel, thirteen are beneficiaries; they need assistance, and should be sustained. The club system, recently introduced in our College, is working admirably, and with a little systematic help from the churches, these dear young brethren who have turned from the pursuits of wealth, honor, and ease, would be able to speedily to show themselves approved into God, workmen able to rightly divide the word of truth." But unless the means are furnished, some of these brethren will never preach the Gospel. For nearly two years Elder J. H. Huffham has been laboring as Corresponding Secretary of the Convention, and has exhibited a talent and an excellent ability rarely met with, and mainly through his untiring exertions the boards of the Convention for the first time in years are free from debt. Your committee would urge the brethren to attend the next session of the Convention, during the first week of November in Fayetteville. We would also recommend that the churches for their own instruction and benefit, provide the means and send their pastors to the Convention, so that a better acquaintance, a more systematic plan, and a more universal co-operation may be effected between the churches composing this great body of Baptists in the Old North State.

T. JUDSON KNAPP, Chairman.

The report was adopted after being ably discussed by Elders Knapp, Huffham, Overby and brother Mills.

After the adoption of the report, a collection was taken up for State Missions amounting, in cash, to $84.50; in pledges, to $491.50.

30. On motion, the Association took a recess of one and a half hours.

AFTERNOON SESSION.

Wednesday, May 22d, 1872.

31. The Moderator called the Association to order at 2 o'clock.

32. On motion of Prof. Delk, the Clerk of the Association was instructed to keep the churches supplied with printed forms for making out statistical reports, and that these in the organization of the body be referred to the respective committees appointed to collect statistical items.

33. Elder Jno. P. Lee presented the

REPORT ON TEMPERANCE.

Your committee to whom was referred the subject of Temperance beg leave to report.

Temperance is a subject that presents many interesting and important features.

Every Christian's heart must swell with emotions of delight on reflecting upon the happy results of Temperance. It is so closely identified with christianity, that it should be encouraged by all who love the Lord Jesus Christ.

We are of opinion that many and great evils result from the moderate use of ardent spirits; therefore, we decidedly and unconditionally, condemn the practice.

Your committee would recommend the adoption of the following resolution: Resolved, that every member of the churches composing the Chowan Associa-

tion be affectionately requested to discontinue even the moderate use of spirituous liquors.

J. P. LEE, Chairman.

34. On motion, the report was laid on the table temporarily.

35. The committee on Religious Exercises announced that Elder A. F. Read would preach in the Methodist church at 3½ o'clock.

36. On motion of Elder Overby, Elder Harrison was permitted to lay before the Association the claims of Edenton church. Prof. Delke, Elders Bradford, Hufham, and Overby followed in an appeal for this object. Collections and pledges were secured to the amount of $241; $63.50 in cash, $177.50 in pledges.

37. Prof. Delke read the following:

REPORT ON SABBATH SCHOOLS.

Your committee are gratified in being able to report an encouraging increase in the efficiency of Sabbath Schools in your bounds. We regret, however, to hear from many quarters a need of more teachers. Pray ye, therefore, the Lord of the harvest that he send forth more laborers in the Sabbath School.

J. A. DELKE, Chairman.

38. On motion, the discussion of the report was temporarily postponed.

39. The committee appointed to answer enquiry from Mars Hill church reported as follows:

That while this body holds and would enjoin it upon the churches, that it is wrong for church members to be engaged in retailing liquors as a beverage, still it is only an advisory council, and as such can only advise Mars Hill and other churches afflicted with such members, to deal with them in such a way and manner as the circumstances require, being sure to have the teachings of the Holy Bible as the rule and guide of action, and thus acting, to err is impossible.

Respectfully submitted,

N. L. SHAW,
JOHN WILSON,
W. B. FEREBEE,
} Committee.

The report was discussed by Elder Williams, brother L. H. Babb and adopted.

40. On motion, the report on Temperance was taken from the table. After an animated discussion, Elders Lee, Williams, Overby, Babb, Knapp, Prof. Delke and brother L. H. Babb, participating, the report was adopted.

41. On motion, brother Willie Dunning was appointed to prepare an obitual notice of the late Elder H. J. White. Brother L. H. Babb was appointed to prepare a similar notice of Elder S. S. Worrell.

42. On motion of Prof. Delke, the funds from the sale of pictures of Chowan Baptist Female Institute were appropriated to State Missions, and a vote of thanks tendered to Messrs. Harrell and Grimes, Photographers, Murfreesboro, N. C., for their donation.

43. The committee to nominate preachers of Introductory and Conventional sermons at the next session of this Association made the following report:

To preach Introductory Sermon,	Elder J. D. HUFHAM.
Alternate,	Elder T. W. BABB.
To preach Conventional Sermon,	Elder R. R. OVERBY.
Alternate,	Elder T. J. KNAPP.

The report was adopted.

44. The Moderator announced the following Messengers to corresponding bodies:

To Portsmouth Association; Elds. R. R. Overby, T. J. Knapp, O. T. Simpson.
" Eastern " " R. R. Savage, A. McDowell, J. P. Lee.
" Pamlico " " J. M. C. Luke, J. Bunch, T. W. Babb.
" Baptist State Convention: All ordained ministers of the Association who may be present:

STANDING COMMITTEES.

Chowan B. F. Institute: R. R. Savage, W. C. Parker, R. T. Barnes.
Baptist State Convention: A. McDowell, L. T. Spier, J. R. Darden.
Wake Forest College: John Mitchell, J. F. Howell, J. W. Beesley.
Sabbath Schools: T. W. Babb, J. A. Delke, M. L. Eure.
Temperance: T. Harrison, J. T. Waff, R. D. Simpson.
Periodicals: R. R. Overby, W. B. Ferebee, W. H. Scott.

45. On motion, the Association adjourned until 9 o'clock, to-morrow morning.

Eld. J. N. Hoggard preached in the Baptist church at 8 P. M.
Eld. T. W. Babb, in the Methodist church at the same hour.

MORNING SESSION.

Thursday, May 12d, 1872.

46. The Association met pursuant to adjournment. Prayer by Eld. T. J. Knapp.

47. Bro. J. T. Waff submitted the report on Statistics of Benevolence, which was adopted. Appendix A.

48. Prof. Delke read the report on Sabbath School Statistics. Adopted. Appendix B.

49. Elder T. W. Babb offered the

REPORT ON WAKE FOREST COLLEGE.

The prospects of the College are encouraging. The number of students is now about one hundred, and gradually increasing. The number of beneficiaries during the session is thirteen; number of young men looking forward to the ministry, twenty-five.

The endowment is steadily progressing. It is hoped that the effort to increase it to $50,000, will be speedily accomplished. We commend the work to your prayers and liberal contributions. The agent, Elder John Mitchell, has secured in pledges over $19,000, during the present year.

Board has been much reduced by the club system. Nearly half the students board in clubs at a cost of about $7 per month. The club-house is under female superintendence and good management. Tuition is admirably adopted to meet the wants of all classes of students, embracing literary, scientific and commercial courses.

Respectfully submitted,

T. W. BABB, Chirman.

Adopted after addresses by Elds. Mitchell, Babb, Wingate and Professor Delke.

50. Brother D. P. Daughtrey submitted the

REPORT ON FINANCE

By balance in hand from last report		$169 45
By present contributions from the churches		130 87
		$300 32

CONTRA.		
To printing minutes for session 1871	$100 00	
To amount paid for transcribing	25 00	
To balance due former Treasurer	44	125 44
Amount in hand		$174 88

The report was recorded.

51. On motion of Eld. Overby it was decided to appropriate the funds collected after Conventional Sermon to the Education Board. Brethren W. B. Ferebee, M. R. Gregory, C. W. Kellinger, N. L. Shaw and Bulfkin were appointed to wait on the congregation.

52. The Association suspended business to hear Conventional Sermon by Dr. Wingate from Luke XIV: 23. "Go out into the highways and hedges and compel them to come in, that my house may be filled."

The collection, after sermon, amounted to $43.40.

AFTERNOON SESSION.

Thursday, May, 23d, 1872.

53. Prof. Delke presented the following

REPORT ON PERIODICALS

Recognizing the importance of religious literature, and especially of regular periodical literature, as an important aid to a proper and correct understanding of the Scriptures, and a gratifying exhibit of the progress of religious truth, at home and abroad, we cordially and earnestly commend first, the BIBLICAL RECORDER, Raleigh, N. C., price $2 per year.

2d. *Home and Foreign Journal*, Richmond, Va., 50 cents per year.

3d. *Kind Words*, Memphis, Tenn., 50 cents per year, ten copies and upwards 25 cents; semi-monthly, 50 cents.

J. A. DELKE, Chm'n.

The report was adopted after being discussed by Brethren Mills, Delke and Elds. Overby, Wingate, Babb and Knapp.

54. On motion of Eld. Overby, the Treasurer was instructed to pay over to the Education Board all the funds in his hands after defraying the necessary Associational expenses.

55. On motion, the report on Sabbath Schools was taken up. Stirring addresses were delivered by Elds. Rodds, Simpson, Savage, brethren Mills and Delke. Pending the discussion the Sabbath School Army hymn was sung with enthusiasm.

Collection for the Sabbath School Board amounted to $24.02

56. Prof. Delke offered the following:

Resolved, That the gratitude and thankfulness of our hearts are due to our heavenly Father for the brotherly love and christian communion that have characterized our session.

Resolved, That the thanks of this body be returned to the Baptist church and congregation of Elizabeth City, for the hospitality so generously extended to the delegates.

Resolved, That we acknowledge with gratitude the christian courtesy extended this body by the Methodist church of this place for the use of their house of worship during our session, and the cordiality extended by them and other friends, in the reception and entertainment of delegates and visitors.

Resolved, That our thanks is due to Railroad and Steamboat companies for return-tickets.

The resolutions were adopted.

57. The committee on Religious Exercises announced that Elder Knapp would preach in the Baptist church, Eld. Durham, in the Methodist church, and Eld. Nelson in the African church to-night, at eight o'clock.

58. Elder Knapp offered the following:

Resolved, That we heartily endorse the action of the last Convention in appointing the N. C. Baptist Church Extension Society, and earnestly urge our brethren and sisters to unite with the Society.

Adopted.

59. Brother Shaw submitted the following:

WHEREAS, we have heard of the illness of our highly esteemed and aged brother, Elder Henry Speight,

Be it resolved, That the christian sympathy of this Association be tendered brother Speight and his family in this hour of his suffering, and that we all pray our heavenly Father's blessed presence and comfort in his behalf, and that, if consistent with his will, he be restored to us yet for usefulness.

Adopted.

60. Prof. Delke read the following:

Resolved, That this body appoint a committee consisting of one member from each church composing this Association, to be styled the Educational Board of Chowan Association, to raise by contribution and subscription, a beneficiary fund, to defray the expenses of one indigent student, or more, at Chowan Baptist Female Institute, and report to the next session of this body a plan of operations.

The resolution was adopted, and the following, brethren, by the appointment of the Moderator, constitute the committee: W. W. Mitchell, R. D. Simpson, M. Davis, W. Myers, N. L. Shaw, R. R. Savage, J. N. Hoggard, D. E. Tayloe, A. L. Mizzell, John Wilson, J. L. Burden, J. M. Parker, Albert Vann, C. G. Spence, T. Harrison, B. T. Whitehurst, R. R. Overby, J. C. Fleetwood, H. Hoffler, J. E. Blanchard, J. M. Newbold, J. Mitchell, W. Leary, B. B. Williams, J. P. Lee, J. A. Roundtree, I. Peele, J. A. Vann, J. B. Combs, J. A. Delke, T. W. Babb, W. Dunning, J. E. Jackson, D. M. Beale, H. Gregory, L. H. Babb, J. S. Jones, J. Bunch, S. Etheridge, D. A. Stephenson, T. J. Knapp, K. White, B. Berry, A. Ward, J. M. Powell, W. B. Ferebee, D. Sanderlin, T. Swain, W. Briggs, J. Brickhouse, E. Bunch, T. White, F. W. Ward, A. Bonner, J. O. Herrington, D. J. Roberts.

61. Elds. C. J. Nelson and B. B. Williams made an appeal for means to assist the church at Williamston to complete their house of worship.

The collection amounted to $19.45.

62. On motion, the Clerk was instructed to have 3,000 copies of the Minutes printed and distributed.

63. The business of the session being completed, on motion, the Association adjourned.

The proceedings were read.

The brethren united in singing, "Blest be the tie that binds." Dr. Wingate led in prayer, after which the Moderator declared this session of the Association adjourned *sine die*.

W. C. PARKER, Clerk. G. C. MOORE, Moderator.

LIST OF ORDAINED MINISTERS

IN THE

CHOWAN BAPTIST ASSOCIATION.

1.	BABB, T. W.,	Gatesville.
2.	BARBER, B. F.,	Windsor.
3.	BRIGGS, WELLS,	Manteo.
4.	BUNCH, JEREMIAH,	Windsor.
5.	BUNCH, EPHRAIM,	Gatesville.
6.	CRAIG, A. M.,	Windsor.
7.	ETHERIDGE, D. V.,	Edenton.
8.	HARRELL, DAVID,	Windsor.
9.	HARRISON, TREZEVANT,	Edenton.
10.	HOGGARD, THOS.,	Colerain.
11.	HOGGARD, J. N.,	Murfreesboro.
12.	HOWELL, ED.,	Gatesville.
13.	HUFHAM, J. D.,	Warsaw.
14.	KING, B. F.,	Windsor.
15.	KNAPP, T. JUDSON,	Edenton.
16.	LEARY, WEST,	Edenton.
17.	LEE, JOHN P.,	Murfreesboro.
18.	LUKE, J. M. C.,	Elizabeth City.
19.	McDOWELL, A. M.,	Murfreesboro.
20.	MITCHELL, JOHN,	Forestville.
21.	MIZZELL, M. L.,	Windsor.
22.	OVERBY, R. R.,	Elizabeth City.
23.	PEARCE, ED.,	Merry Hill.
24.	ROBERTS, D. J.,	Hertford.
25.	ROCHELLE, J. J.,	Jackson.
26.	SANDERLIN, D.,	Camden C. H.
27.	SIMPSON, QUINTON T.,	Elizabeth City.
28.	SPEIGHT, HENRY,	Gatesville.
29.	SAVAGE, R. R.,	Murfreesboro.
30.	WILLIAMS, B. B.,	Colerain.

APPENDIX A.----SABBATH SCHOOL STATISTICS.

CHURCHES.	No. Scholars.	SUPERINTENDENTS AND THEIR POST OFFICES.	Officers and Teachers.	Average Attendance.	Scholars.	Average Attendance.	Conversions.	Vols. in Library.	No. of kind words taken.	No. of Baptist Teachers taken	Other Papers.	Contributions for the year.			No. months kept open.
												S S Board.	Other objs.	Total.	
Ahoskie,	1	William Askew, Winton,	30		140			350							
Berea,	3	M Whitehurst, W Davis, Isaac Harris, E. City	18	16	100	80	14	200	35		30				
Ballard's Bridge,	4	G A Griffin, J S Parish, J H Griffin, Edenton	20		150			137	15						
Bethel.	3	W Myers, J C Cullipher, N Dail, Hertford	24	18	100	75		200	34				25,00	25,00	8
Bethlehem,	2	A B Adkins, Pitch-Landing	10	9	43	35		90	10						8
Buckhorn,	1	J J Overton, Winton R T Barnes, Murfreesboro	10	6	20	15			12		12		14,00	14,00	8
Capeharts,		No school													
Cashie,		No school													
Cedar Branch,		No report													
Colerain,		No school	12		83										
Connarista,	2	J P Slade, B B Lassiter, Winton													
Cool Spring,		No school													
Corinth,		No report	6		43										12
Dudley's Grove,	1	R A Cooke, St Johns	6		30	30		100					1,42	1,42	12
Ebenezer,	1	Thos Duke, South Mills	17	15	70	50		175							
Edenton.	1	T Harrison, Edenton	8	5	12			72							12
Elam,	1	B E Stephenson, Garysburg	25		148	120	9	100	50	15		2,50	2,00	4,50	10
Elizabeth City,	2	Q T Simpson, O C Horton, Henry Wood, E City	15	10	80	60	9	125	11						
Galatia,	2	K Davis, Margarettsville	9		50										
Gatesville,	1	H Hofler, Gatesville	5		30		1	100							
Great Fork.	1	R T Harrell, Suffolk, Va													
Hamilton,		No report											3,00	3,00	6
Hebron,		No report	13	16	90	70	12	130							
Great Hope,	2	G A Griffin, J A Elliott, Hertford	8	6	28	19		75	16			1,00		1,00	12
Hertford,	1	J M Skinner, Hertford													
Holly Grove,		No school													7
Macedonia,		No school	6		50			200	13						
Mars Hill,	1	H A Hobbs, H H Byrum, Colerain	12		54										7
Meherrin.	2	A Liverman, Mnrfreesboro	7	5	27	20		150	20						8
Middle Swamp,	1	W H Riddick, Gatesville											35,00	35,00	12
Mt. Carmel,	1	James Maddrey, Seaboard	6	4	45	30		200	12				10,00	10,0	8
Mt. Tabor,	1	W C Parker, Murfreesboro	8		24			50		10					
Mt. Zion,	1	J A Spruill, Columbia	14	12	125	120	25	200	24		18		41,75	41,75	12
Murfreesboro,	1	L T Spiers, Murfreesboro													

Piny Grove,	1	Jos Smith, Reynoldson	5	4	35	30		60	10									12
Pleasant Grove,	1							100										
Plymouth,	1	J M Barrett, Plymouth	7		35													
Potecasi,	2	Wm Mann, Potecasi, N C	19	19	140	120	9	150	34		10		50,00	50,00		9		
Powell's Point,	1	A Gibson, Powell's Point	5		25													
Providence,	2	L H Babb, G Blansett. Indian Ridge	24		127		12	300	110							6		
Ramoth Gilead,	1	J S Jones, Rose Dale	6	6	42	40	5	50	20				5,00	5,00		12		
Republican,		No report														10		
Roanoke Island,		No school reported																
Robert's Chapel,	1	J H Edwards, Boykins Depot, Va	12	8	49	30		30										
Rocky Hock,	2	C D Ellis, E Byrum, Edenton, N C	16	12	125	90		500			6					5		
Ross Church,	1	K White, Colerain, N C	5		50						10					12		
Salem,	1	S Modlin, E City	12		30			63	24									
Sandy Cross,		No school reported														9		
Sandy Run,	2	Geo Bishop, Roxabel	12	8	70	50			10		25							
Sawyer's Creek,	2	W B Ferebee, T B Boushall, Camden C H	30	15	200	90	40	300		14		6,00	25,00	31,00		6		
Shady Grove,	1				30	20										12		
Sharon,		No school	32		130			400										
Shiloh,	3	E P Daley, Shiloh	10	8	58	50	12	195	10									
Sound Side,	1	Jas E Graves, Columbia	6	4	40	35		102					19,00	19,00				
Warwick,	1	Jas Wiggins, Gatesville	10	6	90	50	12	150	1		12					7		
Whiteville Grove	1	Jno Turner, Hertford														7		
White Oak,		No report	13	8	65	40		250	12	2								
Yoppim,	1	J T Waff, Edenton	4		38		2	40								9		
Jasper Sab. Sch'l	1	J H Deberry, Margarettsville														10		
	64		515	214	2921	1339	162	5544	483	41	123	9,50	230,17	23,967				

APPENDIX B.---FINANCIAL TABLE.

CHURCHS.	W. Membership.	W. M. Mem'ship.	State Missions.	Domestic and Indian Missions.	Foreign Missions.	Education Board.	Sunday School Board.	Wake Forrest College.	Pastors' Salary.	Church Expenses.	Associational Fund.	Other Objects.	Total.
Ahoskie,	391	147		15.00	4.00	45.00				300.00	5.00		369.00
Bal'rd's Bridge,	456	160	25.00		25.00				125.00	35.00	1.00	50.00	288.00
Berea,	217	84	50.00						250.00	5.00	2.00		307.00
Bethel,	281	93	16.80		16.80	7.42			200.00	50.00	4.50	12.52	308.04
Bethlehem,	207	83	28.22		4.00	17.00			160.00	34.00	4.00	5.14	252.36
Buckhorn,	108	43	8.00		8.00	40.00			130.00	125.00	2.00	75.00	388.00
Capeharts,	310	125	7.00		7.00	6.16			125.00	50.00	2.50	6.03	203.69
Cashie,	256		23.92		5.10	5.00				250.00	5.00		289.02
Cedar Branch,*	45												
Colerain,	375	150			14.00				150.00	50.00	3.00	25.00	242.00
Connaritsa,	265	79	11.68		5.68			15.00	100.00	15.00	3.00		150.36
Cool Spring,†	233	84									2.00		2.00
Corinth,*													
Dudley's Grove	32		4.00		4.00					175.00	1.00		184.00
Ebenezer,	97	32	5.25		5.00	5.00			150.00	40.00	2.00		207.25
Edenton,	129	43							300.00	75.00	2.00		377.00
Elam,	91	20	6.40						125.00	50.00	1.50	25.00	207.90
Elizabeth City,	227	60							600.00	75.00	3.00		678.00
Galatia,	123	56	7.20		5.10				125.00	150.00	2.00		289.30
Gatesville,	45	20	2.00		2.00	2.55					2.00		8.55
Great Fork,	175									170.00	1.50	9.00	180.50
Great Hope,	62	34								250.00		25.00	275.00
Hamilton,*													
Hebron,*													
Hertford.	54	14	5.00		5.00		1.50				1.50		13.00
Holly Grove,	94		13.35		10.00			50.00		124.00	2.00	121.00	320.35
Macedonia,	61		4.07							65.00	1.00	5.00	75.07
Mars Hill,	120	51	10.10		8.39				100.00	5.00	2.00	5.00	130.49
Meherrin,	233	77	13.52		13.51			20.00	150.00	204.13	2.00		403.16
Merriu,									125.00	15.00	3.00	1200.00	1343.00
Middle Swamp,	147								160.00	200.00	2.50		384.40
Mt. Carmel,	208	70	21.90						150.00	15.00	4.00	60.00	315.50
Mt. Tabor.	199	82	12.75		12.75	61.00			150.00	12.00	2.00		164.00
Mt. Zion,	42	17								40.00	2.50	376.45	586.04
Murfreesboro,	64	15	40.23		86.63	40.23			125.00	10.00	2.00		187.00
Piny Grove.	100	37	10.00	10.00	10.00	10.00	10.00			150.00	5.00	8.00	264.00
Pleasant Grove,	108		13.00		13.00	75.00			100.00		1.50		101.50
Plymouth,	35	12							125.00	500.00	4.00		642.80
Potecasi,	231	76	6.90		6.90				75.00		1.00		76.00
Powell's Point,	56	32							250.00		3.00		301.25
Providence,	147	64	24.00		24.25				250.00	30.00	3.00		205.50
Ramoth Gilead,	172	83	4.00		8.50								
Republican,*										80.00	2.00		82.00
Roanoke Island,	90								110.00	300.00	2.50		423.22
Robert's Chapel	196	63	4.00		6.72				150.00	25.00	3.00	35.00	218.00
Rocky Hock,	260	105	5.00						100.00	115.00	2.50	8.00	225.50
Ross Church,	356	108							150.00		2.00		152.00
Salem,	143	50							200.00	37.00	3.00	43.50	303.14
Sandy Cross,	342	121	19.64						150.00	203.05	3.00		386.05
Sandy Run,	208	75	10.00		10.00	10.00			1000.00	50.00	5.00	165.00	1292.00
Sawyer's Creek	433	163	62.00	5.00	5.00						2.00		2.00
Shady Grove,†	56										.75		.75
Sharon,†	16	5							250.00		3.00		253.00
Shiloh,	320	114							100.00		2.00		102.00
Sound Side,	134	39							40.00	5.25	2.00	4.33	62.05
Warwick,	169	59		10.47					150.00	10.00	2.00	10.00	174.25
Whi'ville Grove	181	59	2.25										
White Oak,									200.60	30.00	2.50		283.37
Yoppim,	169	81	38.37		12.50								
			512.55	65.47	338.83	324.36	11.50	85.00	6900.00	4124.43	131.25	2273.97	14767.36
													234.87
													$15002.23

†Partial Report. Amount contributed, in cash, during the session, for various objects

*No Report.

IN MEMORIAM.

Harvey Johnson White, son of Joshua White and Cloe, his wife, who was a Miss Conner, was born March 9th, 1796, and raised up to manhood near St. Johns, Hertford county. His father died December, 1799, leaving him an infant. He, however, when arrived to manhood had acquired an education sufficient to teach school. He married Miss Elizabeth Jones, July 25th, 1819, by whom he had one daughter, who died at seventeen. His wife died October 30th, 1822. He then married Miss Martha Slade, who died July 11th, 1853, by whom he had twelve children, eight sons and four daughters, seven of whom are living, and remarkably smart. He was baptized February, 1820, united with Connaritsa Church, soon after was licensed to preach, which he continued to do for some years, chiefly in the bounds of the Bertie Union Meeting. He preached at all or the most part of the churches in the bounds of the Chowan Association, and was ordained to the Gospel Ministry before that body. In April, 1837, he and a number of others received letters of dismission from Connaritsa Church and were constituted a church at Pleasant Grove. He was called to the pastoral care thereof, and continued to officiate as such until succeeded by Elder John Nowell, September 16th, 1841. Dismissed by letter March, 1850, he united again with Connaritsa. Dismissed by letter from Connaritsa and united with Pleasant Grove, December, 1855, and remained a member thereof until his death, which occurred 16th October, 1871, at his own residence, in Bertie county, N. C. Elder White loved books. The writer recollects a remark made by a minister, contempory with him, that he could speak of no book but Brother White knew something about it. The writer visited him when very low in his last illness, and spoke of a revival that was in progress in Windsor and vicinity, at hearing of which he exclaimed, "Thank the Lord for that." He lay smiling until it seemed that he would have shouted had he had sufficient strength. His death was thought to be triumphant.

Respectfully submitted,

Willis Dunning, Com.

N. B.—He obtained his living chiefly by farming; was shoemaker, wheel-wright and blacksmith. W. D.

ATISTICAL TABLE.

Additions.			Diminutions.								PASTORS.	CLERKS AND THEIR POST-OFFICES.	NAMES OF DELEGATES.
Baptism.	Letter.	Restor'n.	Letter.	Exclus'n.	Death.	White Males.	W. Females.	Total Whites.	Col. Members.	Total.			
19	3	3	7	3	6	147	244	391		391	R. R. Savage....	W. W. Mitchell, Winton.....	W W Mitchell, W Askew, J P Freeman.
	3		11	7	12	160	296	456	54	510	West Leary.....	Edward Pearce, Edenton.....	R D Simpson, J W Griffin, E Pearce.
35	5	5	5	3	1	84	133	217		217	J. M. C. Luke...	Miles Whitehurst, E. City.....	M Davis, S F Overman, J Jennings.
37	6	5	6	3	10	93	188	28		281	J. M. C. Luke...	George W. Barrow, Hertford...	W Myers, J Elliott, W L Mardre.*
4	6	1	8	5	5	83	124	207	1	208	J. N. Hoggard...	N. L. Shaw, Harrellsville.....	N L Shaw, A J Cobb, A B Adkins.*
11	2		5			43	65	108	15	123	R. R. Savage....	J. H. Picot, Murfreesboro.. ...	R R Savage, R T Barnes,* T E Vann.*
	9		2	7	11	125	185	310	9	319	Thomas Hoggard	Geo. W. Cobb, Windsor.....	J N Hoggard, J Roundtree, J W White.*
28	9		23	4	6			256	176	432	J. Bunch.....	S. J. Wheeler, Windsor.....	D E Taylor, J W Heckstall, M Gilliam.
								45		45			Not represented; ag'te report as last year
36	3	5	7	4	4	150	225	375	3	378	B. B. Williams..	W. B. Watford, Coleraine.....	J Wilson, J W Beasly, Wm Nowell.
21	3	3	39	4	4	79	186	265	2	267	Thomas Hoggard	A. J. Dunning, St. Johns.....	J L Burden, J R Matthews, A J Dunning
51		2	5		5	84	149	233		233	J. P. Lee.....	M. L. Greene, Winton.....	J M Parker,* J H Matthews,* H Carter.*
								138	2	140	No Pastor.....		Not represented; ag'te report as last year
								32		32	W. Askew.....	J. O. Herrington, St. Johns.....	J O Herrington, J C Rogerson, R J Terry.
24	1	5		2	5	32	65	97		97	J. M. C. Luke...	J. N. Overton, South Mills.....	C G Spence, T Duke,* M D Whitehurst.*
	2		3		5	43	86	129		129	Treze't Harrison	Charles M. Murden, Edenton...	T Harrison, R Woodard, C Murden.
12		1			2	20	71	91		91	J. P. Lee.....	Joseph Barham, Garysburg....	B T Whitehead,* W T Kee,* R S Barham*
19	2	4	5	4	8	60	167	227		227	Overby, Simpson	H. S. Morgan, E. City.....	R R Overby, Q T Simpson, E Harriss.
16	8	2	1	2		56	67	123	1	124	B. B. Williams..	Jas. A. Coggins, Margarettsville	J C Fleetwood* J P Parker,* J H Melican*
1	5	1				20	25	45		45	J. P. Lee.....	M. L. Eure, Gatesville.....	H Hofler,* J E Wood, M L Eure.*
	3		8	14	2			175		175	R. R. Owens.....	W. W. Knight, Suffolk, Va.....	Simon Savage, W W Knight, J M Savage.
35	16		1	1		34	28	62		62	D. J. Roberts....	Geo. A. Griffin, Hertford.....	D J Roberts, John White, Luther Parker.
													Not represented; ag'te report as last year
								115		115			Not represented; ag'te report as last year
	3		3	1	1	14	40	54		54	No Pastor.....	P. H. Welch, Hertford.	J M Newbold, J M L Sitizen, P H Welch.
7					3			94	18	112	B. B. Williams..	J. W. Mitchell, Colerain.....	J Mitchell, M J Rayner,* J W Mitchell.*
			3	1	3			61	1	62	West Leary.....	W. H. Bonner, Edenton.....	W Leary, P F White,* Jos Copeland.*
9		3	4	7	1	51	69	120	2	122	B. B. Williams..	G. G. Morriss, Coleraine.....	B B Williams, H A Hobbs,* A Nowell.*
1	1	1	7		5	77	156	233	21	254	J. N. Hoggard...	Oris Parker, Murfreesboro.....	J P Lee, W H Parker,* J T Vaughan.*
7		1	2	1	1			147		147	T. W. Babb.....	Wm. E. Matthews, Gatesville..	J N Knight,* W Riddick, J A Roundtree.
22	3		7	1	2	70	138	208	1	209	J. N. Hoggard...	J. Peele, Jackson.....	J J Rochelle* L Stevenson* W J Maddrey*
	2	1	8	1	6	82	117	199	18	217	R. R. Savage....	Thos. M. Parker, Murfreesboro.	J A Vann,* P L Parker,* W C Parker.
			2		3	17	25	42		42	T. R. Lawrence.	J. A. Spruill, Columbia.....	J B Combs,* W A Spruill, J A Spruill.
			8			15	49	64		64	A. McDowell....	Thos. D. Boone, Murfreesboro..	J A Delke, J R Darden.*
29	3		3	2	3	37	63	100	19	119	T. W. Babb.....	J. F. Howell, Reynoldson.....	T W Babb, E Howell,* J F Howell.
4			2		3			108		108	H. B. Parker	W. Dunning, St. Johns.....	W Dunning, G C Moore, W Taylor.
3	8					12	23	35		35	C. J. Nelson.....	J. E. Jackson, Plymouth.....	C J Nelson, J E Jackson,* A W Bateman*
2	2		1	1									D M Beal,* G W Cooke,* H C Edwards.*
22			2	3	6	76	155	231	40	271	J. N. Hoggard...	H. C. Edwards, Woodland.....	H Gregory, A Gibson, S Etheridge.
4				1	5	32	24	56		56	Wells Brigg.....	W. S. Harrison, Powell's Point.	W B Shaw,* L H Babb, J B Grandy.
18	2		5	4	1	64	83	147		147	Thomas W. Babb	L. H. Babb, Indian Ridge.....	J. S. Jones, M W Buffkinn, J R Etheridge
27	3		2	5	2	83	89	172		172	J. M. C. Luke...	J. R. Etheridge, Rose Dale.....	Not represented; ag'te report as last year
								206	16	222			S Etheridge, E M Meekins, L S Mann.*
				7	2			90		90	Wells Briggs.....	E. M. Meekins, Mantio.....	D A Stephenson,* B F Martin,* M M Long*
	1	3	5			63	133	196	50	246	R. R. Savage....	Wm. Boone, Murfreesboro.....	T J Knapp, C D Ellis,* E Byrum.
				1	3	105	155	260	2	262	T. J. Knapp.....	W. F. Boyce, Edenton.....	K White,* W H Hughs,* J B Steely.*
1	3		5	7		108	248	356	9	365	Thomas Hoggard	J. L. White, Windsor.....	B Berry, S Modlin, W P Jordan.
16	1	1	3	6	8	50	93	143		143	West Leary.....	Wm. Cartwright, E. City.....	A Ward, W B H Riddick, W H Manning,
61	4	4	3	1	6	121	221	342		342	T. J. Knapp.....	Jessee R. Key, Sunsbury.....	J M Powell, Geo Bishop,* A W Early,
	2		1		8	75	133	208	5	213	J. Bunch	H. P. Harrell, Roxabel.....	W B Ferebee, J M Forbes, T B Boushall,
77	5	12	8	13	2	163	270	433		433	R. R. Overby....	T. B. Boushall, Camden C. H...	D Sanderlin, D West, G Dozier,
23	2	4		4	2			56		56	D. Sanderlin.....	B. C. Walker, Currituck C. H...	T Swain,* A Parisher.*
						5	11	16		16	T. R. Lawrence.	A. Parisher, Columbia.....	W Briggs, M Morrisett, E P Daley,
34	8	18	1	3	7	114	206	320		320	Thomas W. Babb	S. W. Williams, Shiloh.....	J G Brickhouse, E Hopkins, J E Graves,
32	5	1	3	14	4	39	95	134		134	No Pastor.....	J. G. Brickhouse, Columbia	E Bunch, D Hobbs, A Ellis,
40	7		7	2	4	59	110	169		169	E. Bunch.....	James H. Kelly, Gatesville.....	A D White, E N Relf, J Twine,
32			2		4	59	122	181	2	183	T. J. Knapp.....	W. C. Simpson, Belvedere.....	Not represented; ag'te report as last year
								39	4	43			A Bonner, A R Creecy, J T Waff.
	3		4	4	8	81	88	169	13	182	T. J. Knapp.....	J. T. Wall, Edenton.....	*Absent.
820	154	86	235	153	189	2985	5220	9767	484	10,251			

CHOWAN

Baptist Female Institute,

Murfreesboro, N. C.

Session begins 1st Wednesday in October and ends 1st Wednesday in July.

This is one of the oldest and best established Female Schools in the South. Its departments are all filled by able and experienced Teachers, and its facilities for imparting instruction are unusually ample. It has enjoyed a large share of public favor, and its halls are now filled with pupils from this and several neighboring States. Being free from debt and fully furnished, it is able to offer the largest advantages on very moderate terms.

Charges per Session of four and a half months, payable one-half in advance, remainder at the end of session:

Tuition in Academic Department - -	$20
" Collegiate (Latin and French included)	25
" Music and use of Instrument -	25
" Vocal Music (in classes) - -	5
" Painting - - - -	15
" Drawing, Wax Work, Embroidery, &c., each	8
Board (including all necessary appurtenances -	54

Entire expenses for board and literary for scholastic year of nine months:

Academic Department - - -	$148
Collegiate " - - - -	158

The unusually low charges renders prompt compliance with terms necessary.

MINUTES

OF THE

SIXTY-SEVENTH ANNUAL SESSION

OF THE

Chowan Baptist Association,

HELD WITH THE CHURCH AT

CONNARITSA, BERTIE CO., N. C.

May 20, 21, 22, 1873.

G. C. MOORE, *Moderator*, St. Johns.
W. C. PARKER, *Clerk*, Murfreesboro'.
W. W. MITCHELL, *Treasurer*, Winton.

RALEIGH:
EDWARDS & BROUGHTON, BOOK & JOB PRINTERS.
1873.

PROCEEDINGS.

CONNARITSA, BERTIE CO., N. C.,
Tuesday, May 20th, 1873.

1. The Chowan Baptist Association met in its Sixty-Seventh Annual Session this day, with the Church at Connaritsa.

2. The Introductory Sermon was preached by Eld. Thos. W. Babb, from Isaiah LXII:1: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

3. After sermon the Association took a recess of one hour and a half.

AFTERNOON SESSION.

TUESDAY, May 20th, 1873.

4. The Association re-assembled at 2 o'clock, and was opened with prayer by Eld. Thos. Hoggard.

5. Brethren John Wilson, D. E. Taylor, and J. T. Waff were appointed a Committee on Finance.

6. Brethren D. P. Daughtrey, R. D. Simpson and M. Gillam constituted the Committee on Sabbath School Statistics.

7. Brethren Whitaker Myers, J. A. Delke and J. C. Fleetwood sat as Committee on Statistics of Benevolence.

8. The Pastor and Deacons of this church composed the Committee on Religious Exercises.

9. Brethren J. M. Powell, N. L. Shaw and J. F. Howell assisted the Clerk.

10. On motion, Dr. G. C. Moore was re-elected Moderator; W. C. Parker, Clerk; W. W. Mitchell, Treasurer.

11. The Moderator extended an invitation to visiting brethren and to Messengers from corresponding bodies to seats with us, which was accepted by the following brethren, viz: Eld. W. M. Wingate, D. D., President of Wake Forest College, from Central Association; Eld. Reuben Jones, from Portsmouth, Virginia, Association; Brethren C. W. Kellinger and T. F. Rogers, from Norfolk, Va.; Eld. Thos. W. Wood, from Portsmouth, Virginia, Association; Eld. J. B. Richardson, from Greensboro' Baptist Church; Bro. P. A. Dunn, from Balti-

more; Eld. N. B. Cobb, Cor. Sec., S. S. Board of N. C. Baptist State Convention, and Bro. J. H. Mills, Editor *Biblical Recorder.*

12. On motion, a committee of five was appointed to select place of next meeting. Brethren Delke, Luke, Lee, Overby and R. D. Simpson, constitute the Committee.

13. Brother Mills presented catalogues of Southern Baptist Theological Seminary.

14. Eld. Harrison presented the following:

Resolved, That this Association appoint a Committee to take into consideration the importance of providing for our ministers worn out in the service of the Churches.

After being discussed by Elds. Babb, McDowell, Harrison and Luke, the resolution was, on motion, laid on the table.

15. Eld. McLendon preached at the stand at 3, P. M.

16. Homes were assigned to the delegates, after which the Association adjourned until 9:30 to morrow morning. Prayer by Eld. Jones, of Virginia.

MORNING SESSION.

WEDNESDAY, May 21st, 1873.

17. In the absence of the Moderator, Eld. R. R. Savage, was, on motion, called to the chair. Eld. J. N. Hoggard led in prayer.

18. The committee to whom was referred the selection of the place of next meeting, reported, recommending the Church at Gatesville. The report was adopted.

19. On motion, the three front benches were reserved for the use of the delegates.

20 Eld. Harrison, and Brethren J. W. Trotman and Ed. Pierce were appointed a committee to nominate preachers of Introductory and Conventional sermons at our next session.

The Committtee on Religious Exercises announced that Elder J. B. Richardson, of Greensboro', would preach at the stand at 10 o'clock.

21. Eld Savage presented the following

PEPORT ON CHOWAN BAPTIST FEMALE INSTITUTE.

Your Committee are glad to be able to report the continued prosperity of this Institution. During the year one hundred and twenty-six pupils have entered, of which one hundred and eight are now in attendance. The health of the school is now good, and with the exception of a few

cases of serious sickness, *all* occurring about the same time, and continuing but a brief period, the health has been good during the year.

Encouraging indications of religious interest manifested by some of the pupils, are reported by the president, and the hope is cherished that through the grace of God they may be led to genuine conversion.

The finances of the school are being successfully managed by discreet and faithful brethren, and good instruction is offered on economical terms.

R. R. SAVAGE, *Ch'm'n.*

The report, after being discussed by Dr. McDowell, Elds. Savage, Wingate, Babb, Jones, of Virginia, H. B. Parker, and brethren Delke, J. H Mills and the Moderator, was adopted.

22. Dr. McDowell read the

REPORT ON BAPTIST STATE CONVENTION.

The Baptist State Convention of North Carolina was organized more than 40 years ago for the purpose of encouraging and directing the benevolence of our churches in the promotion of Foreign Missions, State Missions, and Ministerial Education. During that period much has been done, through the agency of the Convention, to call the attention of the churches to these great objects of benevolence, and much has also been done directly to promote them. Many feeble churches have been aided in sustaining pastors, and many churches have been organized in destitute places, which are now returning to the Convention the funds once expended for their benefit. Many young men, called of God and licensed by their churches, have been assisted in obtaining an education. Some of these have become eminent for their labors, and for their success in preaching the gospel.

Thirteen young men, aided by the Convention, are now prosecuting their studies at Wake Forest College with a view to qualify themselves more successfully to preach the gospel. Eld. J. D. Hufham, known and approved by all the churches, still represents these objects. To the three primary objects for the promotion of which the Convention was first organized, Sabbath Schools has been added. A board has been appointed, located at Charlotte, and Eld. N. B. Cobb, distinguished for his love for Sabbath Schools, placed in charge of its interests as Corresponding Secretary.

While it is true, as before stated, that much has been done through the agency of the Convention, to promote each of these objects, and while it is true that most of the churches composing this Association make, at least, an annual contribution to them, yet it must be manifest from the smallness of the contributions that our churches generally are not duly impressed with the importance of these objects. This want of interest must result from one of two causes: from lack of faithfulness on the part of pastors in properly instructing their churches, or from lack of piety on the part of the membership; for it is not conceivable that a christain—a man who loves God, and loves his fellow men who are perishing for the bread of life, and yet withhold that bread when it is in his power to give.

Respectfully submitted,

A. McDOWELL, *Ch'm'n.*

On motion of Eld. Mitchell, the report was temporarily laid on the table.

23. On motion of Eld. Overby, the report on Wake Forest College was made the special order of business immediately on re-assembling this afternoon.

24. The report on Temperance was submitted by Eld. Harrison, which, after discussion, was, on motion, ordered to be recommitted.

25. On motion of Dr. McDowell, it was decided to strike the two subjects, Sabbath Schools and Temperance, from our list of annual reports.

The reasons for this motion were that the first, Sabbath Schools, is included in the report on Baptist State Convention, and the second, Temperance, belongs to the individual churches rather than to this body.

26. On motion, the Association adjourned one hour and a half for refreshments.

AFTERNOON SESSION.

WEDNESDAY, May 21st, 1873.

27. The Association re-assembled at 2 o'clock. Hymn: "Am I a soldier of the Cross?"

28. Eld. John Mitchell read the

REPORT ON WAKE FOREST COLLEGE.

Your Committee beg leave to submit the following report: Number of sudents during the session, one hundred and six; number of beneficiaries, eighteen.

The College has now about $15,000 invested in interest-bearing bonds. It is proposed to increase this amount to one hundred thousand.

The Baptist State Convention, held in Fayetteville in November last, passed the following resolution, viz:

Resolved, That we will heartily endorse and cooperate in an effort on the part of the Board of Trustees to secure a cash endowment of $100,000 during the present year.

The trustees regard this a work of necessity. To accomplish this a Central Committee has been appointed, of which Dr. Wingate is Secretary, and Eld. F. H. Ivey, Assistant Secretary. Canvassers have been appointed in the several District Associations, who, in connection with the Secretaries, will hold meetings in every section of the State. Cash contributions, or bonds, payable on or before the next meeting of the Convention, are to be received at these meetings. It is hoped that through the assistance of pastors and other brethren, this work may be accomplished, for the most part, without paid agents and without expense.

This great work, on the part of our denomination, is commended to your prayers and support.

Respectfully submitted,

JOHN MITCHELL, *Ch'm'n.*

The report was ably and elaborately discussed, Elds. Wingate, Overby, Babb, Parker, Savage, Cobb, Mitchell, McDowell, Fleetwood, Williams, Luke, brethren Eure, M. R. Gregory, and Shaw participating in the discussion. Many of the delegates pledged that their churches would raise not only the amount assigned them, but a sum larger than their quota.

The report was adopted.

29. On motion, the church at Weldon was received into this body, and the right hand of fellowship was extended to its representative, brother Spillman, by the Moderator.

Eld. J. M. C. Luke preached at the stand at 3 P. M.

30. On motion the Association adjourned till to-morrow morning, 9½ o'clock. Prayer by Elder John Mitchell.

MORNING SESSION.

THURSDAY, May 22d, 1873.

31. The Association did not convene until 10:30, the delegates being detained in consequence of the rain. Eld. J. N. Hoggard led in prayer.

32. On motion of Prof. Delke, the reading of the record and the calling of the roll were omitted.

33. On motion of same, the preaching of the Conventional Sermon was postponed from 11 A. M., to 12 M.

34. On motion of same, a committee was appointed to prepare an obitual notice of Eld. Henry Speight, dec'd, to be appended to these minutes. This duty was assigned to brother J. F. Howell.

35. Eld. Harrison, of the committee to nominate preachers for next session. made the following report:

To preach Introductory Sermon: Eld. John Mitchell; *Alternate:* Eld. R. R. Savage.

To preach Conventional Sermon: Eld. J. N. Hoggard; *Alternate:* Eld. B. B. Williams.

The report was adopted.

36. On motion, Eld. Overby was released from preaching the Conventional Sermon, and Dr. Wingate was requested to perform that duty.

37. On motion, it was decided that the next session of this Association should convene on Tuesday before the third Sunday in May, 1874.

38. The report on Temperance, having been recommitted on yesterdry, was submitted by the committee. After much discussion, the subject was referred to a special committee, consisting of Elds. Overby, McDowell and Mitchell, to report at our next session.

39. Eld. Overby offered the following

REPORT ON PERIODICALS.

Your committee on Periodicals report the following: Believing the circulation of religious literature to be a most potent agency in the dissemination of religious truth, the promotion of social order and the spiritual development of the churches, we would most heartily commend to our brethren the *Biblical Recorder*, *Home and Foreign Journal*, *and Kind Words.*

R. R. OVERBY,
W. B. FEREBEE,
Committee.

The report was adopted after addresses by Elds. Overby, N. B. Cobb, McDowell, Williams and brother Mills.

40. The hour for Conventional Sermon having arrived the Association suspended business, and Dr. Wingate preached from Luke xviii, 29-30: "And he said unto them, Verily I say unto you there is no man that hath left house, or parents, or brethren, or wife, or children for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting."

The committee to take up a collection after sermon, consisted of brethren A. J. Dunning, D. E. Taylor, N. L. Shaw and John Burden. Amount of collection, $49.40.

41. On motion, the Association adjourned for one hour.

AFTERNOON SESSION.

THURSDAY, May 22d, 1873.

42. The Moderator called the Association to order at 3 o'clock.

43. The committee on Finance submitted the following report:

By Balance in hand from last report,		$174 88
By present contributions from the Churches,		137 95
		$312 83
CONTRA.		
To printing minutes for session 1872,	$120 00	
To amount paid for transcribing,	25 00	
To amount paid Education Board,	44 00	$189 00
Amount in hand,		$123 83

On motion, the report was adopted:

44. The Moderator announced the following Standing Committees:

Chowan B. F. Institute: H. B. Parker, Langley Taylor J. G. Moore.

Baptist State Convention: T. W. Babb, M. L. Eure, J. F. Howell.

W. F. College: R. R. Savage, W. C. Parker, R. T. Barnes.

Periodicals: John Mitchell, A. McDowell, J. A. Delke.

Messengers to Corresponding Bodies:

To Portsmouth, Va., Association: R. R. Savage, J. F. Tuttle, J. P. Lee, J. A. Delke, J. N. Hoggard.

To Eastern Association: A. McDowell, R. R. Overby, John Mitchell.

To Baptist State Convention: All ordained ministers of this Association who may be present.

45. The Committee on Sabbath School Statistics handed in their report, which, on motion, was ordered to be appended to the minutes.

46. Eld. Babb presented the following

REPORT ON SABBATH SCHOOLS.

Your Committee are happy to report the fact that the followers of Christ are beginning to regard the Sabbath School as the best theological school where our children can be trained for usefulness in the vineyard of the Lord. There is evidently an increased interest manifested in this department of Christian labor, accompanied with the most encouraging results. Another feature very apparent is, that those laboring in this department are aiming to make our school more denominational, acting upon the divine injunction that we are not to teach ONE, but ALL the commandments the Lord our God has given us.

We have within our bounds 54 schools, 2,808 scholars and 81 conversions as reported at this session. We earnestly commend the plan adopted by the Sabbath School Board, and recommend a co-operation with our devoted and laborious brother N. B. Cobb, who is laboring to organize and systematize the work throughout the State.

T. W. BABB, *Ch'm'n.*

After addresses by Elds. Cobb, Babb and brother Delke, the report was adopted.

A collection was taken up for the State Sabbath School Board amounting to $16.50.

47. On motion, the report on Baptist State Convention was taken from the table, and adopted.

48. The motion of Eld. Harrison to appoint a committee to take into consideration the importance of providing for our ministers worn out in the service of the churches, previously laid on the table, was taken up and passed. Eld. Harrison, brethren D. P. Daughtry and Whitaker Myers constitute the committee.

49. Prof. Delke, of the Committee on Statistics of Benevolence, made a report, which was adopted and ordered to be appended to the minutes.

50. On motion of Eld. McLendon, Prof. Delke, in the absence of Eld. J. B. Richardson, was permitted to present the claims of Greensboro' church. Remarks were also submitted by Elds. McDowell and Mitchell. Amount of collection $10.06.

51. Elder McLendon presented the claims of Edenton church, and was followed in his appeal by Elds. Overby, McDowell and brother Delke. A collection was taken up amounting to $21.22.

52. Prof. Delke moved that 2,500 copies of the minutes be printed, and that the clerk be allowed the usual salary. Carried.

53. Brother Mills made a statement in regard to the Orphan Asylum, located at Oxford.

54. Bro. N. L. Shaw offered the following:

Resolved, That the gratitude and thankfulness of our hearts are due to our Heavenly Father for the brotherly love and Christian communion that have characterized our session.

Resolved, That the thanks of this body be returned to this Church and to our brethren and friends of neighboring churches for the hospitality so generously and cheerfully extended to the delegates.

The resolutions were unanimously adopted.

55. The business of the session being completed, on motion, the Association adjourned.

56. The Moderator made some touching concluding remarks, exhorting the brethren to unity of purpose, and commending them to the God of Peace.

57. The Association engaged in praise and prayer, conducted by Eld. Cobb, after which the Moderator declared the body adjourned.

W. C. PARKER, *Clerk.* G. C. MOORE, MODERATOR.

[A.]

LIST OF ORDAINED MINISTERS

IN THE

CHOWAN BAPTIST ASSOCIATION.

1 ASKEW, WILLIAMSON.....Winton.
2 BABB, T. W. .....Gatesville.
3 BARBER, B. F.....Windsor.
4 BRIGGS, WELLS.....Manteo.
5 BUNCH, JEREMIAH.....Windsor.
6 BUNCH, EPHRAIM.....Gatesville.
7 CRAIG, A. M.....Windsor.
8 ETHERIDGE, D. V.....Edenton.
9 FLEETWOOD, J. C.....Margarettsville.
10 HARRELL, DAVID.....Windsor.
11 HARRISON, TREZEVANT.....Hertford.
12 HOGGARD, THOMAS.....Colerain.
13 HOGGARD, J. N.....Murfreesboro'.
14 HOWELL, ED.....Gatesville.
15 HUFHAM, J. D.....Warsaw.
16 KING, B. F. .....Windsor.
17 LEARY, WEST.....Edenton.
18 LEE, JOHN P.....Murfreesboro'.
19 MAGET, W. L.....St. Johns.
20 McDOWELL, A.. .....Murfreesboro'.
21 MITCHELL, JOHN.....Murfreesboro'.
22 MIZZELL, M. L.....Windsor.
23 OVERBY, R. R.....Elizabeth City.
24 PARKER, H. B.....Murfreesboro'.
25 PEARCE, ED. .....Merry Hill.
26 ROBERTS, D. J.....Hertford.
27 ROCHELLE, J. J.....Jackson.
28 SANDERLIN, D.....Camden C. H.
29 SIMPSON, Q. T.....Elizabeth City.
30 SAVAGE, R. R.....Murfreesboro'.
31 TUTTLE, J. F.....Elizabeth City.
32 WILLIAMS, B. B.....Colerain.

SABBATH SCHOOL STATISTICS.---B.

CHURCHES.	No. Schools.	SUPERINTENDENTS AND THEIR POST OFFICES.	Officers and Teachers	Average Attendance.	Scholars.	Average Attendance.	Conversions.	Vols. in Library.	No. Kind Words taken.	No. Baptist Teachers taken.	Other papers.	Mos. kpt op'n	Contributions for the year. S. School Board.	Other Objects.	Total.
Ahoskie,	1	Joseph Hollomon, Winton,	30	18	140	90	...	350	...	...	...	6	...	...	...
Ballard's Bridge,	3	A. J. Parrisher, H. Griffin, J. W. White, Wardsville.	31	25	159	145	12	274	15	...	20	8	....	$16 00	16 00
Berea,	1	W. S. Temple, Elizabeth City	32	20	125	75	...	100	40	...	...	9	....	...	...
Bethel,	2	Whitaker Myers, James Arps, Hertford	20	15	97	75	...	200	32	...	...	7	....	15 00	15 00
Bethlehem,	2	N. L. Shaw, Harrellsville, T. Q. Copeland, Petty Shore,	12	6	80	60	3	125	35	...	...	12	$5 0	5 00	10 00
Buckhorn,	1	George A. Brett, Murfreesboro	11	5	50	40	...	22	16	...	...	6	...	...	...
Capehart's,	1	Jackson Roundtree, Merry Hill	8	...	25	...	...	120	...	...	...	...	...	...	...
Cashie,	1	D. E. Tayloe, Windsor	11	6	47	39	1	50	...	...	...	7	...	...	...
Cedar Branch,	..	No report	8	6	58	25	4	50	...	...	28	12	...	...	...
Coleraine,	..	No school	...	...	...	...	...	...	...	...	...	...	...	...	...
Connaritsa,	..	No school	...	...	...	...	...	...	...	...	...	...	...	...	...
Cool Spring,	..	No school	...	...	...	...	...	...	...	...	...	...	...	...	...
Corinth,	1	George P. Barnett, Rich Square	...	...	...	...	...	...	...	...	...	...	...	...	...
Dudley's Grove,	1	R. J. Terry and R. A. Cook, Winton	11	8	100	75	4	150	...	...	...	...	...	...	...
Ebeneezer,	..	No school	8	5	66	35	12	26	...	...	16	6	...	...	...
Edenton	1	Wm. E. Bond, Edenton	...	...	...	...	...	...	...	...	...	6	...	...	...
Elam,	1	Bennett E. Stephenson, Garysburg	17	15	80	60	...	225	...	...	...	...	...	...	...
Elizabeth City,	2	O. C. Horton, Henry Wood, Elizabeth City	4	3	20	12	...	75	10	...	...	12	....	14 00	14 00
Galatia,	1	Elder J. C. Fleetwood, Margarettsville	25	20	170	138	...	200	59	...	...	...	...	...	...
Gatesville,	..	No school	6	5	49	40	...	100	15	...	23	12	....	15 00	15 00
Great Hope,	..	No report	...	...	...	...	...	...	...	...	...	10	...	...	...
Hamilton,	..	No report	...	...	...	...	...	...	...	...	...	...	...	...	...
Hebron,	1	Wm. T. Livermon, Murfreesboro	...	...	...	...	...	...	...	...	...	...	...	...	...
Hertford,	1	Jas. M. Skinner, Hertford	8	6	25	20	...	...	...	...	...	...	...	...	...
Holly Grove,	..	No. school	8	6	53	24	...	100	23	...	...	12	3 00	...	3 00

Macedonia,	1	Joseph Copeland, Edenton	6	4	35	25		58				7						
Mars Hill,	1	H. H. Hobbs, Colerain	6	5	40	25		200	13			5						
Meherrin,	1	J. T. Elliott, Murfreesboro	5	4	37	30		150				6						
Middle Swamp,	1	W. H. Riddick, Gatesville	6	5	30	20						8						
Mt. Carmel,	1	R. T. Stephenson, Seaboard	7		48													
Mt. Tabor,	2	J. D. Gatling, W. C. Parker, Murfreesboro	11	11	72	65	20	200	12			12		10 00		10 00		
Mt. Zion,	1	Wm. R. Spruill, Columbia	9		28			50	10			8		5 00		5 00		
Murfreesboro',	1	L. T. Spiers, Murfreesboro	14	12	130	100		230	29		10	12		13 30		13 30		
Piney Grove,	1	Joseph Smith, Reynoldson	5	4	30	20		75	10			10	6 00			6 00		
Pleasant Grove,		No school reported																
Plymouth,	1	J. E. Jackson, Plymouth	9	7	25	15		120				7		10 00		10 00		
Potecasi,	2	G. W. Cook, Potecasi	12	9	130	110	7	130	34			9		40 00		40 00		
Powell's Point,		No school																
Providence,		No report																
Ramoth Gilead,	2	M. W. Buffkin, J. T. Spence, Rose Dale	12	6	75	50		100	40			8						
Republican,	1	W. H. Bunch, Windsor	8		60			75				8						
Roanoke Island,		No report																
Robert's Chapel,	1	Jas. H. Edwards, Boykin's Depot, Va	10	8	57	50	4	50			6	6		4 00		4 00		
Rocky Hock,	2	C. D. Ellis, E. Byrum, Edenton, N. C	10	8	50	40		250				12						
Ross' Church,		No school																
Salem,	2	Samuel Modlin, Elizabeth City	13		44			170				8						
Sandy Cross,		No report																
Sandy Run,	1	John C. Tynes, Roxobel	5	3	25	20						6						
Sawyer's Creek,	1	W. B. Ferebee, Camden C. H	21	15	170	75	18	300				12	7 00	12 00		19 00		
Shady Grove,	1		8		40													
Sharon,	1	Austin Parisher, Columbia	2	2	60	55	1	40	10			7						
Shiloh,	3	E. P. Dailey, Shiloh, N. C	40	30	100	75	5	400	100			12		10 00		10 00		
Sound Side,	1	J. G. Brickhouse, Columbia	10	10	40	40	3	195				7	6 00			6 00		
Warwick,		No school																
Weldon,		No report																
White Oak,		No report										7						
Whiteville Grove	2	John Turner, Wm. Stanton, Belvedere	12	8	100	60	7	150	61			9		12 18		12 18		
Yoppim,	1	Jos. T. Waff, Edenton	13	8	48	36		240										
			494	328	2818	2164	101	5340	564		103		2700	181	48	208	48	

FINANCIAL TABLE---C.

CHURCHES.	White Membership.	White Male Membership.	CONTRIBUTIONS DURING THE YEAR.										PRESENT CONTRIBUTIONS.							Total.
			State Missions.	Foreign Missions.	Educat'n Board.	S. S. Board.	Church Extens'n.	W. F. College.	Pastor's Salary.	Church Exp'nses	Other Objects.	State Missions.	Foreign Missions.	Educat'n Board.	S. S. Board.	W. Forest College.	Ass't'nal Fund.	Other Objects.		
Ahoskie,	335	136	4 50	.....	45 35	.....	.....	.....	200 00	240 00	.....	.....	8 84	.....	.....	.....	5 00	.....		503 69
Ballard's Bridge,	471	155	25 00	7 65	.....	.....	18 00	400 0	125 00	37 50	80 25	.....	.....	.....	.....	.....	4 00	.....		697 40
Berea,	201	77	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3 00	.....		3 00
Bethel,	266	86	12 00	12 00	12 00	.....	25 00	.....	225 00	.....	.....	.....	.....	.....	.....	.....	4 50	.....		290 50
Bethlehem,	225	89	27 70	37 50	.....	.....	350 0	.....	200 00	40 00	25 00	.....	.....	.....	.....	.....	4 00	.....		684 20
Buckhorn,	109	40	20 00	16 00	35 00	.....	.....	.....	135 00	60 00	80 00	.....	.....	.....	.....	.....	2 00	.....		348 00
Capehart's,	291	119	.....	.....	.....	.....	.....	.....	125 00	80 00	.....	5 00	10 00	4 60	.....	.....	2 50	.....		227 10
Cashie,	276	72	.....	.....	.....	25 00	.....	.....	125 00	50 00	25 00	8 50	4 05	11 00	.....	.....	5 00	16 00		.....
Cedar Branch,*	...	...	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....		.....
Colerain,	370	110	10 00	10 00	5 00	35 00	.....	.....	150 00	25 00	15 95	.....	.....	.....	.....	.....	2 50	.....		253 45
Connaritsa,	266	79	3 75	3 00	.....	.....	.....	.....	100 00	620 00	.....	.....	.....	.....	.....	.....	3 00	.....		729 75
Cool Spring,	222	79	.....	.....	.....	.....	5 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	2 00	.....		7 00
Corinth,	114	31	.....	.....	.....	.....	.....	.....	.....	150 00	.....	10 30	5 30	.....	.....	.....	2 00	.....		167 60
Dudley's Grove,	63	30	.....	.....	.....	.....	.....	.....	40 00	115 25	.....	3 00	3 00	.....	.....	.....	1 00	.....		162 25
Ebenezer,	93	28	31 00	31 00	.....	.....	.....	.....	250 00	.....	.....	.....	.....	.....	.....	.....	2 00	.....		314 00
Edenton,	124	40	.....	.....	.....	.....	.....	.....	300 00	75 00	.....	.....	.....	.....	.....	.....	2 00	.....		377 00
Elam,	90	20	.....	.....	.....	.....	.....	.....	150 00	.....	60 00	.....	.....	.....	.....	.....	1 50	.....		211 50
Elizabeth City,	216	53	.....	.....	.....	.....	.....	.....	500 00	75 00	.....	.....	.....	.....	.....	.....	3 00	.....		578 00
Galatia,	123	56	.....	.....	.....	.....	.....	.....	135 00	162 00	.....	3 10	.....	.....	.....	.....	2 05	.....		302 15
Gatesville,	55	24	.....	.....	.....	.....	.....	.....	100 00	25 00	10 00	2 00	2 00	1 00	2 00	...	2 00	.....		144 00
Great Hope,*	...	...	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....		.....
Hamilton,*	...	...	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....		.....
Hebron,	114	52	.....	.....	.....	.....	.....	.....	125 00	150 00	.....	6 30	.....	.....	.....	.....	.....	.....		.....
Hertford,	56	17	.....	.....	.....	.....	8 00	.....	375 00	235 00	.....	2 50	2 00	2 00	2 00	1 50	1 50	3 00		632 50
Holly Grove,	86	27	.....	35 00	10 00	.....	.....	150 0	125 00	12 48	114 00	...	.....	.....	.....	.....	2 00	.....		448 48
Macedonia,	56	26	3 33	.....	.....	.....	.....	.....	50 00	2 50	.....	.....	.....	.....	.....	.....	1 00	.....		56 83
Mars Hill,†	112	48	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2 00	.....		2 00

Meherrin,	258	93							150 00	72 85		8 35	8 35				3 00		242 55
Middle Swamp,	101	39							125 00	1,200	20 00						3 00		1,348 00
Mt. Carmel,	220	69							160 00			14 65	14 65				2 50		191 80
Mt. Tabor,	215	94	20 00		45 00			20 00	150 00	14 00	42 51		20 00		10 00		4 00		325 51
Mt. Zion,	39	14								82 00							2 00		84 00
Murfreesboro',	57	16	20 00	93 37	25 18		20 00		500 00	76 95	200 00						2 50		938 00
Piney Grove,	94	34	34 00						125 00	10 00	125 00	16 00	26 00	10 00	5 00		2 00		353 00
Pleasant Grove, ‡	109	49															4 00		4 00
Plymouth,	35	13							75 00	40 00							1 50		116 50
Potecasi,	211	81							225 00	135 00		11 27	11 27				2 00		384 54
Powell's Point, ‡	58	22															1 00		1 00
Providence, *																			
Ramoth Gilead,	164	71	25 00						400 00	10 20							3 00		438 00
Republican,	238	82															3 00		3 00
Roanoke Island, *																			
Robert's Chapel,	176	56						176 0	150 00	50 00	3 00	3 31					3 00		385 31
Rocky Hock,	259	103						10 00	150 00	25 00	30 00						3 00		218 00
Ross' Church,	374	120							100 00	30 00	200 00		6 00				2 50		338 50
Salem,	126	43							150 00								2 00		152 00
Sandy Cross,																			
Sandy Run,	234	86							225 00	306 00		10 00	10 00	10 00			3 00		564 00
Sawyer's Creek,	424	140							1000 0		12 00	20 00	5 00	5 00			5 00		1,047 00
Shady Grove,	75								75 00								1 00		76 00
Sharon, ‡	22	7															1 00		1 00
Shiloh,	310	99	5 00	10 00					250 00	50 00		5 00					3 00		323 00
Sound Side,	138	40								32 00							1 50		33 50
Warwick,	166	56							40 00	10 00	1 50						2 00		53 50
Weldon, ‡																	1 00		1 00
Whiteville Grove	200	63							150 00	170 00							2 00		322 00
White Oak, *																			
Yeoppim,	153	71	23 77	12 50		5 00			200 00	30 00							2 50		273 77
			265 05	268 02	177 57	65 00	426 00	756 00	7,935 00	4,498 73	1,044 21	129 28	136 46	43 60	19 00	1 50	127 55	19 00	15,911 97

*No report; †Report misplaced by the Committee; ‡Report incomplete.

STATISTICAL TABLE.—D.

Number.	CHURCHES.	LOCATION AND DATE OF CONSTITUTION.	SABBATHS OF PREACHING.	Additions.			Diminuti'ns.			White Males.	W. Females.	Total Whites.	Colored.	Total.	PASTORS.	CLERKS AND THE
				Baptisms.	Letter.	Restoration	Letter.	Exclusion.	Deaths.							
1	Ahoskie,.....	Hertford, 1812,....	4th,	...	9	2	9	6	10	136	199	335	...	335	R. R. Savage,.....	W, W. Mitchell, Wint
2	Ballard's Bridge,..	Chowan, 1781,.....	2d,	25	8	4	8	13	12	155	316	471	34	505	D. V. Roberts,....	Edward Pierce, Edent
3	Berea, ...	Pasquotank, 1856,..	2d,	...	4	..	6	2	5	77	124	201	...	201	J. M. C. Luke,....	R. N. Morgan, Elizabe
4	Bethel, ...	Perquimans, 1806,..	2d,	...	2	..	4	5	7	86	180	266	..	266	B. B. Williams,...	Geo. W. Bonner, Hert
5	Bethlehem,.....	Hertford, 1835,.....	1st & 3rd,	15	6	8	9	11	3	89	136	225	1	226	J. N. Hoggard, ...	Norman L. Shaw, Har
6	Buckhorn,.....	Hertford, 1835,.....	2d & 4th,	1	1	..	4	2	1	40	69	109	8	117	R. R. Savage,.....	J. H. Picot, Riddicksv
7	Capeharts, ...	Bertie, 1824, ...	2d,	5	4	1	13	2	9	119	172	291	8	299	Thos. Hoggard,...	Geo. W. Cobb, Windso
8	Cashie,.....	Bertie, 1798, ...	1st,	17	9	1	1	1	7	72	204	276	10	286	Jeremiah Bunch,..	S. J. Wheeler, Windso
9	Cedar Branch,....	Martin, 1869.....	.....	...	...	..	...	...	...	...	...	45	...	45	.....	.....
10	Colerain,.....	Bertie, 1789, ...	3d,	...	6	1	5	4	8	110	260	370	7	377	B. B. Williams,...	W. B. Watford, Colera
11	Connaritsa,.....	Bertie, 1798, ...	3d,	11	9	2	16	5	3	79	187	266	2	268	Thos. Hoggard,....	A. J. Dunning, St. Jol
12	Cool Spring,.....	Gates, 1826,.....	1st,	...	...	..	7	3	3	29	143	222	...	222	J. P. Lee, ...	Mills L. Green, Winto
13	Corinth,.....	Northampton, 1854,	1st & 3d,	8	5	4	8	8	4	37	83	114	1	115	H. B. Parker,.....	Albert Vann, Rich Sq
14	Dudley's Grove, ..	Hertford, 1872,.....	1st,	21	18	..	7	2	...	30	33	63	...	63	Williamson Askew,	Jas. O. Harrington, St
15	Ebenezer, ...	Camden, 1829,.....	3d,	6	3	3	3	10	2	28	65	93	...	93	J. F. Tuttle,.....	J. N. Overton, South
16	Edenton,.....	Chowan, 1816,.....	1st, 2d, 3d, 4th,	...	1	..	1	...	2	40	84	124	69	193	J. J. McLenden,...	J. H. Garrett, Edento
17	Elam,.....	Northampton, 1844,	2d,	5	...	..	1	2	1	20	70	90	...	90	J. P. Lee,.....	Joseph Barham, Gary
18	Elizabeth City, ..	Pasquotank, 1786,..	1st, 2d, 4th,	...	1	..	7	5	9	53	163	216	...	216	J. F. Tuttle, ...	S. E. Overby, Elizabe
19	Galatia,.....	Northampton, 1859,	2d & 4th,	...	2	..	...	1	1	57	67	123	1	124	John Mitchell,...	Jas. A. Coggins, Marg
20	Gatesville, ...	Gates, 1854,.....	3d,	...	11	..	...	...	...	24	31	55	...	55	J. P. Lee,.....	M. L. Eure, Gatesvill
21	Great Hope,.....	Perquimans, 1869,..	.....	...	...	..	...	...	...	34	28	62	...	62	.....	.....
22	Hamilton,.....	Martin,-	.....	...	...	..	...	...	...	...	...	...	...	...	.....	.....
23	Hebron, ...	Northampton, 1856,	3d,	...	1	..	3	1	5	52	62	114	...	114	H. B. Parker,.....	Jos. E. Blanchard, W
24	Hertford, ...	Perquimans, 1854,..	1st & 3d,	...	3	..	...	...	1	17	39	56	...	56	T. Harrison,.....	P. H. Welsh, Hertford
25	Holly Grove, ...	Bertie, 1804, ...	1st,	1	...	..	6	1	3	27	59	86	18	104	J. Mitchell,.....	J. W. Mitchell, Pitch
26	Macedonia,.....	Chowan, 1856,.....	3d,	1	...	..	1	1	3	26	30	56	1	57	W. Leary,.....	W. H. Bonner, Edent
27	Mars Hill,.....	Bertie, 1854, ...	4th,	...	1	1	9	5	1	48	64	112	...	112	B. B. Williams,...	G. G. Morriss, Colera
28	Meherrin,.....	Hertford, 1773,.....	1st,	31	2	1	4	4	3	93	165	258	20	278	J. N. Hoggard, ...	O. Parker, Murfreesbo
29	Middle Swamp,..	Gates, 1806,.....	2d,	...	...	1	10	2	2	39	62	101	...	101	T. W. Babb,.....	W. H Riddick, Gates
30	Mt. Carmel,.....	Northampton, 1823,	4th,	18	2	..	3	5	1	60	151	220	1	221	J. N. Hoggard,....	Isaac Peele, Jackson,.
31	Mt. Tabor,.....	Hertford, 1839,.....	3d,	29	7	2	14	6	7	94	121	215	13	228	R. R. Savage,.....	Thos. M. Parker, Mur
32	Mt. Zion,.....	Tyrell, 1852, ...	2d,	...	...	..	...	2	1	14	25	39	...	39	None,.....	Jos. A. Spruill, Colun
33	Murfreesboro',...	Hertford, 1842,.....	1st, 2d, 3d, 4th,	...	3	..	11	...	...	16	41	57	...	57	Jno. Mitchell,.....	L. T. Spiers, Murfree
34	Piny Grove,.....	Gates, 1827,.....	4th,	...	1	..	1	3	5	34	60	94	18	112	T. W. Babb,.....	J. F. Howell, Reynold
35	Pleasant Grove,..	Hertford, 1837.....	2d,	9	2	..	2	1	3	49	60	109	...	109	H. B. Parker,.....	J. G. Moore, St. John
36	Plymouth, ...	Washington, 1868,..	2d.	1	3	..	1	5	...	14	22	35	...	35	Q. T. Simpson,....	J. Jackson, Plymouth,
37	Potecasi,.....	Northampton, 1808,	2d,	11	4	..	1	...	5	81	130	211	...	211	J. N. Hoggard, ...	H. C. Edwards, Wood
38	Powell's Point,...	Currituck, 1804,....	4th,	...	...	..	...	5	3	22	36	58	...	58	.....	Alex. Owens, Californ
39	Providence, ...	Currituck, 1826,....	1st, 2d, 3d, 4th,	...	...	..	...	...	...	...	64	83	...	147	R. R. Overby,.....	L. H. Babb, Indian R
40	Ramoth Gilead,..	Pasquotank, 1808,..	4th,	12	1	..	4	13	9	71	93	164	...	164	J. M. C. Luke,....	J. R. Etheridge, Rose
41	Republican,.....	Bertie, 1834, ...	2d & 4th,	17	3	3	3	3	7	82	156	238	11	249	J. Bunch,.....	Erwin Pritchard, Wi
42	Roanoke Island,..	Currituck, 1807,....	.....	...	...	..	...	...	...	...	...	90	...	90	.....	.....
43	Robert's Chapel,..	Northampton, 1848,	1st,	...	1	..	12	12	8	56	120	176	12	188	R. R. Savage,.....	Wm. Boone, Murfrees
44	Rocky Hock,.....	Chowan, 1835,.....	1st,	16	1	..	4	4	5	103	156	259	...	259	B. B. Williams,...	Wm. F. Boyce, Edent
45	Ross' Church,....	Bertie, 1804, ...	4th,	41	5	2	5	10	7	120	254	374	10	384	Thos. Hoggard,...	J. L. White, Windsor
46	Salem,.....	Pasquotank, 1790,..	1st,	...	3	1	5	4	6	43	83	126	...	126	W. Leary,.....	Wm. Cartwright, Eliz
47	Sandy Cross,....	Gates, 1828,.....	.....	...	...	..	...	...	...	121	221	342	...	342	.....	.....
48	Sandy Run,.....	Bertie, 1750, ...	2d & 4th,	36	1	2	3	4	2	86	148	233	6	240	J. Bunch, ...	J. R. Powell, Hotel,
49	Sawyer's Creek,..	Camden, 1790,.....	1st, 2d, 3d, 4th,	25	5	6	10	12	...	140	282	424	...	424	R. R. Overby,....	T. B. Boushall, Camd
50	Shady Grove, ...	Currituck, 1829,....	3d,	...	1	..	1	3	3	...	...	75	...	75	.....	Name not given, ...
51	Sharon, ...	Tyrrell, 1869,.....	1st,	8	...	..	...	1	...	7	15	22	1	23	No Pastor,.....	A. Parisher, Columbi
52	Shiloh, ...	Camden, 1757,.....	1st & 3d,	14	4	4	2	18	4	99	211	310	...	310	R. R. Overby, ...	L. B. Sanderlin, Shil
53	Sound Side,.....	Tyrrell, 1831,.....	2d,	16	...	1	...	11	2	40	98	138	...	138	No Pastor,.....	J. G. Brickhouse, Co
54	Warwick, ...	Chowan, 1861,.....	3d,	...	2	..	4	...	2	56	110	166	...	166	E. Bunch,.....	Jas. H. Kelly, Gatesv
55	Weldon, ...	Halifax,.....	.....	...	...	..	...	...	...	...	...	...	...	...	W. T. Walters,....	.....
56	Whiteville Grove,	Perquimans, 1851,..	3d,	20	2	1	1	...	1	63	137	200	2	202	T. J. Knapp, ...	W. C. Simpson, Belv
57	White Oak,.....	Bertie, 1856,.....	.....	...	...	..	...	...	...	...	...	...	...	...	.....	.....
58	Yoppim, ...	Chowan, 1775,.....	4th,	1	3	1	1	8	9	71	82	153	13	166	T. J. Knapp,.....	J. T. Waff, Edenton,
				421	160	53	230	226	195	3210	5973	9394	267	9661		

*Absent.

BLE OF THE CHOWAN BAPTIST ASSOCIATION.---E.

CLERK	ASSISTANT CLERK.	PREACHER OF INTRODUCTORY SERMON.	TEXT.	Church's.	Baptisms	Total Membership.	Contributions.
uel Burkitt,.				18	55	1750	£12 12s 0d
uel Burkeit,.	James Ross,.	Martin Ross,	1 Cor. xiv:40,.	19	68	1947	9 12 6
n Spivey,.	James Ross,.	James Ross,.	Songs, viii:5,	20	80	1768	12 16 0
Hamilton,.	James Wright,.	James Nowell,.	1 Cor. xiii:13,	21	62	1780	12 5 0
n Spivey.	William Dossey,.	Aaron Spivey.	Hag. i:7,.	22	64	1756	16 0 0
ard Poindexter,.		Richard Poindexter,.	Psalms, xcii;12,.	23	158	1789	16 0 0
s Wright,.		John Brice,.	2d Tim. iv:2,	23	115	1843	11 12 6
s Wright,.	William Spence,.	James Wright,.	Cant. 2:3,	23	185	1919	$35 00
s Wright.	David Pritchard,.	Nathaniel Pruden,.	Songs ii:10, 11, 12,.	23	71	1916	34 50
s Wright,.	John Wheeler,.	James Ross,.	Nahum i:7,.	23	68	1820	34 50
s Wright,.	John Wheeler,.	Martin Ross,.	Heb. ii:1, 2, 3,.	22	138	2013	39 00
s Wright,.	Thos. Meredith,.	Luther Rice,.	Psalms viii:4,	22	123	1756	32 50
. Meredith,.		John Rowe,.	Isaiah lv:5.	22	70	1755	45 50
s Wright,.		Aaron Spivey,.	Heb. xii:1, 2,.	22	75	1556	36 00
s Wright,.	—— Newbern,.	Martin Ross,	Judges viii:4,.	22	54	1745	33 50
s Wright,.	Edward Wood,.	Aaron Spivey,.	Mark xiii:27,	22	55	1756	34 50
s Wright,.	Hardy Cobb,	Martin Ross,.	1 Chron. xii:32,	23	227	1952	39 00
s Wright,.	John Peellee,	John Harrell.	Zech. xiii:1,	24	351	2236	40 00
s Wright,.	Simon Turner,.	Jere Etheridge,.	John viii:56,.	25	964	3134	44 50
s Wright,.	James G. Hall,.	— Jordan,.	1 John i:18,	26	294	3023	46 50
s Wright,.	James G. Hall,.	John Harrell,.	Mark i:15.	26	32	3192	40 50
s G. Hall,.	Edmund Hoskins,.	James Wright,.	Cant. iv:12,.	28	246	3200	47 62
s G. Hall,.	John Peele,.	James Ross,.	Rev. xxi:24,.	29	284	3381	45 50
s G. Hall,.	John Peele,.	Reuben Lawrence,.	Mat. vi:33,.	30	110	3160	46 50
s G. Hall,.	S. J. Wheeler and A Spivey,.	G. M. Thompson,	1 Cor. x:4,.	32	191	3282	50 00
s G. Hall,.	A. Spivey,	Thos. Meredith,.	Heb. xi:6,.	31	414	3285	47 82
Spivey,.		Geo. M. Thompson,.	Isaiah xlii:11,.	31	597	3765	56 00
Spivey,.		John Harrell,.	Rev. xix:9,.	33	190	3819	56 42
Spivey,.	Wm. Darden,.	Q. H. Trotman,.	1 John iii:2,.	34	122	3664	52 50
Peele,.	Jas. Pruden,.	Reuben Lawrence,.	Isaiah lx:1,	38	218	3394	54 00
Wheeler,.		A. M. Craig,.	John x:24,.	38	466	3828	55 20
Wheeler,.	A. W. Darden, S. T. Bond,.	Evans Forbes,.	Mat. vii:12,.	40	392	4368	56 20
Wheeler,.	C. Salstonstall, Wm. Darden,.	R. Lawrence,.	1 Cor. xv:58,.	40	541	4818	57 50
Wheeler,.	Q. H. Trotman, Dr. Lillybridge,	G. M. Thompson,.	Acts iv:13,.	42	609	5140	65 25
Wheeler,.	Sam'l T. Bond,.	Q. H. Trotman,.	1 Peter i:5,.	42	1,329	5783	65 50
Wheeler,.	A. J. Askew, S. T. Bond,	John Nowell,.	Mark iii:35,.	42	410	6485	62 50
Cobb, *pro tem.*	Eld. Waff, A. W. Darden,	Eld. Waff,.	Gal. v:25,.	42	332	6433	69 75
Wheeler,.	A. J. Askew, S. T. Bond,	G. M. Thompson,.	Psalms, cxxxvii:5, 6,	42	378	6470	69 75
Wheeler.	S. T. Bond, W. D. Pritchard,	Eld. Sanderlin,.	Phil. i:8to10,.				
Wheeler,.	A. J. Askew, W. D. Pritchard,.	Q. H. Trotman,.	Mark xvi:15,.	45	792	7901	84 00
Wheeler,.	W. D. Pritchard, S. T. Bond,.	M. R. Fory,.	1 Cor. iii:12, 13,.	45	545	7981	69 75
Wheeler,.	W. D. Pritchard, S. T. Bond,.	Aaron Jones,.	Col. i:14,.	47	644	7970	90 80
Wheeler,.	W. D. Pritchard, G. W. Johnson,	W. M. Wingate,.	Acts ii:44, 45, 46,.	43	553	9031	90 50
Wheeler,.	W. D. Pritchard, Wm. Darden,.	W. W. Kone,.	I Thess. ii:13, 14, 15,.	52	837	10811	106 50
Wheeler,.	R. D. Simpson, H. C Edwards,.	T. J. Knapp,.	Jer. 1:17,.	53	625	11054	85 50
Mitchell,.	J. D. Barnes,	B. B. Williams,.	Heb. v:9,.	53	41	11034	41 00
Wheeler,.	H. C. Edwards. A. L. Adkins,.	R. B. Jones,.	1 Peter i-23,.	52	596	10674	386 30
Wheeler,.	W. C. Parker, A. Bass,	J. Mitchell,.	Rom. iii:21,	53	723	10525	149 21
Wheeler,.	W. C. Parker, A. Bass,	R. R. Overby,.	Exodus. xiv:15,.	52	922	10206	18,154 93
Wheeler,.	W. C. Parker, A. Bass,	J. M. C. Luke,.	Jer. xvii.9,.	53	327	10725	13,925 14
Parker,.	A. J. Cobb,	J. D. Huf ham,	Mat. viii:11,.	56	612	9705	7,751 85
Parker,.	A. Bass, W. H. Powell,	John Mitchell,	Acts ix:31,	57	468	9898	14,102 84
Parker,.	A. J. Cobb, W. H. Baldick,.	T. J. Knapp,.	Josh. xxiii36.	56	457	9436	12,589 53
Parker,.	A. J. Cobb, L. W. Babb,.	R. R. Savage,.	Rom. viii:6,.	58	820	10251	15,002 23
Parker,.	N. L. Shaw,.	T. W. Babb,.	Isaiah lxii:1,.	58	421	9661	15,911 97

es belonging to the Association being in the hands of Eld. J. D. Huf ham, and not accessible to the Clerk. If any brother has a copy of the minutes of 1857, 1858, 1859, 1863, 1864, he will greatly oblige the Clerk by forwarding them to him. The Contributions up to the year 1867 include the e churches; snbsequent to that time, all the expenses are included, but the reports from many of the churches are incomplete.

MINUTES

OF THE

SIXTY-EIGHTH ANNUAL SESSION

OF THE

CHOWAN

Baptist Association,

HELD WITH THE CHURCH AT

GATESVILLE, GATES CO., N. C.,

May 12, 13 and 14, 1874.

G. C. MOORE, *Moderator*, ST. JOHNS.
W. C. PARKER, *Clerk*, MURFREESBORO'.
W. W. MITCHELL, *Treasurer*, WINTON.

RALEIGH, N. C.:
Edwards, Broughton & Co., Book & Job Printers and Book Binders,
1874.

LIST OF ORDAINED MINISTERS
IN THE
CHOWAN BAPTIST ASSOCIATION.

1. Askew, Williamson.....Winton.
2. Babb, T. W.....Gatesville.
3. Barber, B. F.....Windsor.
4. Briggs, Wells.....Manteo.
5. Bunch, Ephriam.....Gatesville.
6. Bunch, Jeremiah.....Windsor.
7. Cohen, A. D.....Edenton.
8. Craig, A. M.....Windsor.
9. Etheridge, D. V.....Manteo.
10. Fleetwood, J. C.....Margarettsville.
11. Harrison, Trezevant.....Hertford.
12. Hoggard, J. N.....Murfreesboro'.
13. Hoggard, Thomas.....Colerain.
14. Horton, O. C.....Elizabeth City.
15. Howell, Ed.....Gatesville.
16. Hufham, J. D.....Warsaw.
17. King, B. F.....Windsor.
18. Leary, West.....Edenton.
19. Lee, John P.....Murfreesboro'.
20. Maget, W. L.....Plymouth.
21. McDowell, A.....Murfreesboro'.
22. Mitchell, John.....“
23. Mizell, M. L.....Windsor
24. Overby, R. R.....Elizabeth City.
25. Parker, H. B.....Murfreesboro'.
26. Pearce, Ed.....Merry Hill.
27. Roberts, D. J.....Hertford.
28. Rochelle, J. J.....Jackson.
29. Sanderlin, D.....Camden C. H.
30. Simpson, Q. T.....Plymouth.
31. Savage, R. R.....Murfreesboro'.
32. Tuttle, J. F.....Elizabeth City.
33. White, J. W.....Merry Hill.
34. Williams, B. B.....Colerain.

PROCEEDINGS.

GATESVILLE, N. C., }
TUESDAY, May, 12th, 1874. }

1. The Chowan Baptist Association met in its Sixty-Eighth Annual Session this day, with the Church at Gatesville.

2. The Introductory Sermon was preached by Rev. John Mitchell from John 16: 12-15.

3. After the sermon the Association took a recess of one hour.

AFTERNOON SESSION.

TUESDAY, May 12th, 1874.

4. On re-assembling, the Moderator read the 90th Psalm. Dr. McDowell led in prayer.

5. Brethren R. D. Simpson, T. D. Boone, L. Tayloe were appointed a Committee on Finance.

6. Brethren J. A. Delke, N. L. Shaw and Mark Gregory constituted the Committee on Sabbath School Statistics.

7. Brethren L. H. Babb, M. Gillam and J. T. Waff were appointed a Committee on Statistics of Benevolence.

8. Brother L. D. L. Parker was appointed Assistant Clerk.

9. The Pastor and Deacons of the Church constituted the Committee on Religious Exercises.

10. Delegates from the Churches were enrolled as follows:

Ahoskie.—W. W. Mitchell, Nicholas Harrell, J. S. Mitchell.
Ballard's Bridge.—R. D. Simpson, John Churchwell,* Edward Pearce.
Berea.—S. F. Overman, H. C. Halsted, Miles Whitehurst.
Bethel.—Nathan Dail, W. M. Fleetwood, J. W. Trotman.
Bethlehem.—N. L. Shaw, Dr. R. P. Thomas, A. B. Adkins.
Buckhorn.—R. R. Savage, T. E. Vann, T. D. Boone.
Capeheart's.—Jno. N. Hoggard, Geo. W. Cobb, Jos. W. White.
Cashie.—Moses Gilliam, D. E. Tayloe, J. H. Harrell.
Cedar Branch.—B. F. Barber, H. H. Mizell, J. F. Harrison.
Colerain.—Wm. Nowell, Jos. W. Beasley, John L. Britton.
Chappell's Hill.—Francis Chappell,* Joseph Finch,* H. J. Lane.
Connaritsa.—Jesse R. Matthews, W. G. Burdin, A. J. Dunning.
Cool Spring.—M. L. Green, J. E. Story, E. A. Story.
Corinth.—Albert Vann,* S. E. Forest, Thomas Bowers.*

Dudley's Grove.—Williamson Askew, J. C. Rodgerson, Asa Saunders.
Ebenezer.—Joseph A. Spencer, David T. Pritchard.
Edenton.—A. D. Cohen, C. G. Manning, J. A. Woodard.
Elam.—Wm. T. Kee, Wm. T. Capel,* James H. Crocker.*
Elizabeth City.—J. F. Tuttle, O. C. Horton, E. Herriss.*
Galatia.—J. C. Fleetwood, Israel P. Parker, Jesse J. Deloatch.
Gatesville.—Nathaniel Harrell,* Hans Hofler,* Miles Gatling.
Great Hope.—Henry Ward, Augustus Saunders, John White.*
Green's Cross Roads.—Joseph W. White, Zacharias W. White.*
Hebron.—John A. Stephenson, J. E. Blanchard,* W. P. Liverman.*
Hertford.—D. P. Daughtrey, T. Harrison, P. H. Welch.
Holly Grove.—J. W. Mitchell, W. J. Freeman,* W. J. Rayner.*
Macedonia.—West Leary,* Stephen S. Leary,* P. F. White.*
Mars Hill.—B. B. Williams, A. Nowell, J. W. Perry.*
Meherrin.—John P. Lee, Elijah Vaughan, S. R. Joyner.
Middle Swamp.—W. Riddick, M. Lawrence,* T. T. Speight.
Mt. Carmel.—R. T. Stephenson, L. B. Stephenson,* W. J. Madrey.
Mt. Pleasant.—Jesse Norman Warren,* T. B. Bateman.
Mt. Tabor.—W. C. Parker, R. T. Vann, A. G. Newsome.
Mt. Zion.—Wm. R. Spruill,* Jas. A. Spruill.
Murfreesboro'.—John Mitchell, A. McDowell, J. A. Delke.
Piney Grove.—T. W. Babb, Geo. R. Eure,* T. E. Waff.
Pleasant Grove.—G. C. Moore, Willie Dunning, Langly Tayloe.
Plymouth.—W. L. Maget, Job Pearce, J. E. Jackson.
Potecasi.—A. E. Peele, C. Lassiter, H. H. Cook.
Powell's Point.—Not represented.
Providence.—L. H. Babb, J. B. Morgan,* J. J. Baxter.
Ramoth Gilead.—Wm. R. Williams, Jos. S. Jones, J. T. Spence.
Rehoboth.—Dorsey Sanderlin, Jasper Walker, Uriah Balance.
Republican.—J. Bunch, B. F. Baxter, W. H. Bunch.
Roanoke Island.—Not represented.
Robert's Chapel.—J. H. Edwards, S. K. Edwards,* D. N. Stephenson.
Rocky Hock.—R. R. Felton, W. B. Felton, E. Byrum.
Ross Church.—Kader White, W. H. Hughes, Jno. Mitchell.
Salem.—Barnard Berry, Reuben Pendleton, S. Modlin.
Sandy Cross.—W. H. Manning, Riddick Hofler,* Thos. J. Riddick.
Sandy Run.—J. R. Powell, D. H. Minton, M. W. Harrell.
Sawyer's Creek.—M. R. Gregory, W. B. Ferrebee, G. D. B. Pritchard.
Shady Grove.—T. F. Baxter, D. West, G. F. Dozier,*
Sharon.—A. Parisher, B. B. Bailey.
Shiloh.—Wells Briggs, E. G. Sanderlin, Thomas Palmer.*
Sound Side.—T. L. Gibson, J. E. Groves, J. G. Brickhouse.
Warwick.—E. Bunch, A. J. Ward, Alexander Ellis.
Weldon.—B. W. Spillman.
Whiteville Grove.—A. D. White, W. C. Simpson, R. W. Simpson.
White Oak.—Not represented.
Winton.—Jas. A. Vann, James Kiff, W. P. Taylor.
Yoppim.—John R. Simpson, Jas. T. Waff, J. N. Bass.

11. The Committee on Religious Exercises announced that Rev. J. M. C. Luke would preach in the Methodist Church at 3 o'clock.

12. The Association having been organized, on motion, it proceeded to the election of officers, resulting as follows: Dr. G. C. Moore, Moderator; W. C. Parker, Clerk; W. W. Mitchell, Treasurer.

*Absent.

13. Letters were read from the new churches at Winton, Chapel's Hill, Greens's Cross Roads, Mt. Pleasant and Rehoboth, asking admission into this body. The applications were, on motion, referred respectively to Committees, who, having reported favorably, the churches were received as constituent members of the Association, and the Moderator presented the right hand of fellowship to their delegates.

14. The letter from a minority of Cool Spring Church, complaining of the anti-missionary spirit and general misconduct of a majority of its members, and asking the advice of the Association, was, on motion, referred to a Committee consisting of Elders Overby, McDowell and Savage.

15. The Moderator extended an invitation to visiting brethren and to Messengers from Corresponding Bodies to seats with us, which was accepted by the following brethren: Rev. J. A. Speight, W. H. Morris, John Burgess, C. W. Kellinger. T. F. Rogers, from Portsmouth, Va., Association; Rev. W. T. Walters, D. D., Financial Secretary Wake Forest College; John T. Laurence and W. P. Whitaker, from Tar River Association; Rev. G. W. Sanderlin, Maryland Baptist Union Association; Rev. A. F. Redd, Editor *Biblical Recorder*.

16. Eld. Overby made a statement in regard to the needs of Shady Grove Church, commending to the Association the mission of Bro. West, who was soliciting funds in its behalf.

17. The Moderator appointed the following Committee to select time, place and preachers for the next meeting of the Association, viz: Jno. A. Vann, W. W. Mitchell, T. D. Boone.

18. Rev. John Mitchell read the

REPORT ON PERIODICALS.

As an efficient aid to the ministry in the dissemination of gospel truth and the peculiar doctrines and practices of the Baptist denomination and the general spread of religious intelligence, we regard our periodical literature of prime importance.

We would earnestly recommend to our brethren the *Biblical Recorder* as our State organ, and bespeak for it a more extended circulation. No Baptist family in the State should be without this weekly visitant.

The *Home and Foreign Journal* we commend as as our denominational paper, showing how God blesses even our feeble efforts in responding to the Macedonian call.

To all Sunday Schools and families we would say, fail not to furnish the children with our Sabbath School organ, *Kind Words*, as a successful agent in bringing children to Christ.

JOHN MITCHELL, *Ch'm'n.*

The report was discussed by Elds. Redd, Hufham, Overby, brother J. S. Jones, Drs. Walters, McDowell and brother

Wilson M. Fleetwood. Pending the discussion the Association adjourned till 9½ o'clock to-morrow morning. Prayer by Elder Wells Briggs.

Rev. R. R. Savage preached in the Baptist Church at 8 o'clock.

MORNING SESSION.

WEDNESDAY, May 13, 1874.

19. The Association met pursuant to adjournment. Hymn "Am I a soldier of the Cross?" A portion of Scripture was read by the Moderator. Prayer by Rev. A. D. Cohen. The roll was called and corrected by Assistant Clerk.

20. Rev. J. P. Lee, of the Committee on Religious Exercises, announced that Dr. Walters would preach at the Methodist Church at 11 o'clock, Rev. A. D. Cohen at 3 o'clock, and Rev. G. W. Sanderlin at the Baptist Church to-night at 8 o'clock.

21. The discussion of the Report on Periodicals was resumed, and after being participated in by Prof. Delke and Eld. Hufham, the report was adopted.

22. Rev. R. R. Overby submitted the following

REPORT ON TEMPERANCE.

Your Committee, to whom was referred the subject of Temperance, submit the following: We have thought much upon this subject since our last meeting, and whilst there is much for which to be truly thankful, there is also very much over which to mourn.

We are thankful to be able to report that the cause of total abstinence from all that can intoxicate, is onward. The prospect of final success, we hope, brightens. Our cause is truth, and our hope in God. Still we are deeply pained when we remember that there are many of our brethren who use ardent spirits, and sell it to be used as a beverage.

In the judgment of your Committee, it is the bane of our churches, and one, if not the chief difficulty in the way of the progresa of the Gospel of Jesus Christ; therefore it is inconsistent with the spirit of Christianity to use, and especially to sell to be used, as a beverage, intoxicating liquors.

We earnestly recommend,

1st. That the churches admonish, kindly and faithfully, their members to discontinue its use.

2d. That the pastors preach more against the evil.

3d. That where drinking-houses are kept by church-members, they be earnestly and faithfully admonished by the church to abandon the wicked traffic, and that when the admonition of the church is rejected, the church withdraw its fellowship.

Respectfully submitted,

R. R. OVERBY, *Ch'm'n.*

The report was discussed by Elders Overby, Harrison, McDowell, Williams, Babb, Hufham, Savage and brethren

M. Gilliam and J. S. Jones, when Elder Williams proposed the following amendment:

That the Association earnestly recommend that the churches withdraw fellowship from those members who visit and drink habitually at tippling shops.

The amendment was accepted, and after further discussion by Elders Redd, Mitchell, Luke, H. B. Parker, brethren L. H. Babb and Wm. R. Williams, the report was adopted.

On motion the Association adjourned till 2 o'clock.

AFTERNOON SESSION.

WEDNESDAY, May 13th, 1874.

23. On re-assembling Elder Cohen made a statement in regard to Edenton Church, urging its claims upon the Association for aid to complete its house of worship. He was followed by Elder Huf ham and Prof. Delke, and on motion a committee consisting of Elders Cohen, Huf ham, and Prof. Delke, were appointed to solicit contributions in the congregation. Amount of cash collection $100; pledges $50.

24. Dr. Walters and brother Spillman made statements in regard to Weldon Church, and desired that the delegates present should, on their return home, ask the members of their churches to contribute each ten cents towards defraying the expenses of finishing their house of worship.

25. Eld. H. B. Parker presented the

REPORT ON CHOWAN BAPTIST FEMALE INSTITUTE.

Your Committee beg leave to report the continued prosperity of this Institution. The number of pupils that have registered during the present session is one hundred and twenty-four, of whom one hundred and ten were boarders, making the number from abroad larger than during any previous year.

The health of the school has been fair, no case of death or serious illness having occurred.

Twice since your last meeting the Lord has blessed the school and community with the influence of His Spirit, and a considerable number have professed faith in Christ. May they, through grace, be faithful unto the end.

The financial condition is good. The committee recommend the Institution to the Baptists of North Carolina and elsewhere, as worthy of their patronage.

Respectfully submitted,

H. B. PARKER, *Ch'm'n.*

After addresses by Drs. McDowell, Walters, Elders Redd, G. W. Sanderlin and Huf ham the report was adopted.

26. Elder T. W. Babb offered the following

REPORT ON BAPTIST STATE CONVENTION.

This body, aiming to unite all the churches of the State in the work of spreading abroad a knowledge of the truth as it is in Jesus, and thereby to

increase their power and efficiency, is entitled to our prayerful and hearty support. We mention the following departments of labor as claiming special attention at present:

I. STATE MISSIONS.

"North Carolina for Jesus," should be our motto. It is the aim of the Board of Missions to aid in sustaining missionaries and building houses of worship in every part of the State. In the past, the efforts that have been made in this direction have been signally blessed of God. To them, perhaps, more than to any other human agency are we indebted for the present strength and influence of the denomination in the State. There is still a wide field open to us. There is still an amount of spiritual destitution in the State which calls upon us to act promptly and liberally in the matter. The board during the past year has been hindered in its work by want of funds. There is a considerable force of missionaries in the field, and their salaries are unpaid. Let us help them.

II. FOREIGN MISSIONS.

The condition of our Foreign Missions, for a year past, has been peculiar. Our missionaries report the most ample encouragement in their fields of labor, and new fields are constantly opening before them And yet the Board of Missions have received so little to sustain these missionaries, that it has been seriously questioned whether we should not be compelled to drop some of them. Extraordinary efforts have been made. It is hoped that the embarrassments of the Board have been removed, and that our churches will not allow such a crisis to return. Certainly we have the ability to carry on the work in its present proportions, and greatly to enlarge it. Let not the willingness be wanting.

III. MINISTERIAL EDUCATION.

The training of young ministers for the highest degree of efficiency in their great work has been an enterprise dear to the Baptists. To educate them by contributions from the churches is the only alternative, for our preachers are ordinarily poor men. From the first, God has set the seal of his blessing on the efforts of our brethren in this State in this enterprise. The first man educated by them has been for years one of our missionaries to China. Others, less distinguished, but not less efficient or earnest laborers in their sphere, have succeeded him. God has shown us that here, as elsewhere, we cannot labor in vain. There are now at our College only seven young brethren sustained by the churches. We shall need about five hundred dollars to carry them through to the close of the session. We would commend this matter to the prayerful consideration of the churches composing this body, and urge them to do their duty—their whole duty.

THOS. W. BABB, *Ch'm'n.*

On motion, the part relating to State Missions was taken up and adopted, after being discussed by Elders Babb, Hufham, Overby, Williams, Walters, brethren Delke and Shaw. Pending the discussion a collection was taken up for State Missions amounting in cash to $75.20; in pledges from the churches, to $386.50.

27. On motion the remainder of the report was adopted without discussion.

28. The Committee appointed to recommend time, place and preachers for next Association submitted the following:

Place—Cashie.
Time—Tuesday after 2nd Sunday in May.

To preach Introductory Sermon—Elder A. D. Cohen; Alternate, J. F. Tuttle.

To preach Conventional Sermon—Elder R. R. Overby; Alternate, T. Harrison.

W. W. MITCHELL,
J. A. VANN,
T. D. BOONE,
Committee.

On motion the report was adopted.

29. The Committee on Finance reported as follows:

By balance in hand from last report,		$ 123 83
By present contributions from the Churches,		133 40
		$ 257 23
To printing minutes of session of 1873,	$ 120 00	
To amount paid for transcribing,	25 00	
		$ 145 00
Amount in hand,		$ 112 23

Respectfully submitted,
R. D. SIMPSON,
T. D. BOONE,
L. TAYLOE,
Committee.

Adopted.

30. Brother D. P. Daughtry read the following report of the committee appointed at our last session to take into consideration the importance of providing for our Ministers worn out in the service of the Churches.

After carefully considering this question and weighing the relative duties of Baptist Churches, and their members, in connection with the legitimate work of our Association, your Committee arrived at the following conclusions, and submit the same as their report:

First. That it is the imperative duty of all Christians to administer to the necessities of the Saints of God, and that individuals as well as churches are placed under the most solemn obligations to carry out this principle in their Christian lives towards all the brethren whether in the ministry or of the laity, and that Churches, truly spiritual as Baptist Churches should be, would never submit to have their poor made dependant upon other charities for the necessaries of life.

Second. That our Associations, and other conventional bodies, having been formed for the promotion of educational and missionary interest, when they come together to consult upon the most efficient means to carry out our Lord's great commission, should not be encumbered with matters properly within the jurisdiction of the Churches, as they stand independent of each other, nor should such matters be placed under the patronage of our Association only so far as they pertain to educational or missionary work.

These conclusions, if adopted, leave the matter of providing for our "worn out Preachers" with the churches to which they belong; and whilst we have to deplore that these devoted servants of God are not always as well cared for as they should be, still we believe that every Church of Christ is individually responsible in this important duty. One object, however, of paramount importance to us as a denomination of Christians, we think,

should claim the attention of the Association, viz: The education of the orphans of our Preachers, who have spent their lives in the ministry and left their children without the means of being educated. This would come properly within the legitimate sphere of the Associations, and we believe that if our dear brethren in the ministry had the assurance that the education of their children were provided for after they had been called to their reward, that they would be relieved of one of the most trying apprehensions in life, and an embarrassment which must be a serious hindrance to their usefulness in their ministerial work.

Your committee would recommend the adoption of a resolution requesting through the Pastors and delegates present that all the churches of this Association make this new and important department of benevolence an object of special prayer and contribution in order that a fund be established to be used for this specific purpose.

D. P. DAUGHTRY,
W. H. MYERS,
T. HARRISON,
Committee.

The report was discussed by Eld. Harrison and adopted.

31. The Moderator announced the following standing committees:

Chowan Baptist Female Institute.—R. R. Savage, W. C. Parker, T. D. Boone.

Baptist State Convention.—John Mitchell, L. T. Spiers, J. A. Vann.

Wake Forest College.—A. McDowell, J. A. Delke, W. W. Mitchell.

Periodicals.—H. B. Parker, M. L. Eure, R. D. Simpson.

MESSENGERS TO CORRESPONDING BODIES.

To Portsmouth, Va., Association.—T. W. Babb, R. R. Overby, A. McDowell, R. R. Savage, J. A. Delke.

To Eastern Association —T. W. Babb, A. D. Cohen, J. N. Hoggard.

To Baptist State Convention.—All the ordained Ministers of this Association who may be present.

32. On motion of Elder Williams the subject of Temperance was added to our list of annual reports. Elder B. B. Williams, brethren N. L. Shaw and John Wilson, constitute the committee on that subject for next session.

33. On motion the Association adjourned after prayer by Elder J. F. Tuttle.

MORNING SESSION.

THURSDAY, May 14th, 1874.

34. The Association convened at 9½ o'clock.

The Moderator read the 91st Psalm. Prayer by Dr. Walters.

35. Prof. Delke, of the Committee on Sabbath School Statistics, presented the following synopsis of his report:

In 1873, number of Churches, 58; number of Sabbath Schools, 53.
In 1874, number of Churches, 62; number of Sabbath Schools, 61.
In 1873, number of scholars, 2,818; contributions to S. S. Board, $27.00; other objects, $181.48.
In 1874, number of scholars, 2,743; contributions to S. S. Board, $63.03; other objects $209.26.
In 1873, number of conversons, 101.
In 1874, number of conversion, 223.
In 1873, number of *Kind Words* taken, 564.
In 1874, number of *Kind Words* taken, 483.

In connection with the subject addresses were delivered by brethren Delke, Overby, T. D. Boone and Walters. For full statistical report see Appendix.

36. The Committee to whom was referred the letter from Cool Spring made a verbal report, recommending that the delegates representing the minority of the church be recognized, and the appointment of a judicious committee to confer with the church, and endeavor to reconcile the difficulties existing there. The report was adopted, and the following brethren, by appointment of the Moderator, constitute the committee: R. R. Overby, M. L. Eure, John Mitchell, John A. Vann.

37. Brother W. H. Manning was appointed to prepare an obitual notice of Elder J. H. Speight, deceased, brother J. H. Howell appointed at last session for that purpose having left the State.

38. The Committee on Statistics and Benevolence reported through Brother L. H. Babb. The report, after correction, was adopted, and ordered to be appended.

39. Elder Williams offered the following:

WHEREAS, The church at Plymouth has commenced to build a house of worship, and for the want of funds is unable to complete it;
AND WHEREAS, We believe it to be our duty to aid in this enterprise; therefore
Resolved, That the churches be earnestly requested to take up collections during the year to aid in the completion of the church house at Plymouth.

The resolution was discussed by Elders Williams, Hufham, and brother Delke, and amended by appointing Elds. Williams, Luke, brother Delke and sister Cartwright to wait on the congregation, and solicit contributions for all the churches desiring aid, viz: Plymouth, Weldon, Shady Grove, Magnolia, Winton.

40. Elder H. B. Parker submitted the following:

We beg leave to call the attention of your body to the resolution proposed by the Bertie Union meeting at its last session relative to the appointmen of a missionary to labor within the bounds of the Pamlico Association

which resolution if passed as an amendment, is as follows: That we each exert our individual efforts within our respective churches to secure the services of a missionary to labor within the bounds of the Pamlico Association, and when secured and sent out by his church, that we will all do our utmost to sustain him by direct contributions in his behalf.

We furthermore beg leave to invite your endorsement of this resolution, and herewith to submit the following query, viz: If the plan herein proposed be not in accordance with the spirit of primitive Christianity?

On motion the query was laid on the table.

41. Elder Savage read the

REPORT ON WAKE FOREST COLLEGE.

1st. The number of students has not increased, as we had hoped.

2d. Thus far we have not succeeded in raising the proposed amount for endowment.

These considerations, while they are well calculated to awaken within us a deeper concern for the educational interests of our denomination, should by no means serve to dampen our ardor, or weaken our efforts for the promotion of this great enterprise. There are many causes which have operated against our complete success during the past Associational year. These hindrances, we hope, will soon be removed, and then we shall be able to rejoice together in the success that shall crown our efforts.

With faith in God, and patience and perseverance in the work assigned us, we must succeed.

R. R. SAVAGE, *Ch'm'n.*

The report was adopted after remarks by Elders Savage, Walters, Huf ham, McDowell and Prof. Delke.

42. The hour having arrived for the Conventional Sermon, the Association suspended business, and Elder John N. Hoggard proceeded to preach from 1st Cor. 3:9. Elder J. C. Fleetwood, brethren J. A. Delke and R. D. Simpson were appointed to wait on the congregation and solicit contributions. Brethren H. Hofler, W. H. Riddick and T. E. Cross waited on the congregation at the Methodist Church, where Elder A. F. Redd preached at the same hour. The amount contributed ($34) was, on motion, appropriated to Foreign Missions.

43. On motion the Association adjourned for one hour.

AFTERNOON SESSION.

THURSDAY, May 14th, 1874.

44. The Association re-assembled at 2 o'clock; Hymn, "Am I a soldier of the Cross?"

45. On motion, 2,500 copies of the Minutes were ordered to be printed, and the clerk was allowed the usual salary.

46. Brother R. D. Simpson offered the following:

Resolved, That the gratitude and thankfulness of our hearts are due to our Heavenly Father for the brotherly love and Christian communion that have characterized our session.

Resolved, That the thanks of this body be returned to this Church and to brethren and friends of neighboring Churches for the hospitality so generously and cheerfully extended to the delegates.

The resolutions were adopted.

47. Elder Cohen laid on the table circulars in regard to the Orphan Asylum at Oxford, and urged its claims to the benevolent contributions of the Association.

48. Brother N. L. Shaw offered the following:

Resolved, That the thanks of this body be returned to our Methodist brethren for their Christian courtesy in granting us the use of their Church during our session.

Adopted.

49. Elder H. B. Parker moved that the query proposed by him, and laid on the table this morning, be taken up and referred to a committee who should report at our next session. The motion, after being discussed by Elders Hufham, Parker, Mitchell and Overby, was laid on the table.

50. Elder Babb offered the following:

Resolved, That the Churches of this body be requested to make a semi-annual collection for the purpose of raising a fund to be applied to the education of the children of Baptist ministers who have died in the service of said Churches.

The resolution was discussed by brother Shaw, Elders Babb and Cohen, and adopted.

51. The business of the session being completed, on motion, the Association adjourned.

52. Elder Savage made some concluding remarks, insisting that these pleasant re-unions should be the means of our increase in spirituality, and exhorting the brethren to be drawn by each one of them nearer to God.

53. The Association engaged in singing the Hymn, commencing "Hail! dearest, sweetest tie that binds," and after prayer by Elder Savage, the Moderator declared the body adjourned.

G. C. MOORE, Moderator.

W. C. PARKER, *Clerk.*

IN MEMORIAM.

Rev. Shadrach W. Worrell, son of Cary Worrell, and his wife, Sally, whose maiden name was Council, was born in Southampton Co., Va., in November, 1811, and died at Reynoldson, in Gates Co., N. C., in April, 1872. His parents were poor but highly respectable. Bro. Worrell had poor opportunities of attending any other than the Sabbath School, where, in all probability, he received those impressions of the truth which influenced him in after life to work so manfully for Jesus. He professed faith in Jesus during the great revival of 1827, at Black Creek Baptist Church in his native county, and in the same year united with said church which was then under the pastoral care of Rev. Rob't T. Daniel. During his early manhood he worked at the Carpenter's trade, and also as a laborer on the Seaboard and Roanoke Railroad. About the year 1836, he married Miss Mary Norfleet, sister of Messrs. Jas. B. and Wilson Norfleet, of Suffolk, Va., by whom he had three children, none of whom lived to be grown. She was indeed a help-meet for him, having all the graces which enter into the life of a true wife, fond mother, kind friend and a devoted christian. She died in 1861. Bro. Worrell was ordained to the gospel ministry in 1840. He moved to Gatesville, Gates Co., N. C., in 1837; was the principal in organizing the Baptist Church and building the house of worship at that place, which stands as a monument to his liberality.

While in Gatesville he was quite prosperous as a merchant. He was quite liberal in contributing to objects of benevolence. Lost all his property during and by the war. During his stay in Gatesville, which was about 30 years, he was noted for his christian life, and was, for the most of the time, pastor of Gatesville, Cool Spring, Middle Swamp, and other churches in the county. In 1863, he married Miss Mary L. Knight, by whom he had one child which died in infancy. In 1866, he removed to Baltimore, Md., where he was unsuccessful as a Commission Merchant, Editor and Grocer. Being reduced in property he was compelled to work for a living, and became Life Insurance Agent for several companies, in which he was quite successful. He was engaged in this business when he died. His last illness was very painful. He died in the full hope of a home in Heaven. He leaves a widow and an aged mother, now about 87 years of age, to mourn their loss. He was a firm Baptist, and previous to the war was prominent in the Chowan Association. At the time of his death he was a member of the First Baptist Church in Baltimore, of which he had been a member but a short time. His whole christian life, save a few years, was spent within the bounds of Chowan Association. He died at the good old age of 61 years. "Blessed are they who die in the Lord."

L. H. B

SABBATH SCHOOL STATISTICS.—A.

CHURCHES.	No. Schools.	SUPERINTENDENTS AND THEIR POST OFFICES.	Officers and Teachers.	Average Attendance.	Scholars.	Average Attendance.	Conversions.	Vols. in Library.	No. Kind Wrd Taken.	No. Baptist Teacher taken	Other papers.	CONTRIBUTIONS. S. School Board.	CONTRIBUTIONS. Other Objects.	CONTRIBUTIONS. Total.	No. mos. Sch'l kept open.
Ahoskie,	2	Geo. A. Brown, John W. Holloman, Winton,	18	11	109	95	...	250	...	...	...	...	...	...	6
Ballard's Bridge,	2	J. W. White, Hertford, A. A. Parish, Woodville,	13	..	110	...	...	120	...	...	25	...	7 50	7 50	8
Berea,	3	M. Whitehurst, W. Davis, E. Pritchard, E. City,	20	15	100	75	10	150	..	...	...	...	...	...	9
Bethel,	1	J. W. Trotman, Hertford,	10	8	60	45	...	...	26	...	...	...	25 00	25 00	7
Bethlehem,	..	No School,	..	..	..	..	..	..	..	..	..	...	...	...	..
Buckhorn,	1	T D. Boone, Riddicksville,	10	10	30	25	...	50	2	...	...	5 00	...	5 00	6
Capehearts,	1	Eld. Jos. W. White, Merry Hill,	7	4	32	25	...	50	4	...	...	...	...	...	7
Cashie,	1	D. E. Tayloe, Windsor,	10	7	30	15	...	50	...	...	...	11 10	...	11 10	12
Cedar Branch,	..	No School,	..	..	..	..	..	..	..	..	..	...	...	...	..
Colerain,	..	No School,	..	..	..	..	..	..	..	..	..	...	...	...	..
Chappell's Hill,	1	No statistics given,	..	..	..	..	..	..	..	..	..	...	...	...	..
Connaritsa,	1	Mills Eure, St. John's,	6	..	30	...	...	...	...	...	...	...	...	...	6
Cool Spring,	1	D. E. Riddick, M. L. Green, Gatesville,	10	..	35	...	...	...	...	...	...	...	...	...	6
Corinth,	..	No School,	..	..	..	..	..	..	..	..	..	...	...	...	..
Dudley's Grove,	1	Asa Saunders, St. John's,	6	6	44	25	3	...	10	5	...	...	...	...	..
Ebenezer,	1	Jesse Burfoot, South Mills,	12	..	38	...	...	100	...	...	...	...	...	...	12
Edenton,	1	K. R. Pendleton, Edenton,	15	12	60	35	...	130	33	...	...	...	...	...	..
Elam,	..	No School,	..	..	..	..	..	..	..	..	..	...	...	...	..
Elizabeth City,	2	Jno. S. Waugh, H. Wovel,	22	18	130	100	8	300	16	...	...	...	...	...	8
Galatia,	2	Eld. J. C. Fleetwood, Margarettsville,	12	..	73	68	...	85	10	..	30	...	...	...	9
Gatesville,	1	Hans Hofler, Gatesville,	8	5	26	20	...	50	32	...	...	...	2 00	2 00	9
Great Hope,	1	G. A. Griffin, Hertford,	22	15	75	50	4	135	...	...	...	...	...	...	6
Green's X Roads,	..	No School reported,	..	..	..	..	..	..	..	..	..	...	15 00	15 00	6
Hebron,	..	No School,	..	..	..	..	..	..	..	..	..	...	...	...	..
Hertford,	1	D. P. Daughtry, Hertford,	10	8	30	25	4	100	20	...	...	...	...	...	..

SABBATH SCHOOL STATISTICS.—*Continued.*

CHURCHES.	No. Schools.	SUPERINTENDENTS AND THEIR POST OFFICES.	Officers and Teachers.	Average Attendance.	Scholars.	Average Attendance.	Conversions.	Vols. in Library.	No. Kind W'rds Taken.	No. Baptist Teacher taken	Other papers.	CONTRIBUTIONS. S. School Board.	CONTRIBUTIONS. Other Objects.	CONTRIBUTIONS. Total.	No. mos. Sch'l kept open.
Holly Grove,	..	No School,	..	..	..	..	..	..	..	..	..	..	..	..	..
Macedonia,	1	Joseph Copeland, Edenton,	4	..	35	25	4	60	..	..	..	..	..	..	5
Mars Hill,	1	H. H. Byrum, H. A. Hobbs, Colerain,	7	5	50	40	..	225	..	..	..	..	..	..	6
Meherrin,	1	George Pain, Murfreesboro',	10	..	70	50	..	..	..	..	..	..	..	..	..
Middle Swamp,	1	W. H. Riddick, Gatesville,	5	5	20	18	..	200	10	..	..	..	..	..	7
Mt. Carmel,	..	No School,	..	..	..	..	..	..	..	..	..	..	..	..	..
Mt. Pleasant,	1	Franklin Spruill, Scuppernong,	5	..	25	..	..	..	..	..	..	..	..	..	..
Mt. Tabor,	3	J. D. Gatling, W. C. Parker, Murfreesboro', J. F. Newsom, Winton,	13	11	100	85	..	180	12	..	..	..	15 00	15 00	12
Mt. Zion,	1	W. R. Spruill, Columbia,	9	6	32	20	..	50	10	..	..	..	11 50	11 50	8
Murfreesboro',	2	A. McDowell, L. T. Spiers, Murfreesboro',	14	14	121	115	38	200	27	15	..	18 92	17 94	36 86	12
Piney Grove,	2	T. E. Waff, Reynoldson, M. C. Lawrence, B'kland,	7	7	67	42	..	40	20	..	..	..	..	..	..
Pleasant Grove,	..	No School,	..	..	..	..	..	..	..	..	..	..	..	..	..
Plymouth,	1	J. E. Jackson, Plymouth,	8	4	50	15	..	125	1	..	..	..	..	..	1
Potecasi,	1	Name not given,	10	8	74	60	3	150	..	..	8	..	5 00	5 00	8
Powell's Point,	..	Not represented,	..	..	..	..	..	..	..	..	..	..	..	..	..
Providence,	1	J. B. Morgan, W. D. Barnard, Indian Ridge,	10	8¼	63	49	3	181	..	..	..	..	..	..	9
Ramoth Gilead,	1	James Warren, Rosedale,	8	5	60	35	104	..	..	..	..	..	..	..	8
Rehoboth,	1	Name not given,	4	..	24	..	..	..	..	..	..	..	..	..	..
Republican,	..	No School,	..	..	..	..	..	..	..	..	..	..	..	..	..
Roanoke Island,	..	Not represented,	..	..	..	..	..	..	..	..	..	..	..	..	..
Robert's Chapel,	1	James H. Edwards, Boykin's Depot, Va,	6	4	31	20	..	30	..	..	7	3 00	..	3 00	6
Rocky Hock,	1	E. Byrum, Edenton,	11	8	72	50	..	225	10	..	..	..	12 50	12 50	8
Ross' Church,	1	R. B. Jernigan, Colerain,	5	..	52	..	..	..	..	..	..	..	..	..	..
Salem,	2	Reuben D. Pendleton, G. W. Pendleton, E. City,	19	..	100	..	..	254	40	..	..	..	23 94	23 94	12
Sandy Cross,	..	No School,	..	..	..	..	..	..	..	..	..	..	..	..	..

Sandy Run,		No School,	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Sawyer's Creek,	1	W. B. Ferebee, Camden, C. H.,	18	12	102	80	...	200	90	....	...	13 16	24 00	37 16	12
Shady Grove,	1	Dennis West, Shingle Landing,	12	12	47	40	...	100	...	...	...	9 85	.....	9 85	..
Sharon,	1	Austin Parisher, Columbia,	7	7	52	46	2	240	10	...	...	.....	.....	.....	6
Shiloh,	2	E. Dailey, S. Leary, Shiloh,	26	18	114	80	14	.....	40	...	...	.....	18 00	18 00	12
Sound Side,	2	T. L. Gibson, J. E. Groves, Columbia,	24	20	84	75	6	248	10	...	...	....	16 35	16 35	8
Warwick,	2	Daniel Hobbs, Mintonsville,	13	10	84	70	4	50	...	...	..	.....	.....	.....	7
Weldon,	..	No School reported,	..	..	....	....	...	.....	...	...	...	.....	.....	.....	..
White Oak,		Not represented,	..	..	.	....	...	....	...	...	...	.....	.....	.....	..
Whiteville Gr've	2	John Turner, Wm. S. Stanton, Belvedere,	12	9	75	50	...	150	50	...	...	.....	.....	.....	7
Winton,	2	Wm. P. Taylor, L. S. Davis, Winton,	12	10	85	65	...	135	...	...	...	.....	.....	.....	3
Yeopim,	1	Jos. T. Waff, Edenton,	8	6	42	20	16	200	...	6	30	.....	17 53	17 53	9
	61		499	318	2743	1663	223	4813	483	26	100	63 03	209 26	272 29	

FINANCIAL TABLE.---B.

CHURCHES.	White Membership.	White Male Membership.	CONTRIBUTIONS DURING THE YEAR.								PRESENT CONTRIBUTIONS.							Total.
			State Missions.	Foreign Missions.	Education Board.	S. S. Board.	W. F. College.	Pastor's Salary.	Church Expenses.	Other Objects.	State Missions.	Foreign Missions.	Education Board.	S. S. Board.	W. F. College.	Association Fund.	Other Objects.	
Ahoskie,	330	126	20 00	20 00			$49 25	$200 00	$25 00	107 00						$5 00		$ 426 25
Ballard's Bridge,	470	151	15 00			$8 25		125 00	25 00	44 60		$5 65				4 00		227 50
Berea,	228	88					250 00	300 00								3 00		553 00
Bethel,	248	77	17 25				33 00	225 00	25 00	25 00						4 50		329 75
Bethlehem,	210	82				5 25	6 00	200 00	16 75	23 26	10 00	10 00				3 00		274 26
Buckhorn,	105	41	20 00				66 00	130 00	83 00	15 00		21 00		3 25		2 00		340 25
Capeheart's,	283	114	16 65					125 00	100 00	5 70	4 00	6 00	3 65			2 50		263 50
Caihie,	262	71					648 00	500 00	530 00	50 00	6 00	6 00	6 00	6 00		5 00		1,757 00
Cedar Branch,*	42	11														1 50		1 50
Colerain,	352	105					250 00	200 00	30 00							3 00		483 00
Chappel's Hill,†																		
Connaritsa,	260	80					267 50	100 00	15 00							3 00		385 50
Cool Spring,	201	73	2 50	2 50				11 12								1 00		17 12
Corinth,*	135	36														2 25		2 25
Dudley's Grove,	81	40						38 00	2 50		2 50	2 50				1 00	2 50	49 00
Ebenezer,	80	56			10 00		75 00	300 00	75 00		5 71					2 00		467 71
Edenton,	124	40						400 00	50 00							2 00		452 00
Elam,	90	22						150 00	1 60							1 50		153 10
Elizabeth City,	192	54		5 00		29 38	45 00	800 00	100 00	75 00						3 00		1,057 38
Galatia,	125	58						108 00			5 00					1 50		114 50
Gatesville,	58	26					120 00	100 00	10 00		2 00	2 00	2 00	2 00		2 00		240 00
Great Hope,	65	30	10 00					75 00	50 00							1 50	5 00	141 50
Green's X Roads,*	34	22														1 00		1 00

Hebron,	137	64					25 00	150 00	150 00							2 00		327 00
Hertford,	51	17	7 70	5 82				300 00	74 77	7 00	4 40	2 85	6 35	5 50	325 00	1 50		740 89
Holly Grove,	79	22	16 87	12 75	15 00		641 00	108 00	10 00							2 00		805 62
Macedonia,	66		2 62			3 00		50 00	15 00							1 00		71 62
Mars Hill,	110	46	10 37	9 37			58 40	100 00	11 50							1 50		191 14
Meherrin,	253	92					104 00	150 00	13 00		8 00	8 17				2 00		285 17
Middle Swamp,	101	38						125 00	15 00							3 00		143 00
Mt. Carmel,	220		7 00	7 26				160 00	6 70							2 50		183 46
Mt. Pleasant,	60	18						100 00								2 00		102 00
Mt. Tabor,	184	71					176 00	150 00	17 00	35 00						5 00		383 00
Mt. Zion,	38	14						125 00	12 00							1 50		138 50
Murfreesboro',	81	19	5 00	11047		62 62	312 00	500 00	60 00	116 00	25 55					2 00		1,193 64
Piney Grove,	92	33	25 00	10 00		6 00		125 00	10 00	115 00						2 00		293 00
Pleasant Grove,	108	45	11 00	11 00			12 00	144 00	9 00	77 00	4 00	4 00				3 00		275 00
Plymouth,	37	14						75 00	60 00							1 50		136 50
Potecasi,	211	80					200 00	200 00			6 87	6 88				2 00		415 75
Powell's Point,‡																		
Providence,	97	36				18 00		250 00	48 00							1 50		317 50
Ramoth Gilead,	180	80			3 00			400 00	9 00							3 00		415 00
Rehoboth,†																1 00		1 00
Republican,	157	84					16 75	100 00	140000		5 40					3 00		1,525 15
Roanoke Island,‡																		
Robert's Chapel	170	53				3 00	135 00	150 00	25 00		20 00	10 00				2 50		345 50
Rocky Hock,	254	101	8 36				75 00	150 00	25 00							3 00		261 86
Ross' Church,	367	119						100 00	326 00			10 00				2 50		438 50
Salem,	124	42					8 00	150 00		5 50						1 50		165 00
Sandy Cross,	321	110						200 00	40 27							3 00		243 27
Sandy Run,	231	80					829 00	225 00	35 00	15 00	10 00	10 00	10 00			2 00		1,136 00
Sawyer's Creek,	375	116						800 00	24 00		4 00	4 00	5 83			3 65		841 48
Shady Grove,	74	24					51 00	150 00	600 00							1 50		802 50
Sharon,*	24	4														1 00		1 00
Shiloh,	330	105			15 00			350 00	30 00							3 00		398 00
Sound Side,	129	40						100 00	21 45			1 15				1 50		124 10
Warwick,	178	64						40 00	9 00							2 00		51 00
Weldon,*	23	10		7 50												1 50		9 00

FINANCIAL TABLE.---*Continued.*

CHURCHES.	White Membership.	White Male Membership.	CONTRIBUTIONS DURING THE YEAR. State Missions.	Foreign Missions.	Education Board.	S. S. Board.	W. F. College.	Pastor's Salary.	Church Expenses.	Other Objects.	PRESENT CONTRIBUTIONS. State Missions.	Foreign Missions.	Education Board.	S. S. Board.	W. F. College.	Association Fund.	Other Objects.	Total.
White Oak,‡	...	...	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Whiteville Grove,	188	55	.....	.....	.....	18 00	.....	150 00	25 00	20 00	.....	.....	.....	.....	.....	2 00	....	215 00
Winton,	41	25	.....	.....	.....	.....	.....	160 00	225 00	.....	8 00	2 00	3 80	....	.....	2 00	....	400 80
Yoppim,	174	78	11 53	.....	.....	.....	20 00	200 00	20 00	18 00	.....	.....	.....	...	.....	2 50	....	272 03
			207 35	201 67	43 00	153 50	4,472 90	10,324 12	4.465 54	754 06	181 43	112 20	37 63	16 75	325 00	133 40	7 50	21,386 05
Amount contributed in cash, during the session for various objects,																		209 20
																		$21,595 25

*Report incomplete. †No Report. ‡Not represented.

CHURCH STATISTICS---C.

Number.	CHURCHES.	LOCATION AND DATE OF CONSTITUTION.	SABBATHS OF PREACHING.	Additions,			Diminutions.			White Males.	W. Females.	Total Whites.	Colored.	Total.	PASTOR
				Baptisms.	Letter.	Restorat'n.	Letter.	Exclusion.	Death.						
1	Ahoskie,	Hertford, 1812,	4th,	19	1	2	13	11	3	126	204	330		330	R. R. Savage,
2	Ballard's Bridge,	Chowan, 1781,	2nd,		4	3	7	3	17	151	319	470	23	493	D. J. Roberts
3	Berea,	Pasquotank, 1856,	2nd,	30	3		5	1	6	88	140	228		228	J M. C. Luke
4	Bethel,	Perquimans, 1806,	2nd & 4th,	1				6	8	77	171	248		248	B. B. Williams
5	Bethlehem,	Hertford, 1835,	3rd,		5	1	15	1	7	82	128	210	1	211	J. N. Hoggard
6	Buckhorn,	Hertford, 1835,	2nd & 4th,	3	2		2		1	41	64	105	7	112	R. R. Savage,
7	Capehart's,	Bertie, 1824,	2nd,	15	2		9	8	9	114	169	283	8	291	Thos. Hoggard
8	Cashie,	Bertie, 1798,	1st, 2d, 3d, 4th,	5	4		18	1	4	71	191	262	12	274	A. M. Craig,
9	Cedar Branch,	Martin, 1869,	1st,						1	11	31	42		42	B. F Barker,
10	Coleram,	Bertie, 1789,	3d,	10	3	3	5	5	7	105	247	352	4	356	B. B. Williams
11	Chappel's Hill,	Perquimans, 1869,	4th,							12	28	40	2	42	E. Bunch,
12	Connaritsa,	Bertie, 1798,	3d,		4	1	7	3	3	80	180	260		260	Thos. Hoggard
13	Cool Spring,	Gates, 1826,	1st,		2	2	2	7	2	73	128	201		201	J. P. Lee,
14	Corinth,	Northampton, 1854,	1st,	31	1	4	8	1	4	36	99	135	1	136	H. B. Parker,
15	Dudley's Grove,	Hertford, 1872,	1st,	10	13	2	5	2		40	41	81		81	Williamson As
16	Ebenezer,	Camden, 1829,	2nd & 4th,		3	4	5	8		24	56	80		80	R. R. Overby,
17	Edenton,	Chowan, 1816,	1st, 2d, 3d, 4th,	4			1		3	40	84	124		124	A. D. Cohen,
18	Elam,	Northampton, 1844,	2nd,	4				2	2	22	68	90		90	John P. Lee,
19	Elizabeth City	Pasquotank, 1786,	1st, 2d, 3d, 4th,	11	5	3	3	5	4	54	138	192		192	J. F. Tuttle,
20	Galatia,	Northampton, 1859,	2nd & 3rd,	11	3		5	3	2	58	67	125	1	126	John Mitchell,
21	Gatesville,	Gates, 1854,	3rd,	2	2				2	26	32	58		58	John P. Lee,
22	Great Hope,	Perquimans, 1869,	1st,	11	4	1	1	3	2	30	35	65		65	D. J. Roberts,
23	Green's X Roads,	Bertie, 1874,	3rd,							12	22	34		34	Jos. W. White
24	Hebron,	Northampton, 1856	1st & 3rd,	23	4		3	1		64	73	137		137	H. B. Parker,
25	Hertford,	Perquimans, 1854,	1st & 3rd,	3			6	1	1	17	34	51		51	T. Harrison,
26	Holly Grove,	Bertie, 1804,	1st,				5	3	3	22	57	79	15	94	J. Bunch,
27	Macedonia,	Chowan, 1850,	3rd,	9	2	4		1		32	34	66		66	West Leary,
28	Mars Hill,	Bertie, 1854,	4th,		2		1	3		46	64	110		110	J. C. Fleetwoo
29	Meherrin,	Hertford, 1773,	1st,		4	4	7	3	1	92	161	253	24	277	J. N. Hoggard
30	Middle Swamp,	Gates, 1806,	2nd,	2				2	1	38	63	101		101	T. W. Babb,
31	Mt. Carmel,	Northampton, 1823,	4th,	4	1		1	4				220		220	J. N. Hoggard
32	Mt. Pleasant,	Washington, 1850,	1st,							18	42	60		60	W. L. Maget,
33	Mt. Tabor,	Hertford, 1839,	3rd,		8		29	5	5	71	113	184	10	194	R. R. Savage,
34	Mt. Zion,	Tyrrell, 1852,	3rd,							14	24	38		38	W. L. Maget,
35	Murfreesboro',	Hertford, 1842,	1st, 2d, 3d, 4th,	13	5		2			19	62	81		81	John Mitchell,
36	Piney Grove,	Gates, 1827,	4th,	2	4		2	3	2	33	59	92	2	94	T. W. Babb,
37	Pleasant Grove,	Hertford, 1837,	2nd,	4			1	3	5	45	63	108		108	H. B. Parker,
38	Plymouth,	Washington, 1868,	4th,	1						14	23	37		37	W. L. Maget,
39	Potecasi,	Northampton, 1808,	2nd,	10	4		3	2	9	80	131	211	10	221	J. N. Hoggard
40	Powell's Point,	Currituck, 1804,								22	36	58		58	Not represented
41	Providence,	Currituck, 1828,	3rd,	13		1	9	31	2	36	61	97		97	R. R. Overby,
42	Ramoth Gilead,	Pasquotank, 1808,	2nd & 4th,	20	3	2	2	3	2	80	100	180		180	R. R. Overby,
43	Rehoboth,	Currituck, 1873,	1st,	33										41	D. Sanderlin,
44	Republican,	Bertie, 1834,	2nd,		6	2		3	1	84	157	241	12	253	J. Bunch,
45	Roanoke Island,	Dare, 1808,	Not represented	sinc	e187	2									
46	Robert's Chapel,	Northampton, 1848,	1st,		3		16	3	1	53	117	170	30	200	R. R. Savage,
47	Rocky Hock,	Chowan, 1835,	1st,		1	1	1	3	3	101	153	254	1	255	B. B. Williams,
48	Ross' Church	Bertie, 1804,	4th,			3	9	7	6	119	248	367	10	377	Thos. Hoggard,
49	Salem,	Pasquotank, 1790,	1st,	11		1	6	5	6	42	82	124		124	West Leary,
50	Sandy Cross,	Gates, 1828,	1st,		1	1	6	3	5	110	211	321		321	T. W. Babb,
51	Sandy Run,	Bertie, 1750,	3rd & 4th,	2	7	4	4	8	3	80	151	231	5	236	J. Bunch,
52	Sawyer's Creek,	Camden, 1790,	Not given,	9	3	3	11	31	2	116	259	375		375	Oliver Horton,
53	Shady Grove,	Currituck, 1822,	3rd,	4	3		3	3	1	24	50	74	1	75	O. C. Horton,
54	Sharon,	Tyrrell, 1869,	1st,	5					2	4	20	24	1	25	
55	Shiloh,	Camden, 1757,	1st & 3rd,	37	3	7	4	16	4	105	225	330		330	R. R. Overby,
56	Sound Side,	Tyrrell, 1852,	2nd,	10				14	2	40	89	129		129	W. L. Maget,
57	Warwick,	Chowan, 1860,	3rd,	18	2		7	3	1	61	114	178		178	E. Bunch,
58	Weldon,	Halifax,	Not given,	6	3				1	10	13	23		23	W. T. Walters,
59	White Oak,	Bertie, 1856,													
60	Whiteville Grove,	Perquimans, 1851,	3rd,	3		1	4	4	3	55	133	188	1	189	T. W. Babb,
61	Winton,	Hertford, 1874,	1st,	1					2	25	16	41		41	John Mitchell,
62	Yeopim,	Chowan, 1775,	4th,	27		4	6	3	4	78	96	174	9	183	T. Harrison,
				435	130	64	249	241	165	3,226	5,976	9,422	190	9,612	

L TABLE OF THE CHOWAN BAPTIST ASSOCIATION--D.

ERATOR.	CLERK.	ASSISTANT CLERK.	PREACHER OF INTRODUCTORY SERMON.	TEXT.	Church's	Bapti'ms	Total Membership.	Contributions.
Outlaw,	Lemuel Burkitt,	James Ross,	John Wall,	Luke xxiv:36,	18	55	1,750	£12 12s0d
Outlaw,	Lemuel Burkitt,	James Ross,	Martin Ross,	1 Cor. xiv:40,	19	68	1,947	9 12 6
Outlaw,	Aaron Spivey,	James Ross,	James Ross,	Songs, viii:5,	20	80	1,768	12 16 0
Outlaw,	John Hamilton,	James Wright,	James Nowell,	1 Cor. xii:13,	21	62	1,780	12 5 0
Outlaw,	Aaron Spivey,	William Dossey,	Aaron Spivey,	Hag. i:7,	22	64	1,756	16 0 0
pivey,	Richard Poindexter,		Richard Poindexter,	Psalms, xcii:12,	23	158	1,789	16 0 0
pivey,	James Wright,		James Wright,	1 Peter, xi:7,	23	139	1,253	16 10 0
Outlaw,	James Wright,		John Brice,	2 Tim, iv:2,	23	115	1,843	11 12 6
pivey,	James Wright,	William Spence,	James Wright,	Cant. ii:9,	23	185	1,919	$ 35 00
Outlaw,	James Wright,	David Pritchard,	Nathaniel Pruden,	Songs ii:10-12,	23	71	1.916	34 50
Outlaw,	James Wright,	John Wheeler,	James Ross,	Nahum, 1:7,	23	68	1,820	34 50
Outlaw,	James Wright,	John Wheeler,	Martin Ross,	Heb. ii:1-3,	22	138	2,013	39 00
Brownrigg,	James Wright,	Thomas Meredith,	Luther Rice,	Psalms viii:4,	22	123	1,756	32 00
Brownrigg,	Thomas Meredith,		John Rowe,	Isaiah lv:5,	22	70	1,755	45 00
Brownrigg,	James Wright,		Aaron Spivey,	Heb. xii:1, 2,	22	75	1,566	36 00
Outlaw,	James Wright,	Elder Newbern,	Martin Ross,	Judges viii:4,	22	54	1,745	33 50
Brownrigg,	James Wright,	Edward Wood,	Aaron Spivey,	Mark xiii:27,	22	55	1,756	34 50
Outlaw,	James Wright,	Hardy Cobb,	Martin Ross,	1 Chron. xii:32,	23	227	1,952	39 00
Outlaw,	James Wright,	John Peellee,	John Harrell,	Zech. xiii:1,	24	351	2,236	40 00
Outlaw,	James Wright,	Simon Turner,	Jere Etheridge,	John vii:56,	25	964	3,134	44 50
Ross,	James Wright,	James G. Hall,	W. H. Jordan,	1 John i:18,	26	294	3,023	46 50
Ross,	James Wright,	James G. Hall,	John Harrell,	Mark i:15,	26	32	3,192	40 50
Wright,	James G. Hall,	Edmund Hoskins,	James Wright,	Cant. iv:12,	28	246	3,200	47 62
Wright,	James G. Hall,	John Peele,	James Ross,	Rev. xxi:24,	29	284	3,381	45 50
Ross,	James G. Hall,	John Peele,	Reuben Lawrence,	Mat. vi:33,	30	110	3,160	46 50
Ross,	James G Hall,	S. J. Wheeler, A. Spivey,	G. M. Thompson,	1 Cor. x:4,	32	191	3,282	50 00
Jordan,	James G. Hall,	A. Spivey,	Thomas Meredith,	Heb. xi:6,	31	414	3,285	47 82
Ross,	A. J. Spivey,		G. M. Thompson,	Isaiah xlii:11,	31	597	3,765	56 00
rrell,	A. J. Spivey,		John Harrell,	Rev. xix 9,	33	190	3,819	56 42
Jordan,	A. J. Spivey,	Wm. Darden,	Q. H. Trotman,	1 John iii:2,	34	122	3,664	52 50
xter,	John Peele,	James Pruden,	Reuben Lawrence,	Isaiah lx:1,	38	218	3,294	54 00
xter,	James L. Grimes,	R. B. Cobb,	G. M. Thompson,	Heb. xiii:1,	38	111	3,484	51 50
xter,	S. J. Wheeler,		A. M. Craig,	John x:24,	38	466	3,828	55 20
xter,	S. J. Wheeler,		Henry Speight,	Malachi iii:16, 17,	38	238	3,956	48 50
oore,	S. J. Wheeler,	A. W. Darden, S. T. Bond,	Evans Forbes,	Mat. vii:12,	40	392	4,368	56 20
oore,	S. J. Wheeler,	C. Salstonstall, Wm. Darden,	R. Lawrence,	1 Cor. xv:58,	40	541	4,818	57 50
oore,	S. J. Wheeler,	Q. H. Trotman, Dr. Tillybridge,	G. M. Thompson,	Acts iv:13,	42	609	5,140	65 25
oore,	S. J. Wheeler,	S. T. Bond,	Q. H. Trotman,	1 Pet i:5,	42	1,329	5,783	65 50
oore,	S. J. Wheeler,	A. J. Askew, S. T. Bond,	John Nowell,	Mark iii:35,	42	410	6,485	62 50
oore,	R. B. Cobb, *pro tem*,	Eld. Waff, A. W. Darden,	Thomas Waff,	Gal. v:25,	42	332	6,433	69 75
oore,	S J. Wheeler,	A. J. Askew, S. T. Bond,	G. M. Thompson,	Psalms cxxxvii:5, 6,	42	378	6,470	69 75
oore,	S. J. Wheeler,	S. T. Bond, W. D. Pritchard,	D. Sanderlin,	Phil. i:8-10,	43	591	6,430	1,036 36
oore,	S. J. Wheeler,		J. G. Barkly,	1 Cor. xv:50,	43	1,005	7,755	71 70
oore,	S. J. Wheeler,	A. J. Askew, W. D Pritchard,	Q. H. Trotman,	Mark xvi:15,	45	792	7,901	84 00
oore,	S. J. Wheeler,	W. D. Pritchard, S. T. Bond,	M. R. Fory,	1 Cor. iii:12, 13,	45	545	7,981	69 75
oore,	S. J. Wheeler,	W. D. Pritchard, S. T. Bond,	Aaron Jones,	Col. i:14,	47	644	7,970	90 80
oore,	S. J. Wheeler,	W. D. Pritchard, J. B. Morgan,	W. P. Britton, Jr.	1 Cor. ix:13, 14,	43	956	9,960	92 50
oore,	S J. Wheeler,	W. D. Pritchard, G. W. Johnson,	W. M. Wingate,	Acts, ii:44-46,	43	553	9,031	90 50
oore,	S. J. Wheeler,	W. D. Pritchard, T. C. Skinner,	J. B. Taylor,	John ix:4,	44	658	8,957	93 00
oore,	S. J. Wheeler,	A. J. Askew,	L. M. Carter,	Psalms, cxxxvii:5, 6,	47	606	10,057	98 00
oore,	S. J. Wheeler,	A. J. Askew,	J. L. Pritchard,	Rom. iii:21-26,	48	542	9,512	92 50
oore,	S. J. Wheeler,	S T. Bond,	T. H. Pritchard,	Mat. x:31,	51	1,012	9,958	100 00
oore,	S. J. Wheeler,	J. D. Boushall, W. W. Knight,	Elder Weatherly,	John iii:13, 14,	52	515	10,977	102 00
oore,	S. J. Wheeler,	A. J. Askew, W. J. Freeman,	Q. H. Trotman,	Mat. xvi:18,	52	871	10,586	99 55
oore,	S. J. Wheeler,	W. D. Pritchard, Wm. Darden,	W. W. Kone,	1 Thess. ii:13, 15,	52	837	10,811	106 50
oore,	S. J. Wheeler,	R. D. Simpson, H. C. Edwards,	T. J. Knapp,	Jer. i:17,	53	625	11,054	85 50
nes,	John Mitchell,	J. D Barnes,	B. B. Williams,	Heb. v:9,	53	41	11,034	41 00
oore,	John Mitchell,	J. D. Barnes, H. C. Edwards,	R. B. Jones,	1 John i:7,	52	106	10,669	173 50
oore,	S. J. Wheeler,		R. R. Overby,	Mark xiii:34,	52	625	9,436	316 00
oore,	S. J. Wheeler,		R. B. Jones,	1 Pet i:23,	52	596	10,674	386 30
oore,	S J. Wheeler,	W. C. Parker, A. Bass,	John Mitchell,	Rom. iii:21,	53	723	10,525	149 21
oore,	S. J. Wheeler,	W. C. Parker, A. Bass,	R. R Overby,	Ex. xiv:14, 15,	52	922	10,206	18,154 93
oore,	S. S. Wheeler,	W. C. Parker, A. Bass,	J. M. C. Luke,	Jer. xvii:9,	53	327	10,725	13,925 14
oore,	W. C. Parker,	A. J. Cobb,	J. D. Hufham,	Mat. viii:11,	56	612	9,705	7,751 85
oore,	W. C. Parker,	A. Bass, W. H. Powell,	John Mitchell,	Acts ix:31,	57	468	9,898	14,102 84
oore,	W. C. Parker,	A. J. Cobb, W. H. Riddick,	T. J. Knapp,	Josh. xxiii:36,	56	557	9,436	12,589 53
oore,	W. C. Parker,	A. J. Cobb, L. W. Babb,	R. R. Savage,	Rom. viii:6,	58	820	10,251	15,002 23
oore,	W. C. Parker,	N. L. Shaw,	T. W. Babb,	Isaiah lxii:1,	58	421	9,661	15,911 97
oore,	W. C. Parker,	L. D. L. Parker,	John Mitchell,	John xvi:12-15,	62	435	9,612	21,595 25

MINUTES

OF THE

Sixty-Ninth Annual Session

OF THE

Chowan Baptist Association,

HELD WITH

CASHIE CHURCH,

WINDSOR, BERTIE COUNTY, N. C.,

MAY 11, 12 and 13, 1875.

G. C. MOORE, MODERATOR,.....ST. JOHNS.
W. C. PARKER, CLERK,.....MURFREESBORO'.
W. W. MITCHELL, TREASURER,.....WINTON.

RALEIGH:
BIBLICAL RECORDER PRESSES.
JUNE, 1875.

LIST OF ORDAINED MINISTERS IN THE CHOWAN BAPTIST ASSOCIATION.

1. Askew, Williamson.....Winton.
2. Babb, T. W.....Gatesville.
3. Barber, B. F.....Windsor.
4. Briggs, Wells.....Manteo.
5. Bunch, Ephraim.....Gatesville.
6. Bunch, Jeremiah.....Windsor.
7. Cohen, A. D.....Edenton.
8. Etheridge, D. V.....Manteo.
9. Fleetwood, J. C.....Margarettsville.
10. Harrison, Trezevant.....Hertford.
11. Hoggard, J. N.....Murfreesboro'.
12. Hoggard, Thomas.....Colerain.
13. Horton, O. C.....Elizabeth City.
14. Howell, Ed.....Gatesville.
15. Hufham, J. D.....Raleigh.
16. King, B. F.....Windsor.
17. Leary, West.....Edenton.
18. Lee, John P.....Murfreesboro'.
19. Maget, W. L.....Plymouth.
20. McDowell, A.....Murfreesboro'.
21. Mitchell, John.....Murfreesboro'.
22. Mizell, M. L.....Windsor.
23. Overby, R. R.....Elizabeth City.
24. Parker, H. B.....Murfreesboro'.
25. Pearce, Ed.....Merry Hill.
26. Roberts, D. J.....Hertford.
27. Rochelle, J. J.....Jackson.
28. Sanderlin, D.....Camden C. H.
29. Simpson, Q. T.....Plymouth.
30. Savage, R. R.....Murfreesboro'.
31. Tuttle, J. F.....Elizabeth City.
32. White, J. W.....Merry Hill.
33. Williams, B. B.....Colerain.

PROCEEDINGS.

WINDSOR, N. C., May 11th, 1875.

1. The Chowan Baptist Association met in its Sixty-Ninth Annual Session this day, with Cashie Church, at Windsor, Bertie county, N. C.

2. The Introductory Sermon was preached by Rev. A. D. Cohen, from Romans iii: 12–15.

3. After the sermon the Association took a recess of one hour.

AFTERNOON SESSION.

TUESDAY, May 11th, 1875.

4. On re-assembling the Moderator read the 15th chapter of Acts. Brother R. R. Overby led in prayer.

5. In the absence of the Clerk, Brother Norman L. Shaw was, on motion, elected Clerk *pro tem.*

6. Brethren J. T. Waff, Dr. R. P. Thomas and C. G. Manning were appointed a Committee on Finance.

7. Brethren James A. Delke, Mark Gregory, J. M. Powell, were constituted a Committee on Sabbath School Statistics.

8. Brethren R. D. Simpson, Whitaker Myers and A. Bass were appointed a Committee on Statistics of Benevolence.

9. Bro. T. E. Waff was appointed Assistant Clerk.

10. The Pastor and Deacons of the church constituted the Committee on Religious Exercises.

11. Delegates from the churches were enrolled as follows:

Ahoskie.—W. W. Mitchell, Henry Modlin, Jas. P. Freeman.
Ballard's Bridge.—Edward Pearce, R. D. Simpson, J. A. Ward.
Berea.—*R. M. Morgan, *J. R. Ward, *Charles Overman.
Bethel.—W. Askew, N. Dail, W. Myers.
Bethlehem.—N. L. Shaw, A. Bass, A. B. Adkins.
Buckhorn.—*T. D. Boone. *G. A. Britt, R. R. Savage.
Capehearts.—Elder J. W. Hoggard, Elder J. W. White, G. W. Cobb.
Cashie.—Moses Gilliam, David Harrell, A. J. Cobb.
Cedar Branch.—Not represented.
Colerain.—Jno. Wilson, E. Wilson, William Nowell.
Chapel Hill.—Not represented.
Conaritsa.—John L. Burden, W. G. Burden, A. J. Dunning.
Cool Spring.—*E. A. Story, R. B. Harrell, Henry Carter.

Corinth.—*A. Vann, *Thos. Bowers, *A. Futrill.
Dudley's Grove.—James H. Lassiter, R. A. Cook.
Ebenezer.—*Jas. A. Spencer, *D. T. Pritchard.
Edenton.—A. D. Cohen, C. G. Manning, J. H. Garrett.
Elam.—W. T. Kee, *W. T. Capell, W. G. Stevenson.
Elizabeth City.—Elder J. F. Tuttle, Elder O. C. Horton, Elisha Harris.
Galatia.—J. C. Fleetwood, J. H. Deberry, J. J. DeLoatch.
Gatesville.—G. W. Parker, F. E. Bain, *T. E. Cross.
Great Hope.—*Augustus Saunders, *Henry Ward, *L. W. Parker.
Green's Cross Roads.—W. H. Pearce, Alonzo Asbell, Bythell Leggett.
Hebron.—Jos. D. Gatling, W. T. Liverman, Jos. E. Blanchard.
Hertford.—Elder T. Harrison, J. M. Skinner, D. P. Daughtry.
Holly Grove.—*Moses Todd, M. J. Raynor, J. W. Mitchell.
Lawrence's Cross Roads.—Elder E. Pearce, J. E. Trevathan, A. Bass.
Macedonia.—*S. S. Leary, *J. C. Leary, Elder West Leary.
Mars Hill.—Elder B. B. Williams, John W. Perry, A. Nowell.
Meherrin.—J. P. Lee, Miles J. Liverman, B. F. Liverman.
Middle Swamp.—W. Riddick, W. H. Riddick, *F. Matthews.
Mt. Carmel.—L. B. Stevenson, C. L. N. Stevenson, Elder J. J. Rochell.
Mt. Pleasant.—*Jesse Norman, James Norman, *T. B. Bateman.
Mt. Tabor.—R. Vann, Thos. Parker, Chas. Cobb.
Mt. Zion.—*Thos. Spruill, *J. B. Cove, *W. R. Spruill.
Murfreesboro.—Rev. A. McDowell, J. A. Delke, *L. D. L. Parker.
Piney Grove.—T. W. Babb, A. Edwards, T. E. Waff.
Pleasant Grove.—G. C. Moore, Wiley Dunning, Langly Taylor.
Plymouth.—W. L. Magett, Amos Bateman, J. E. Jackson.
Potecasi.—H. H. Coot, G. D. Holloman, C. S. Edwards.
Powell's Point.—*John Brock, *Samuel Etheridge.
Providence.—*J. J. Baxter, *P. H. Morgan, *W. B. Shaw.
Ramoth Gilead.—N. W. Buffkin, *Jas. Warren, *J. R. Etheridge.
Rehoboth.—Dossey Sanderlin, Wm. Sawyer, *Noah Gregory.
Republican.—Elder B. F. Barbour, W. H. Bunch, Ervin Pritchard.
Roanoke Island.—*W. R. Sutton, *E. Berry, *Abel Ashbell.
Roberts' Chapel.—Jas. H. Edwards, S. K. Edwards, T. A. Britt.
Rocky Hock.—E. Byram, W. B. Felton, J. T. Lewellyn.
Ross Church.—M. L. Mizell, John Mitchell, B. Morris.
Salem.—*Sam'l Modlin, *R. D. Pendleton, W. P. Jordan.
Sandy Cross.—*W. S. Riddick, *W. H. Mannis.
Sandy Run.—John R. Powell, Jas. N. Powell, John. W. Brown.
Sawyer's Creek.—R. R. Overby, Edwin Ferrebee, M. R. Gregory.
Shady Grove.—*Thos. Cartwright, *J. E. Lee, *Grandy Dozier.
Sharon.—A. Parisher.
Shiloh.—Elder W. Briggs, *N. C. Burgess, A. J. Hampton.
Sound Side.—*E. Hopkins, Sr., *H. T. Brickhouse, *J. G. Brickhouse.
Warwick.—*Guy Hobbs, *Alex. Ellis, Elder E. Bunch.
Weldon.—*B. W. Spilman, *J. B. Timberlake.
Whiteville Grove.—W. C. Simpson, T. S. White, E. J. Simpson.
White Oak.—B. F. Barbour, J. N. Skiles, *Henry Davis.
Winton.—*W. P. Shaw, J. L. Mitchell, A. C. Vann.
Woodville.—Represented by Pastor, Elder T. Harrison.
Yoppim.—A. Bonner, J. T. Waff, *J. N. Bass.

12. The Association having been organized, on motion, it proceeded to the election of officers, resulting as follows: Dr. G. C. Moore, Moderator; W. C. Parker, Clerk; W. W. Mitchell, Treasurer.

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*Absent.

13. The Committee on Religious Exercises announced that Rev. J. F. Tuttle would preach in the Methodist Church at once, and Dr. W. M. Wingate at the Baptist Church at 8 o'clock p. m.

14. Letters were read from New Churches at Woodville and Lawrence's Cross Roads, asking admission into this body, which applications were, on motion, referred respectively to committees, who having reported favorably, the Churches were received as constituent members of the Association, and the Moderator extended to their delegates the right hand of fellowship.

15. The report of the Committee on Cool Spring Church being called for, Brother Overby, as Chairman, responded, followed by Brother John Lee, their Pastor, stating that the difficulty had been settled and the Church was in peace and harmony, which report was received and committee discharged.

16. The Moderator extended an invitation to brethren and to messengers from corresponding bodies to seats with us, which was accepted by the following brethren: Dr. Wingate, President Wake Forest College; Rev. J. B. Richardson, Corresponding Secretary Baptist State Convention; Rev. A. F. Redd, Editor of *Recorder;* Brethren R. R. Owen and W. P. Whitaker, Tar River Association; Brother Y. F. Rogers, Portsmouth Association.

17. The Moderator appointed the following committee to select time, place and preachers for the next meeting of the Association, viz: W. Myers, George Fleetwood and Mark Gregory.

18. Report on Temperance being called for, Rev. B. B. Williams submitted the following:

At the session of the Association held at Gatesville, 1874, we find adopted the following recommendations:

1. When drinking houses are kept by church members that they be earnestly and faithfully admonished by the churches to abandon the wicked traffic, and that when the admonition of the Church is rejected, the Church withdraw its fellowship.

2. The Association earnestly recommend that the Churches withdraw fellowship from those members who visit and drink habitually at tippling shops.

We suppose the Association adopted these recommendations because she believed that the retail of spirituous liquors encouraged intemperance. This leads us to ask, what is intemperance? Mr. Newcom defines temperance to be the "moderate use of things useful, and total abstinence of things pernicious." Is the use of intoxicating liquors pernicious? The assertion has more than once answered the question. Elder Babb calls it (in his Report on Temperance, adopted 1867), "this more than Lernean Hydra * * * * that has blasted the fondest hopes and laid waste the fairest fields of our Zion." Elder Overby says, (report adopted 1874): "It is the bane of our Churches." Both these reports the Association adopted, thereby declaring that intoxi-

cating drinks are pernicious, hence its use as a beverage is intemperance. Your Committee instituted such inquiry as they thought would enable them to obtain the information necessary to report how the churches had received and acted upon the recommendations of the Association. They addressed letters of inquiry to nearly all the Pastors in the Association; for some cause unknown to your Committee, the information sought has been by a large majority of the Pastors withheld, only six responding. We are therefore unable to make a satisfactory report.

So far as we have been able to learn, there are eight members now selling this "more than Lernean Hydra" in quantities less than a gallon, and it is frequently drank in their stores.

Two have been expelled during the past year for refusing to abandon the sale of spirituous liquors. One has reformed.

About seven-tenths of the entire male membership use intoxicating drinks as an occasional beverage, and a majority of these drink at tippling shops.

It is a great pleasure to your Committee to be able to report of one Church that all her members abstain from its use as a beverage. We believe that reform is greatly needed, and would recommend all lovers of Christ and sobriety to use every laudable means in their power to crush this many-headed monster.

B. B. WILLIAMS, Chairman.

Pending the discussion, the Association adjourned till 9:30 o'clock to-morrow morning. Prayer by Rev. T. W. Babb.

Dr. Wingate preached in the Baptist Church at 8 o'clock, from Judges vii: 7.

MORNING SESSION.

WEDNESDAY, May 12th, 1875.

The Association met pursuant to adjournment. Hymn, "Come, Thou Fount of Every Blessing." Prayer by Dr. Wingate. The roll was called and corrected by the Clerk.

19. Letter read from the Church at Weldon, which was referred to the proper committee.

20. The discussion of the report on temperance was resumed. After discussion by Rev. B. B. Williams, a motion was offered to lay the report on the table, to be taken up at some more convenient hour, which was lost, and debate resumed, which, after being participated in by Elders Harrison, Babb, Dr. McDowell, Brothers Delk, Garrett, Gilliam and Dunning, the same was unanimously adopted.

21. Rev. A. D. Cohen, of the Committee on Religious Exercises, announced that Rev. J. N. Hoggard would preach at the Methodist Church at 11 o'clock; Rev. R. L. Vann at 3 o'clock p. m., and Rev. T. W. Babb at the Baptist Church to-night at 8 o'clock.

22. Rev. Dr. A. McDowell offered the following resolution:

Resolved, That a Committee be appointed, whose duty it shall be to prepare circular letters, to be appended to our minutes, setting forth the views of this body in regard to the legitimate and authorized method of promoting the objects of general benevolence.

Which was adopted, and the following Committee appointed by the Moderator: Rev. Dr. A. McDowell, Rev. Jno. Mitchell and Rev. J. N. Hoggard.

23. Elder R. R. Savage presented the report on Chowan Baptist Institute:

Your Committee are gratified to be able to report the continued prosperity of this Institution. The average attendance of pupils during the present year has been larger than that of preceding years. General good health has prevailed, and God, in His kind providence, has spared the lives of the efficient and tried teachers, who by their faithfulness command our esteem and invite our patronage.

R. R. SAVAGE, Chairman.

Same was discussed by Rev. Dr. McDowell, Rev. R. R. Savage, Rev. A. F. Redd, Rev. Dr. Wingate, Brethren J. A. Delke and N. L. Shaw, after which it was adopted.

24. In the absence of the Committee on Baptist State Convention, on motion, Rev. J. B. Richardson was appointed to prepare and submit said report to the body at some time during the present session.

25. Rev. Dr. McDowell read report on Wake Forest College:

A gentleman distinguished for clear and correct views on all practical subjects, and also for the caution with which he exrpesses them, said, in a recent communication to a public journal that Wake Forest College, under God, had done more to elevate the Baptists of the State than every other instrumentality together.

Another gentleman, equally distinguished for candor and caution, and equally familiar with the history of North Carolina Baptists, recently remarked in the presence of the writer, that if Wake Forest College should now close its doors and never re-open them, those who had contributed by their labors or their money to originate and sustain it until the present time, would be amply repaid by the good it has already accomplished. If these views are correct, it follows—

1. That whatever other interest may be neglected, the Baptists of the State ought not to underrate, or fail adequately to sustain Wake Forest College.

2. That those who have heretofore contributed to it should not cease to contribute as long as its efficiency can be promoted by their contributions; and

3. That those who have not contributed should begin to contribute at the earliest *practicable period*, and that their contributions should be doubly liberal in consequence of having been so long withheld.

It affords your Committee pleasure to report that the College is in an encouragingly prosperous condition. The number of students has increased, and the number of beneficiaries is larger than for several past sessions. General good health has prevailed, and good conduct has been maintained by the

students, while the same faithful, efficient teachers have been constantly at the post of duty.

With gratitude to God for the success already attained, let us not remit our exertions, or cease our contributions, until the College shall have been fully endowed.

A. McDOWELL, Chairman.

After remarks by Rev. Drs. McDowell, Wingate, Elders R. R. Overby, B. B. Williams and Brother Delke, the report was unanimously adopted.

26. On motion of Rev. B. B. Williams, a collection was taken up, the proceeds of which was to be appropriated to the Beneficiaries at Wake Forest College.

Amount raised, $40.00 in cash and a suit of clothes.

On motion, Association adjourned until 2 o'clock.

AFTERNOON SESSION.

WEDNESDAY, May 12th, 1875.

27. On re-assembling, the Committee on Periodicals submitted their report:

REPORT ON PERIODICALS.

In the dissemination of religious truth and gospel knowledge, a well-edited periodical is a great means of accomplishing this end. All of this we have in our State organ, the *Biblical Recorder*. We would earnestly recommend the *Recorder* to our brethren. No Baptist should be without it. We would earnestly request the delegates to the Association to make an earnest effort to place in every Baptist family in their bounds a copy of the *Recorder*. We also recommend *Kind Words* and *Young Reaper* as most excellent Sunday School papers, and the *Foreign Mission Journal* as a great disseminator of the home and foreign mission work.

Respectfully submitted,

R. D. SIMPSON, Chairman.

Remarks were made in support of the report by Elders Redd, Williams, Savage, Overby, Lee, Dr. McDowell, Bro. Delke and the Moderator.

After which the report was adopted.

28. On motion, Dr. G. C. Moore, Moderator, was made a life member of Baptist State Convention, the fee of $30.00 required to entitle him to this honor having been collected and paid over to the Beneficiary Fund by the Association.

The Certificate of Membership was presented by Bro. J. A. Delke.

29. The Committee appointed to recommend time, place and preachers for next Association, submitted the following:

Place—Ramoth Gilead, Pasquotank county.
Time—Tuesday before the 3rd Sunday in May, 1876.
To Preach Introductory Sermon—Elder B. B. Williams. Alternate—Elder J. N. Hoggard.
Conventional Sermon—Elder R. R. Savage. Alternate—Elder John Mitchell.

W. MYERS,
GEORGE FLEETWOOD, } *Committee.*
MARK GREGORY,

Rev. Dr. McDowell offered an amendment to the report, substituting Saturday before third Sunday in May, 1876, the Association continuing four days, having Sunday for religious worship.

After an animated discussion, participated in by Revs. Tuttle, Overby, Cohen, Williams, Harrison, Dr. Wingate, Brethren Delk, Gillam, and Ferrebee,

Bro. Langley Taylor offered an amendment to the amendment, substituting Tuesday after the third Sunday in May.

The amendments were lost, and report adopted as originally offered by the Committee.

30. On motion of Bro. Gilliam, it was agreed that Elder Vann be allowed an opportunity of presenting claims of Williamston Church, and to ask contributions.

Amount collected $26.22, which was paid over to Elder Vann.

31. Bro. John H. Garrett offered the following resolution:

Resolved, That a Committee of three be appointed to address a circular letter to the different Churches within the bounds of the Association on the subject of intemperance, and the same be appended to our minutes.

Which was adopted.

32. On motion of Elder Harrison, it was agreed that the money which had been collected up to this time for the educating Orphans of Ministers, who belonged to this Association, be paid over to Dr. Wingate for the benefit of the son of Rev. R. B. Jones, deceased.

33. The Moderator announced the following Standing Committees:

Chowan Baptist Female Institute.—J. A. Delke, W. C. Parker, L. T. Spiers.
Baptist State Convention.—Rev. R. R. Overby, M. R. Gregory, Edwin Ferrebee.
Periodicals.—Rev. J. N. Hoggard, N. L. Shaw, R. P. Thomas.
Temperance.—Revs. R. R. Savage, T. Harrison and George Britt.

MESSENGERS TO CORRESPONDING BODIES.

To Eastern Association.—Revs. A. D. Cohen, Jeremiah Bunch, T. Harrison.
Portsmouth Association.—Revs. R. R. Overby, A. McDowell, R. R. Savage, J. F. Tuttle.

Southern Baptist Convention.—All the ordained Ministers in this Association that may be present.

34. On motion, the Association adjourned until 9½ o'clock to-morrow morning. Prayer by Rev. T. Harrison.

Rev. T. W. Babb preached in the Baptist Church, at 8 o'clock, from Hebrews, 11th chap. 24th verse.

MORNING SESSION.

THURSDAY, May 13th, 1875.

35. The Association convened at 9½ o'clock. Prayer by Rev. R. R. Savage. The roll was called by the Clerk and further corrections made.

36. Bro. J. H. Mills, Superintendent of Orphan Asylum, at Oxford, N. C., and Rev. Elias Dodson, Agent for Domestic and Indian Mission, were recognized and invited to seats.

37. Bro. Delke offered the following resolution:

Resolved, That a Committee be appointed to prepare an obituary notice of Rev. Andrew M. Craig, and the same be appended to the minutes.

Which was adopted; and Bro. Delke appointed to discharge said duty.

38 On motion, Bro. J. H. Mills was allowed the privilege of addressing the Association in behalf of the Orphan Asylum.

39. Bro. Delke offered the following:

Resolved, That this body express a deep, heart-felt and pocket-felt sympathy in behalf of the rearing and educating the destitute orphans throughout the State, and cordially recommend the Orphan Asylum at Oxford, N. C.

After discussion by Elias Dodson, Dr. McDowell, Brethren Garrett and Delke, it was unanimously adopted:

And a collection was taken up amounting to $84.00, which was paid over to Bro. Mills.

40. The Committee on Finance reported as follows:

By balance on hand from last report.....		$112.22
By present contributions from the Churches.....		138.22
		$260.44
To printing Minutes, session 1874.....	$120.00	
To amount paid for transcribing Minutes.....	25.00	$145.00
Balance on hand.....		$115.44

Respectfully submitted.

J. T. WAFF,
C. G. MANNING,
R. P. THOMAS,
} *Committee.*

Adopted.

41. Bro. J. B. Richardson offered the following

REPORT ON BAPTIST STATE CONVENTION.

The work of this body is to serve the Mediatorial Jesus in the instrumental conversion of the world.

Its labors are—

1. To educate poor young men, called of God to preach the gospel. At this time there are fourteen under the patronage of its Educational Board.

2. To give the Gospel to the destitute sections of our own State. In this department the State Mission Board now has employed eight missionaries at a cost of $1,200 per year. Had it the funds, not less than fifty ought to be in the field. This Board also has charge of Church extension, or aiding weak Churches in building houses of worship.

3. *Foreign Missions.* In this work North Carolina has greatly fallen behind in her quota for the year ending March 1st, 1875.

4. *Sabbath-schools.* This is one of its great works. The Sabbath-school Board will soon have Brother G. W. Green in the field as its agent in the place of Rev. N. B. Cobb, who resigned some time since. We recommend to the Association to give the Convention its hearty support in all its labors.

J. B. RICHARDSON, Chairman.

Bro. Richardson made a lengthy speech in support of the report.

42. The hour having arrived for the Conventional Sermon, the Association suspended business, and Elder R. R. Overby proceeded to preach from Numbers xxxii : 6.

Brethren M. Gilliam, L. Taylor, L. Mitchell and Jas. P. Freeman, were appointed to wait on the congregation.

Brethren Prichard, Brown and Parker waited on the congregation at the Methodist Church, where Elder R. R. Savage preached at the same hour.

The amount contributed, $50.38, was,

On motion, appropriated to State and Foreign Missions.

43. On motion, the Association adjourned for one hour.

AFTERNOON SESSION.

May 13th, 1875.

44. The Association re-assembled at 2½ o'clock.

Hymn : "Am I a Soldier of the Cross."

45. The discussion of the report on the Baptist State Convention was resumed ; participated in by Elders Overby, Redd and Bro. Delke, when it was adopted.

46. Prof. Delke, of the Committee on Sabbath School Statistics, presented the following synopsis of his report :

In 1874, number of Churches, 62; number Sabbath-schools, 71.
1875, " " 64; " " 58.
In 1874, number of scholars, 2,743; contributions, $272.29.
1875, " " 2,513; " $365.29.
In 1874, number conversions, 161.
1875, " " 160.
In 1874, number Sunday-school papers taken, 483.
1875, " " " " 833.
In 1874, number Churches without schools, 11.
1875, " " " " 18.
In 1874, number schools open twelve months, 8.
1875, " " " " " 12.

In connection with the report, remarks were offered by Elder Dodson and Bro. Delke, when it was adopted.

47. A free will offering was given by the Association to Elder W. J. Wilkie, Missionary of the State Board, amounting to $11.50, which was paid over to Elder Richardson.

48. Prof. Delke offered the following:

Resolved, That the thanks of this body be returned to W. W. Mitchell, our Treasurer, for his kind offer to advance the deficiency in our Minute fund. Amount, $40.00.

Resolved, That the Delegates and Pastors instruct their Churches to increase their Minute fund, so as to meet this deficiency at our next session.

Which was adopted.

49. Bro. L. Taylor offered the following:

Resolved, That Rev. R. R. Overby be requested to furnish to the *Biblical Recorder*, for publication, a copy of the Conventional Sermon, delivered at this session.

Adopted.

50. Bro. Moses Gilliam offered the following:

Resolved, That the Pastors in this Association urge upon their Churches to take at least one certificate of life membership in the Baptist State Convention, and that they be requested to pay the money for the same before the meeting of the next Baptist State Convention.

50. On motion, 2,500 copies of the minutes were ordered to be printed, and the Clerk *pro tem.*, Bro. N. L. Shaw, be allowed the usual compensation.

51. On motion, Rev. Elias Dodson was allowed the privilege of addressing the Association in behalf of his Mission.

52. Bro. Edward Pearce offered the following:

Resolved, That the gratitude and thankfulness of our hearts are due to our Heavenly Father for the brotherly love and Christian communion that have characterized our session.

Resolved, That the thanks of this body be returned to this Church, and

to brethren and friends of neighboring Churches, for the hospitality so generously and cheerfully extended to the delegates.

Resolved, That the thanks of this body be returned to our Methodist brethren for their Christian courtesy in granting us the use of their Church during our session.

Resolved, That the thanks of this body be extended to steamboat and railroad compnnies for their kindness in passing our delegates to and from this session at half fare.

The resolutions were adopted.

53. The business of the session being completed,

On motion, adjourned.

54. The Association engaged in singing "How happy's every child of Grace," and, after prayer by Elder Elias Dodson, the Moderator declared the Association adjourned.

G. C. MOORE, MODERATOR.

NORMAN L. SHAW, Clerk *pro tem.*

CIRCULAR LETTER.

DEAR BRETHREN:—At the last session of the Chowan Baptist Association the report submitted and adopted upon Temperance showed that intemperance in the use of spirituous liquors prevailed to an alarming extent among the male members of the churches composing said Association. It was therefore resolved that a committee should prepare a circular letter upon the subject, to be appended to the Minutes.

There are many features which distinguish the Baptists from the various other denominations professing christianity, and one of the most important of these distinctive features is the fact that we claim that our denomination is composed of converted people; that we are renewed, regenerated and born again; made alive in Christ Jesus, having been baptized into His death and with him arisen to newness of life; hence it becometh us to walk worthy of our vocation, for he who saith he hath fellowship with Christ and walketh in darkness is mistaken. He that hath not the Sprit of Christ is none of His.

It is easily proved from the Scriptures that there is much less of error in the Baptist than in the other churches, and we believe because there is less of error there is more responsibility.

We enter the church voluntarily; no one conducts us, no one speaks for us; we are not inducted therein in infancy, hence we have no sponsors, nor do we give bail, but we enter upon a profession of faith, and take upon ourselves all the vows of christianity of our own free will.

Then, claiming, as we do, to know our duty, and taking upon ourselves freely the obligations of christianity, we incur the greater responsibility; for he who knoweth his Master's will and doeth it not shall be beaten with many stripes, while he who knoweth not and doeth not shall be beaten with only few stripes.

Taking upon ourselves the vows and obligations of Christianity does not, however, make us Christians, but the having of and the being governed by the Spirit of Jesus Christ.

If the question arises here, what is the Spirit of Christ? We answer, sacri-

fice of self. He was rich, and for our sakes became poor that we, through his poverty, might be made rich. He was bruised for our sins, and by His stripes are we healed.

Brethren, have we made a full surrender of self? If we have not, we are in the gall of bitterness and in the bonds of iniquity. Or if we have, having put our hands to the gospel plow and looking back, we become unfit for the Kingdom of Heaven.

The entire membership of the Churches composing the Association are contributing annually twelve thousand dollars to the various objects for the support of Christianity, while three and one-half tenths are using at least thirty thousand dollars annually in spirituous liquors, and five-tenths are probably consuming the same amount annually in the use of tobacco in its various forms, from which the females are by no means entirely excluded.

There are, within the limits of the territory in which the Chowan Association is embraced, twenty thousand professing Christians of the various denominations, (we mean whites) who spend over one hundred thousand dollars annually in drinking, chewing, smoking and dipping, while they do not spend annually to exceed twenty thousand for Christian purposes. There are within the same territory about one hundred and thirty places of worship, with a greater number of places where spirits are sold and distilled. Both classes of these places are, to a very great extent, sustained by the same people, and the most of these people belonging to some church, as there are not to exceed three thousand adult white males within the territory who do not belong to some of the religious denominations.

Such a state of facts is no stigma upon Christianity, but it is a stigma upon the consistency of those who profess to be governed by its influences. It is an evidence, however, that all are not Israel who are of Israel. Have not what we term the Church and what we term the world become assimilated? Where is the dividing line? Who can draw it?

Is there no balm in Gilead? Is there no kind Physician to be found? Then why is not the health of the daughter of my people healed? Wholesome discipline is necessary, and this must begin in the pulpit. Our brethren in the ministry must, by precept and example, preach the gospel so as to raise the standard of discipline to its full Biblical measure. If such a course drive off those who will not refrain from practices which have a vile and pernicious tendency, then they go out from us because they are not of us.

We had better be few and weak, and yet governed by the influence of the Holy Spirit than be rich and powerful without such influence. Some of our Churches have five hundred members, and these members own almost exclusively the property of a township, and use thousands of dollars annually for the gratification of acquired tastes and useless habits, while they pay their Pastor a salary of one or two hundred dollars yearly. May we not ask, why spend ye your money for naught? And may we not expect the entire Church to awake to its duty; to arise and gird on the strength of its Master; to put on its beautiful garments—faith, virtue, temperance—and all the Christian graces?

It may be possible, but we think it doubtful, that we who loiter and deliberately drink and slake our thirst with fine liquors, and regale ourselves with Havanas, Durham and fine cut chewing tobacco to the neglect of the furtherance of the gospel, and the conversion of the world, shall enter into thejoys and share the triumphs of the three hundred, (Gideon's band,) who lap as they run, who strike as they step, and step as they strike, who struggle for the victory and find the victory only in the struggle.

J. H. GARRETT, Chairman.

CIRCULAR LETTER,

SETTING FORTH THE VIEWS HELD BY THE CHOWAN ASSOCIATION, IN REGARD TO THE LEGITIMATE AND AUTHORIZED MEANS OF PROMOTING THE OBJECTS OF GENERAL BENEVOLENCE.

Jesus, having finished His personal work on earth, and being about to ascend to His father, said to His disciples: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations." Or, as recorded by another Evangelist: "Go ye into all the world, and preach the gospel to every creature." We hold that this language settles several important questions beyond cavil:

1. That he who utters it has authority to command, by reason of the power (all power in heaven and in earth) committed unto Him.

2. That he makes it the great life-work of those to whom the language applies to do the thing commanded, viz: to preach the gospel in all the world and to every creature.

3. That the language was addressed to the disciples not in their individual, but in their representative capacity, and hence that it is equally binding upon them all, and will so continue until the work is done.

In regard to the means of doing the work thus commanded, Jesus says nothing, in the commission or elsewhere, but leaves his followers free to use such means, not forbidden in the spirit or letter of the gospel, as, in their judgment, may seem likely to prove most efficient. Hence any one, who has the means and whose circumstances admit of it, may go and preach the gospel at his own charges, or assist other suitable men in doing it, without consultation or counsel. But most of Christ's followers are poor; they have not the means either as individuals or as Churches, acting separately, to send the gospel beyond their own neighborhoods. Very many of them are also obscure and illiterate; they do not know either where destitution exists or how to supply it; hence, if anything effectual is to be done by them in carrying out the command of the Master, it must be done by combination. But if it were otherwise, if every disciple of Jesus possessed ample means and ample knowledge, it would still be true that vastly more could be accomplished by combination than by separate action. This principle is sanctioned by reason and confirmed by the universal experience of mankind. Hence, we hold that it is the duty of all Christians, whose doctrinal views are the same, to coöperate cordially in sustaining those agencies, which, reasonable and right in themselves, experience has proved to be most efficient in advancing those objects of general benevolence for the promotion of which all are equally responsible and in the success of which all ought to feel an equal interest.

A. McDOWELL,
JOHN MITCHELL, } *Committee.*
J. N. HOGGARD,

IN MEMORIAM.

Rev. ANDREW M. CRAIG.

A. M. CRAIGG was born in Orange county, N. C., October 9th, 1806. In 1825 he professed faith in Christ, and was baptized by Dr. Clarke, in Caswell county.

In 1832 he entered on the work of the Christian Ministry, by the authority af Sandy Run Church, Bertie county.

1874, October 29th, he was called to receive his crown of righteousness, having fought a good fight, having finished his course, having kept the faith. He died repeating the comforting assurance of David, "The Lord is my shepherd, I shall not want."

Truly can it be said of him, the world is better for his having lived in it. As a man he was amiable, courteous, generous, kind.

"None knew him but to love him,
None named him but to praise."

As an educator he was faithful, firm, zealous, indefatigable. I recall with pleasure my association with him as a co-laborer in the school-room, and cheerfully concede to him an unequaled amount of unflagging energy and patient devotion in the arduous labors of instruction. As a husband and father he was gentle, loving, true and just. As a Christian he was of good report; his praise was in the Churches blest by his labors—Sandy Run, Bethlehem, Republican, Mt. Carmel, Cashie—having ministered to the last about twenty years, with great fidelity and success.

His Christian integrity, sterling probity, scholarly attainments and unswerving devotion to his Master's cause, made him, if not a Peter in impulsive zeal, a John of meek and persuasive bearing, and at times a "Son of Thunder." Having fought the good fight of faith, he died in the harness.

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

"Soldier of Christ, well done!
Peace be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy."

J. A. D.

Sabbath School Statistics.---A.

CHURCHES.	No. Schools.	SUPERINTENDENTS AND THEIR POST OFFICES.	Officers and Teachers.	Average Attendance.	Scholars.	Average Attendance.	Conversions.	Volumes in Library.	No. of Kind Words taken.	No. Baptist Teachers taken.	Other Papers.	CONTRIBUTIONS			No. months kept open.
												S. School Board.	Other Objects.	Total.	
Ahoskie,.....	2	Jas. S. Mitchell and John W. Holleman, Winton.	17	12	140	85	...	25	22	...	...	.....	.....	.....	6ea
Ballard's Bridge	2	Humphrey Griffin and A. A. Parish, Woodville,	8	5	55	40	10	143	...	5	29	.....	$10 00	$10 00	...
Berea,.....	2	James Jennings and Elias Pritchard, E. City,..	12	10	90	75	...	...	...	...	...	.....	.....	.....	8
Bethel,.....	1	J. W. Trotman,.....	16	15	69	40	13	....	22	...	...	$ 4 10	4 10	4 10	12
Bethlehem,.....	..	None,.....	...	...	...	...	...	...	...	...	...	.....	.....	.....	...
Buckhorn,.....	1	T. D. Boone,.....	8	6	35	20	...	...	...	...	...	.....	.....	.....	...
Capehearts, ...	1	Jos. N. Thomas, Merry Hill,.....	7	5	46	24	8	50	10	...	...	.....	5 00	5 00	7
Cashie, ...	1	D. E. Tayloe, Windsor,.....	7	5	30	25	2	50	10	...	...	.....	5 00	5 00	12
Cedar Branch,..	..	No School,.....	...	...	...	...	...	...	...	...	...	.....	.....	.....	...
Colerain,.....	..	No School,.....	...	...	...	...	...	...	...	...	...	.....	.....	.....	...
Chappell's Hill,	..	No School,.....	...	...	...	...	...	...	...	...	...	.....	.....	.....	...
Connaritsa, ...	..	None,.....	...	...	...	...	...	...	...	...	...	.....	.....	.....	...
Cool Spring,...	2	H. S. Daughtry and T. Umphlet, Winton,.....	10	10	42	40	25	12	9	...	...	.....	1 48	1 48	5
Corinth, ...	..	No School,.....	...	...	...	...	...	...	...	...	...	.....	.....	.....	...
Dudley's Grove,	1	Asa Sanders, Winton,.....	10	4	60	35	...	24	...	5	2	.....	.....	.....	4
Ebenezer,.....	..	None,.....	...	...	...	...	...	...	...	...	...	.....	.....	.....	...
Edenton,.....	1	K. R. Pendleton, Edenton,.....	22	18	65	50	...	75	33	...	25	25 00	.....	25 00	12
Elam,.....	..	None,.....	...	...	...	...	...	...	...	...	...	.....	.....	.....	...
Elizabeth City,.	1	John S. Waugh, Elizabeth City,.....	13	10	90	75	...	120	60	...	20	18 00	.....	18 00	12
Galatia,.....	1	Kinchen Davis,.....	7	5	45	35	...	....	50	...	4	.....	2 50	2 50	8
Gatesville, ...	1	Hans Hofler, Gatesville,.....	8	5	35	25	...	50	...	...	...	.....	.....	.....	8
Great Hope,....	1	G. A. Griffin, Hertford,.....	15	10	50	30	...	175	...	...	...	.....	10 00	10 00	6
Green's X Roads	1	Eli T. Mizell, Windsor,.....	5	4	35	35	3	....	...	...	...	.....	.....	.....	5
Hebron,.....	..	No School,.....	...	...	...	...	...	...	...	...	...	.....	.....	.....	...

Sabbath School Statistics—*Continued.*

CHURCHES.	No. Schools.	SUPERINTENDENTS AND THEIR POST OFFICES.	Officers and Teachers.	Average Attendance.	Scholars.	Average Attendance.	Conversions.	Volumes in Library.	No. of Kind Words taken.	No. Baptist Teachers taken.	Other Papers.	CONTRIBUTIONS			No. months kept open.
												S. School Board.	Other Objects.	Total.	
Hertford,	1	D. P. Daughtry, Hertford,	10	6	57	40	...	100	20	...	...	$ 9 45	$21 33	$30 76	12
Holly Grove,	..	No School,	...	...	...	...	...	...	...	...	...	.....	.....	.....	...
Lawrence's X R	..	No School,	...	...	...	...	...	...	...	...	...	.....	.....	.....	...
Macedonia,	..	No Letter,	...	...	...	...	...	...	...	...	...	.....	.....	.....	...
Mars Hill,	1	H. A. Hobbs, Colerain,	5	3	40	25	8	250	...	...	...	.....	.....	.....	7
Meherrin,	2	George Spencer and Amos Parker, Murfreesboro'	...	...	50	...	...	...	...	...	...	.....	.....	.....	...
Middle Swamp,	..	No School reported,	...	...	...	...	...	...	...	...	...	.....	.....	.....	...
Mt. Carmel,	1	R. Stephenson and L. B. Stephenson, Seaboard,	10	8	40	30	11	...	...	...	...	.....	.....	.....	5
Mt. Pleasant,	1	Frank Spruill, Scuppernong,	4	4	19	15	...	...	...	...	...	.....	.....	.....	7
Mt. Tabor,	3	Jno. D. Gatling and W. C. Parker, Murfreesboro'	13	11	100	80	8	180	...	14	...	.....	.....	.....	12
Mt. Zion,	1	W. R. Spruill, Columbia,	8	5	30	18	...	50	...	...	...	.....	10 50	10 50	7
Murfreesboro',	2	A. McDowell and L. T. Spiers,	14	14	135	125	2	100	47	...	10	14 24	14 74	28 98	12
Piney Grove,	2	T. E. Waff and M. C. Lawrence, Buckland,	6	5	68	40	11	56	20	...	...	.....	2 00	2 00	12
Pleasant Grove,	1	Superintendent not given,	11	10	42	...	...	...	...	...	...	.....	.....	.....	6
Plymouth,	1	J. E. Lawrence, Plymouth,	5	5	20	15	...	100	...	...	...	.....	.....	.....	6
Potecasie,	..	Dallas M. Beall, Potecasi,	9	6	62	40	8	150	12	1	...	.....	.....	.....	7
Powell's Point,	1	Abner Gibson, Powell's Point,	12	...	60	...	...	100	75	8	100	.....	.....	.....	7
Providence,	1	W. B. Shaw, Indian Town,	8	...	60	27	...	200	...	...	...	5 00	10 00	15 00	8
Ramoth Gilead,	1	M. W Buffkin, Rosedale,	10	4	76	20	...	75	60	...	...	.....	.....	.....	12
Rehoboth,	1	Uriah Balance, Currituck C. H.,	5	3	40	30	...	...	...	...	...	.....	.....	.....	...
Republican,	1	W. H. Bunch, Windsor,	7	...	19	...	...	...	...	...	...	.....	.....	.....	...
Roanoke Island,	..	No School,	...	...	...	...	...	...	...	...	...	.....	.....	.....	...
Robert's Chapel	1	J. H. Edwards, Boykin's Depot,	8	5	30	20	3	40	15	...	4	3 00	7 00	10 00	6
Rocky Hock,	1	E. Bynum, Edenton,	13	9	120	75	18	250	16	...	12	.....	27 53	27 53	9

Ross' Church,	..	No School,															
Salem,	1	E. D. Pendleton, Elizabeth City,	12	...	60	...	...	290	20	1	4	.....	14 00	14 00	12
Sandy Cross,	..	No return,															6
Sandy Run,	1	John C. Syms, Roxabel,	10	8	60	45	12	...	...	...	...	.....	.....	.....	.....	50 00	12
Sawyer's Creek,	2	M. R. Gregory and T. F. Midgette, Camden C H.,	20	15	140	75	...	225	45	...	...	50 00	.....	.....	50 00	12
Shady Grove,	1	Dennis West, Sulls' Creek,	12	9	47	35	1	100	...	...	...	.....	9 00	9 00	9
Sharon,	1	Austin Parisher, Columbia,	7	7	48	44	3	150	10	...	...	.....	.....	.....	6
Shiloh,	2	E. P. Daily, Shiloh, Camden co.,	18	15	70	60	3	75	20	...	...	.....	.....	.....	9ea
Sound Side,	1	Edmond Hopkins, Columbia,	8	6	42	35	...	195	...	...	...	.....	.....	.....	8
Warwick,	1	Anderson J. Ward, Wardsville,	10	10	23	15	...	15	...	5	...	.....	6 03	6 03	8
Weldon,	..	No School,															
White Oak,	..	No School,															7
Whiteville Gr've	1	Ambrose D. White, Windfall,	20	15	80	60	...	150	25	...	...	.....	.....	.....	.....	.....	12
Winton,	1	W. P. Taylor, Winton,	7	6	60	40	9	....	20	...	...	.....	.....	.....	.....	.....	
Woodville,	..	No School,															
Yoppim,	3	John T. Waff, H. Bass, T. H. Bonner, Edenton.	24	...	126	....	2	300	50	3	...	.....	45 00	45 00	9
		Total,	371	313	2711	1643	160	3875	651	42	210	124	67	205	21	329	88

Financial Table.—B.

CHURCHES.	White Membership.	White Male Membership.	CONTRIBUTIONS DURING THE YEAR. State Missions.	Foreign Missions.	Education Board.	S. S. Board.	W. F. College	Pastor's Salary.	Church Expenses.	Other Objects.	PRESENT CONTRIBUTIONS. State Missions.	Foreign Missions.	Education Board.	S. S. Board.	W. F. College	Association Fund.	Other Objects.	Total.	EXTRA. Domestic and Indian Mission reported by E. Dodson
Ahoskie,	343	133	.....	.....	.....	.....	.....	$ 200	$ 20 15	$ 40 25	$ 4 10	$ 4	.....	.....	..	$ 5	....	$ 273 50	.....
Ballard's Bridge,	448	178	$ 49 26	$ 11 81	$ 6 00	$ 7 42	.....	125	25	17	10 40	3 82	.....	.....	..	5	....	260 71	$ 11 13
Berea,	88	143	.....	.....	.....	.....	.....	.....	.....	.....	3 02	3	.....	.....	..	2	....	8 02	6 50
Bethel,	271	82	24 00	.....	.....	.....	.....	400	25	4 50	.....	4 10	$ 7 75	.....	..	4 50	$1	470 85	9 36
Bethlehem,	211	72	10 00	10 00	25 00	.....	.....	200	16	17	10	10	.....	..	..	3	....	301	.....
Buckhorn,	104	36	30 00	20 00	.....	.....	.....	140	60	53 25	.....	.....	.....	.....	..	2	....	305 25	.....
Capehearts,	306	123	.....	.....	.....	.....	.....	.....	.....	.....	5	5	3	.....	..	2 50	..	15 50	.....
Cashie,	217	72	.....	.....	.....	.....	.....	400	116 82	81 68	7 58	7 58	.....	$ 5 90	..	5	....	624 56	.....
Cedar Branch, †	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	..	.....	....	.....	.....
Colerain, *	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	..	3	....	3	12 20
Chappel's Hill, †	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	..	.....	....	.....	.....
Connaritsa,	269	81	4 00	4 00	.....	.....	.....	100	15	6 70	.....	.....	.....	.....	..	3	....	132 70	.....
Cool Spring,	236	74	.....	5 00	.....	.....	$ 3 00	100	1 50	25	.....	5 20	.....	.....	..	2 20	..	141 90	9 45
Corinth, *	126	30	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	..	.....	....	.....	.....
Dudley's Grove,	89	41	.....	.....	.....	.....	.....	90	10	.....	.....	.....	.....	.....	..	1	....	101	.....
Ebenezer,	72	24	8 50	.....	10 00	.....	.....	300	25	.....	.....	.....	.....	.....	..	1 50	....	345	.....
Edenton,	124	39	.....	.....	.....	.....	.....	550	100	.....	15	.....	.....	.....	..	2	....	667	24 80
Elam,	89	22	70	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	..	1 50	....	2 20	.....
Elizabeth City,	205	48	.....	10 00	8 00	.....	15 00	600	80	.....	.....	.....	.....	.....	..	2 50	....	715 50	.....
Gallatia,	130	63	4 44	2 44	3 00	.....	.....	130	140	5	.....	.....	.....	.....	..	1 75	....	286 63	.....
Gatesville,	62	30	.....	.....	.....	.....	.....	100	15	.....	2	2	1	.....	..	2	....	122	8 00
Great Hope,	72	31	.....	.....	.....	.....	.....	75	50	.....	.....	.....	.....	.....	..	2	....	127	1 00
Greens X Boads,	63	24	.....	.....	.....	.....	.....	25	700	13	.....	.....	.....	.....	..	1	....	739	.....
Hebron,	130	59	.....	.....	.....	.....	.....	120	20	.....	3	4	3	.....	..	2	....	152	.....
Hertford,	52	16	16 15	15 80	12 70	12 05	15 00	375	55	37 87	2 50	6 70	3 30	3 10	..	1	....	556 17	7 00
Holly Grove,	80	23	12 68	13 60	10 40	.....	100 00	130	10	19 50	.....	8	.....	.....	..	2	....	306 18	.....
Lawrence X R'ds,	20	10	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	..	1	....	1	.....
Macedonia, *	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	..	1	....	1	4 26
Mars Hill,	141	63	.....	.....	.....	.....	.....	125	24	12	7	5 70	.....	.....	..	2	...	175 70	.....
Meherrin,	266	104	.....	.....	.....	.....	.....	150	26 10	.....	15	15	.....	.....	..	3	...	209 10	.....
Middle Swamp,	124	47	.....	.....	.....	.....	.....	125	25	.....	.....	.....	.....	.....	..	3	....	153	.....
Mt. Carmel, *	232	...	11 00	.....	.....	.....	.....	160	11 35	.....	.....	.....	.....	.....	..	2 50	...	184 85	.....

Mt. Pleasant,	68	21	10 00					100									2		112			
Mt. Tabor,	188	74	15 00	13 00				150	7	24 69							5		214 69	18 80		
Mt. Zion,	38	14						125	10								2		137			
Murfreesboro',	97	26	62 95	115 70	17 85		145 00	331 75	36 22	218 84							2	50	930 81	59 95		
Piney Grove,	139	51	20 00	5 00	25 00			125	10	78 60							3		266 60			
Pleasant Grove,	126	54	5 50					150	28 25	45	5 05						3		236 80			
Plymouth,	33	12	10 00					50	157 22								1	50	218 72			
Potecasi,	221	84	3 90	3 90				180	30		6 73	6 73					2		233 26			
Powell's Point,	60	23															1		1			
Providence,	91	30	21 00		39 00		50 00	250	24								3		387	21 00		
Ramoth Gilead,	182	79	10 00	28 00		4 00		400	11								3		456	23 75		
Rehoboth,	54	22															1		1			
Republican,	270	90						100	50								2	75	152 75			
Roanoke Island,	102	36															1	50	1 50			
Roberts' Chapel,	160	48				3 00	4 00	150	14	55	7	7					2	50	242 50			
Rocky Hock	277	113	10 00					150	35	59 26		0 88	19 41				3		277 55	19 13		
Ross' Church,	416	142		10 00				100	31 50			10					3		154 50			
Salem.	114	39						150									2		152	5 50		
Sandy Cross, †-‡																						
Sandy Run,	249	84						200	15	20	10	10	10				3		268			
Sawyers' Creek,	375	106	41 74		31 00		4 60	350	20	20							3		470 34	22 00		
Shady Grove,	79	25	10 00					150	12								1	50	173 50	1 50		
Sharon,	22	5		3 00				40				3					1		47			
Shiloh,	338	110	8 00		100 00			250	20	20							3	02	401 02	13 00		
Sound Side,	110	77						150									1	50	151 50			
Warwick,	179	66	5 68					40	9								2		56 68			
Weldon,	24	11			7 50		6 60	100									1	50	115			
White Oak,	41	15															1	50	1 50			
Whiteville Grove,	199	61						150	12	40							2		204			
Winton,	38	6						160	200	20							2		382	10 40		
Woodville,	new	Ch	urch—	nothin	g sent	up																
Yoppim,	150	65	31 66		15 00			200	25	116 50							2	50	390 66	8 05		
Total,	9,010	3,262	$436 16	$371 25	$310 45	$26 47	$342 60	$9,021 75	$2,328 11	$1,050 64	$113 38	$121 71	$47 40	$9 00	00	$ 138	22	$1.	$14,218 20	$ 296 78		

Amount contributed in cash during the session for various objects, ... 232 10

Amount paid over to Bro. Elias Dodson for Domestic and Indian Missions, as shown in "Extra" Table, ... 296 78

$14,747 08

*Report incomplete. †No Report. ‡Not represented.

CHURCH STATISTICS—C.

Number.	CHURCHES.	LOCATION AND DATE OF CONSTITUTION	SABBATHS OF PREACHING	Additions.			Diminutions.			White Males	W. Females.	Total Whites.	Colored.	Total.	PASTO
				Baptisms.	Letters.	Restoration.	Letters	Exclusion	Deaths						
1	Ahoskie,	Hertford, 1812,	4th,	27	4	3	10	8	3	153	210	363	....	363	R. R. Sava
2	Ballard's Bridge,	Chowan, 1781,	2nd,	58	4	7	11	11	5	178	330	508	18	526	West Lear
3	Berea	Pasquotank, 1856,	2nd,	8	....	1	....	5	1	88	143	231	....	231	J. M. C. L
4	Bethel,	Perquimans, 1806,	2nd,	30	11	2	5	12	3	82	189	271	....	271	B. B. Will
5	Bethlehem,	Hertford, 1835,	3rd,	26	7	2	18	1	1	75	139	211	4	215	J. N. Hogg
6	Buckhorn,	Hertford, 1835,	2nd,	....	3	....	....	5	....	36	68	104	8	112	R. R. Sava
7	Capehart's,	Bertie, 1834,	2nd,	43	1	5	17	9	5	128	178	306	6	312	Thomas H
8	Cashie,	Bertie, 1798,	1st & 3rd,	15	1	....	12	1	4	72	145	217	13	230	A. D Cohe
9	Cedar Branch,	Martin, 1869,	1st.	....	....	....	....	....	....	....	....	....	....	....	B. F. Bark
10	Colerain,	Bertie, 1789,	3rd,	....	....	....	....	....	....	....	....	....	....	....	B. B. Willi
11	Chappel's Hill,	Perquimans, 1869,	4th,	....	....	....	....	....	....	....	....	....	....	....	E. Bunch,
12	Connaritsa,	Bertie, 1798,	3rd,	3	4	6	6	1	....	81	188	769	2	271	J. Bunch,
13	Cool Spring,	Gates, 1826,	1st,	49	3	3	7	17	4	74	162	236	....	236	J. P. Lee,
14	Corinth,	Northampton, 1854,	1st,	2	2	1	5	6	3	30	96	126	1	127	H. B. Park
15	Dudley's Grove,	Hertford, 1872,	2nd.	11	1	2	4	4	2	41	48	89	....	89	H. B. Park
16	Ebenezer,	Camden, 1829,	Not given,	....	....	....	....	....	....	24	48	72	....	72	R. R. Ove
17	Edenton,	Chowan, 1816,	2nd,	5	....	....	....	4	....	39	85	124	....	124	A. D. Cohe
18	Elam,	Northampton, 1844,	1st,	3	....	....	1	1	2	22	67	89	....	89	No Pastor,
19	Elizabeth City,	Pasquotank, 1786,	1st, 2d, 3d, 4th,	....	4	1	5	5	....	48	157	205	....	205	J F. Tuttl
20	Galatia,	Northampton, 1859,	1st & 2nd,	12	6	....	....	5	....	63	67	130	1	131	John Mitc
21	Gatesville,	Gates, 1854,	3rd,	1	5	....	....	1	1	30	32	62	....	62	John P. L
22	Great Hope,	Perquimans, 1869,	1st,	1	10	....	....	3	1	31	41	72	....	72	D. J. Robe
23	Green's X Roads,	Bertie, 1874,	3rd,	21	9	....	....	1	....	24	39	63	...	63	Jos. W. W
24	Hebron,	Northampton, 1856,	3rd,	....	....	....	3	3	1	59	71	130	....	130	H. B. Park
25	Hertford,	Perquimans, 1854,	1st & 3rd,	1	3	....	2	1	....	16	36	52	....	52	T. Harrisc
26	Holly Grove,	Bertie, 1804,	1st,	....	3	1	....	1	1	23	57	80	11	91	J. Bunch,
27	Lawrence X Ro'ds	Bertie, 1875,	1st,	....	....	....	....	....	....	10	10	20	....	20	Edward P
28	Macedonia,	Chowan, 1850,	3rd,	....	....	....	....	....	....	....	....	....	....	....	West Lear
29	Mars Hill,	Bertie, 1854,	2nd & 4th,	27	5	2	3	3	....	63	78	141	....	141	J. C. Flee
30	Meherrin,	Hertford, 1773,	1st,	22	7	2	10	1	6	104	162	266	21	287	J. N. Hogg
31	Middle Swamp,	Gates, 1806,	2nd,	27	1	1	6	4	....	47	77	124	....	124	T. W. Bab
32	Mt. Carmel,	Northampton, 1823,	4th,	15	1	....	1	....	4	66	66	132	1	133	J. N. Hogg
33	Mt. Pleasant,	Washington, 1850,	1st,	8	....	6	1	1	....	21	47	68	....	68	W. L. Mag
34	Mt. Tabor,	Hertford, 1839,	3rd,	23	1	1	17	3	2	74	114	188	8	196	R. R. Sava
35	Mt. Zion,	Tyrrell, 1852,	3rd,	1	1	....	....	....	....	14	24	38	....	38	W. L. Ma
36	Murfreesboro',	Hertford, 1842,	1st & 2nd,	2	1	....	3	....	2	26	71	97	....	97	John Mitc
37	Piney Grove,	Gates, 1827,	4th,	45	4	2	4	....	2	51	88	139	2	141	T. W. Bal
38	Pleasant Grove,	Hertford, 1837,	4th,	....	....	....	....	....	....	....	....	....	....	....	B. B. Wil
39	Plymouth,	Washington, 1868,	4th,	....	2	....	....	3	....	12	21	33	....	33	W. L. Mag
40	Potecasi,	Northampton, 1808,	2nd,	14	1	1	1	2	2	86	135	221	...	221	J. N. Hogg
41	Powell's Point,	Currituck, 1804,	4th,	7	2	3	4	5	2	23	37	60	...	60	Wells Brig
42	Providence,	Currituck, 1828,	3rd,	1	8	....	8	8	1	30	61	91	....	91	R. R. Ove
43	Ramoth Gilead,	Pasquotank, 1808,	2nd & 4th,	13	1	2	2	6	3	79	103	182	....	182	R. R. Ove
44	Rehoboth,	Currituck, 1873,	2nd,	39	17	....	....	1	1	22	32	54	....	54	Dorsey Sar
45	Republican,	Bertie, 1834,	2nd,	37	2	....	1	6	4	90	180	270	12	282	Edward J.
46	Roanoke Island,	Dare, 1808,	Not given,	20	....	5	2	4	2	36	66	102	....	102	No Pastor
47	Robert's Chapel,	Northampton, 1848,	1st,	3	7	....	6	2	2	48	112	160	6	166	R. R. Sava
48	Rocky Hock,	Chowan, 1835,	1st,	33	6	1	2	5	3	113	164	277	8	285	B. B. Will
49	Ross' Church,	Bertie, 1804,	4th,	46	5	6	4	4	2	142	274	416	2	418	Thos. Hog
50	Salem,	Pasquotank, 1790,	1st,	1	....	....	2	5	2	39	75	114	....	114	West Lear
51	Sandy Cross,	Gates, 1828,	Not given,	....	....	....	....	....	....	....	....	....	....	....	T. W. Bal
52	Sandy Run,	Bertie, 1750,	4th,	19	5	1	....	3	5	84	165	249	4	253	J. Bunch,
53	Sawyer's Creek,	Camden, 1790,	2nd & 4th	14	....	7	20	17	....	106	269	375	....	375	Oliver Ho
54	Shady Grove,	Currituck, 1822,	3rd,	2	8	2	3	3	2	25	54	79	1	80	O. C. Hor
55	Sharon,	Tyrrell, 1869,	1st,	4	1	....	....	2	2	8	17	25	1	26	Wm. P. Jo
56	Shiloh,	Camden, 1757,	1st,	16	8	6	5	11	3	110	228	338	....	338	R. R. Ove
57	Sound Side,	Tyrrell, 1852,	2nd,	2	....	....	2	16	2	33	77	110	....	110	W. L. Mag
58	Warwick,	Chowan, 1860,	3rd,	...	3	....	1	3	1	66	13	79	....	79	E. Bunch,
59	Weldon,	Halifax, ——,	1st,	....	1	....	1	....	1	11	13	24	....	24	W. T. Wa
60	White Oak,	Bertie, 1856,	1st,	5	....	....	1	....	1	15	26	41	2	43	B. B. Bark
61	Whiteville Grove,	Perquimans, 1851,	3rd,	17	....	2	7	1	....	61	138	199	1	200	T. W. Bal
62	Winton,	Hertford, 1874,	1st,	10	....	....	....	....	1	38	32	70	....	70	John Mitc
63	Woodville,	Perquimans, 1875,	New church,	....	....	....	....	....	....	....	....	....	....	....	T. Harrisc
64	Yoppim,	Chowan, 1775,	4th,	2	10	....	10	8	6	65	85	150	9	159	T. Harrisc
				791	189	64	233	232	101	3,222	5,700	8,922	142	9,064	

TABLE OF THE CHOWAN BAPTIST ASSOCIATION—D.

TOR.	CLERKS.	ASSISTANT CLERK.	PREACHER OF INTRODUCTORY SERMON.	TEXT.	Churches.	Baptisms.	Total Membership.	Contributions.
aw,....	Lemuel Burkitt,....	James Ross,.....	John Wall,.....	Luke xxiv:36,.....	18	55	1,750	£ 12 12s0d
aw,....	Lemuel Burkitt	James Ross,.....	Martin Ross,.....	1 Cor xiv:40,.....	19	68	1,947	9 12 6
aw,....	Aaron Spivey, ...	James Ross.....	James Ross,.....	Songs, viii:5,.....	20	80	1,768	12 16 0
aw,....	John Hamilton,....	James Wright,.....	James Nowell,.....	1 Cor. xii:13,.....	21	62	1,780	12 5 0
aw,...	Aaron Spivey.....	William Dossey,.....	Aaron Spivey,.....	Hag. i:7,.....	22	64	1,756	16 0 0
y,.....	Richard Poindexter,	.....	Richard Poinderter,.	Psalms, xcii:12,...	23	158	1,789	16 0 0
y,.....	James Wright,.....	.....	James Wright,.....	1 Peter, xi:7,.....	23	139	1,253	16 10 0
aw.....	James Wright,.....	.....	John Brice,.....	2 Tim. iv:2,.....	23	115	1,843	11 12 6
y,.....	James Wright,.....	William Spence,.....	James Wright,.....	Cant. ii:9,.....	23	185	1,919	$ 35 00
aw,....	James Wright,.....	David Pritchard,.....	Nathaniel Pruden,...	Songs ii:10-12,.....	23	71	1,916	34 50
aw,....	James Wright,.....	John Wheeler,.....	James Ross,.....	Nahum, i:7,.....	23	68	1,820	34 50
aw,....	James Wright,.....	John Wheeler,.....	Martin Ross,.....	Heb. ii:13,.....	22	138	2,013	39 00
owngg,	James Wright,.....	Thomas Meredith,.....	Luther Rice,.....	Psalms viii:4,.....	22	123	1,756	32 00
owngg,	Thomas Meredith,..	.....	John Rowe.....	Isaiah lv:5,.....	22	70	1,755	45 00
owngg,	James Wright,.....	.....	Aaron Spivey,.....	Heb. xii:1-2.....	22	75	1,566	36 00
aw,....	James Wright,.....	Elder Newbern.....	Martin Ross,.....	Judges viii:4,.....	22	54	1,745	33 50
owngg,	James Wright,.....	Edward Wood, ...	Aaron Spivey,.....	Mark xiii:27,.....	22	55	1,756	32 50
aw,....	James Wright,.....	Hardy Cobb,.....	Martin Ross,.....	1 Chron, xii:32,...	23	227	1,952	39 00
aw,....	James Wright,.....	John Peellee.....	John Harrell,.....	Zech. xiii:1,.....	24	351	2,236	40 00
daw,....	James Wright,.....	Simon Turner,.....	Jere Etheridge.....	John vii:56,.....	25	964	3,134	44 50
.....	James Wright,.....	James G. Hall	W. H. Jordan,.....	1 John i:18,.....	26	294	3,023	46 50
.....	James Wright,.....	James G. Hall,.....	John Harrell,.....	Mark i:15,.....	26	32	3,192	40 50
ht,.....	James G. Hall,.....	Edmund Hoskins,.....	James Wright,.....	Cant, iv.12,.....	28	246	3,200	47 62
ht,.....	James G. Hall,.....	John Peelee,.....	James Ross,.....	Rev. xxi:24,.....	29	284	3,381	45 50
.....	James G. Hall,.....	John Peelee,.....	Reuben Lawrence, ..	Mat. vi:33,.....	30	110	3,160	46 50
.....	James G. Hall,.....	S. J. Wheeler, A. Spivey,.....	G. M. Thompson,...	1 Cor. x:4,.....	32	191	3,282	50 00
dan,....	James G. Hall,.....	A. Spivey,.....	Thomas Meredith,...	Heb. xi:6,.....	31	414	3,285	47 82
.....	A. J. Spivey,.....	.....	G. M. Thompson,....	Isaiah xlii:11,.....	31	597	3,765	56 00
il,.....	A. J. Spivey,.....	.....	John Harrell,.....	Rev. xix:9,.....	33	190	3,815	56 42
rdan,....	A. J. Spivey,.....	Wm. Darden,.....	Q. H. Trotman,.....	1 John iii:2,.....	34	122	3,664	52 50
r,.....	John Peele,.....	James Pruden,.....	Reuben Lawrence,...	Isaiah lx:1,.....	38	218	3,294	54 00
r,.....	James L. Grimes,...	R. B. Cobb,.....	G. M. Thompson,....	Heb. xiii:1,.....	38	111	3,484	51 50
r,.....	S. J. Wheeler,.....	.....	A. M. Craig,.....	John x:24,.....	38	466	3,828	55 20
r,.....	S. J. Wheeler,.....	.....	Henry Speight.....	Malachi iii:16-17,..	38	238	3,956	48 50
e,.....	S. J. Wheeler,.....	A. W. Darden, S. T. Bond,....	Evans Forbes,.....	Mat. vii:12,.....	40	392	4,368	56 20
e,.....	S. J. Wheeler,.....	C. Salstonstall, Wm. Darden,...	R. Lawrence,.....	1 Cor. xv:58,.....	40	541	4,818	57 50
re,.....	S. J. Wheeler,.....	Q. H. Trotman, Dr. Tillybridge,	G. M. Thompson,...	Acts iv:13,.....	42	609	5,140	65 25
re.....	S. J. Wheeler,.....	S. T. Bond,.....	Q. H. Trotman,.....	1 Peter i:5,.....	42	1329	5,783	65 50
e,.....	S. J. Wheeler,.....	A. J. Askew, S. T. Bond,.....	John Nowell,.....	Mark iii:35,.....	42	410	6,485	62 50
e,.....	R. B. Cobb, *pro tem*,	Elder Waff, A. W. Darden,....	Thomas Waff,.....	Gal. v:25,.....	42	332	6,433	69 75
e,.....	S. J. Wheeler,.....	A. J. Askew, S. T. Bond,.....	G. M. Thompson,...	Psalms cxxxvii:5-6,	42	378	6,470	69 75
e,.....	S. J. Wheeler,.....	S. T. Bond, W. D. Pritchard,...	D. Sanderlin,.....	Phil. i:8-10,.....	43	591	6,330	1,036 36
e,.....	S. J. Wheeler,.....	.....	J. G. Barkly,.....	1 Cor. xv:50,.....	43	1005	7,755	71 70
re,.....	S. J. Wheeler,.....	A. J. Askew, W. D. Pritchard,.	R. H. Trotman,.....	Mark xvi:15,.....	45	792	7,901	84 00
re,.....	S. J. Wheeler,.....	W. D. Pritchard, S. T. Bond,...	M. R. Fory,.....	1 Cor. iii:12-13,....	45	545	7,981	69 75
re,.....	S. J. Wheeler,.....	W. D. Pritchard, S. T. Bond,...	Aaron Jones,.....	Col. i:14,.....	47	644	7,970	90 80
re,.....	S. J. Wheeler,.....	W. D. Pritchard, J. B. Morgan,	W. P. Britton, Jr.,...	1 Cor. ix:13-14,....	43	956	9,960	92 50
re,.....	S. J. Wheeler,.....	W. D. Pritchard, G. W. Johnson.	W. M. Wingate.....	Acts, ii:44-46,.....	43	553	9,031	90 50
re,.....	S. J. Wheeler,.....	W. D. Pritchard, T. C. Skinner,	J. B. Taylor,.....	John ix:4,.....	44	658	8,957	93 00
re,.....	S. J. Wheeler,.....	A. J. Askew,.....	L. M. Carter,.....	Psalms cxxxvii:5-6,	47	606	10,057	98 00
re,.....	S. J. Wheeler,.....	A. J. Askew,.....	J. L. Pritchard,....	Romans iii:21-26,..	48	542	9,512	92 50
re,.....	S. J. Wheeler,.....	S. T. Bond,.....	T. H. Pritchard,....	Matthew x-31,.....	51	1012	9,958	100 00
re,.....	S. J. Wheeler,.....	J. D. Boushall, W. W. Knight,	Elder Weatherln,....	John iii:13-14,....	52	515	10,977	102 00
re,.....	S. J. Wheeler,.....	A. J. Askew, W. J. Freeman,..	Q. H. Trotman,.....	Matthew xvi:18,...	52	871	10,586	99 55
re,.....	S. J. Wheeler,.....	W. D. Pritchard, Wm. Darden,	W. W. Kone,.....	i Thess. ii:13-15,..	52	837	10,811	106 50
re,.....	S. J. Wheeler,.....	R. D. Simpson, H. C. Edwards,	T. J. Knapp,.....	Jer. i:17,.....	53	625	11,054	85 50
re,.....	S. J. Wheeler,.....	J. D. Barnes,.....	B. B. Williams.....	Heb v:9,.....	53	41	11,034	41 00
es,.....	John Mitchell,.....	J. D. Barnes, H. C. Edwards,..	R. B. Jones,.....	1 John i:7,.....	52	106	10,669	173 50
re,.....	John Mitchell,.....	.....	R. R. Overby,.....	Mark xii:34,.....	52	625	9,436	316 00
re,.....	S. J. Wheeler,.....	.....	R. B. Jones,.....	1 Peter i:23,.....	52	596	10,674	386 30
re,.....	S. J. Wheeler,.....	.....	John Mitchell,.....	Romans iii:21,.....	53	723	10,525	149 21
re,.....	S. J. Wheeler,.....	W. C. Parker, A. Bass,.....	R. R. Overby,.....	Ex. xiv:14-15,.....	52	922	10,206	18,154 93
re,.....	S. J. Wheeler,.....	W. C. Parker, A. Bass, ...	J. M. C. Luke,.....	Jer. xvii:9,.....	53	327	10,725	13,925 14
re,.....	S. J. Wheeler,.....	W. C. Parker, A. Bass.....	J. D. Hufham,.....	Matthew viii:11,...	56	612	9,705	7,751 85
re,.....	W. C. Parker,.....	A. J. Cobb,.....	John Mitchell,.....	Acts ix:31,.....	57	468	9,898	14,102 84
re,.....	W. C. Parker,.....	A. Bass, W. H. Powell,.....	T. J. Knapp.....	Josh. xxiii:36,.....	56	557	9,436	12,589 53
re,.....	W. C. Parker,.....	A. J. Cobb, W. H. Riddick, ...	R. R. Savage,.....	Romans vii:6,.....	58	820	10,251	15,002 23
re,.....	W. C. Parker,.....	A. J. Cobb, L. W. Babb,.....	T. W. Babb,.....	Isaiah lxii:1,.....	58	421	9,661	15,911 97
re,.....	W. C. Parker,.....	N. L. Shaw,.....	John Mitchell,.....	John xvi:12-15,.....	62	435	9,612	21,595 25
re,.....	W. C. Parker,.....	L. D. L. Parker,.....	A. D. Cohen,.....	Romans iii:12-15,..	64	791	9,064	14,747 08
re,.....	N. L. Shaw, *pro tem.*	T. E. Waff,.....						

MINUTES

OF THE

SEVENTY-FIRST ANNUAL SESSION

OF THE

CHOWAN BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

Ramoth Gilead, Pasquotank County, N. C.,

MAY 16th, 17th and 18th, 1876.

R. R. OVERBY, Moderator, ...ELIZABETH CITY.
W. C. PARKER, Clerk,.....MURFREESBORO.
W. W. MITCHELL, Treasurer,.....WINTON.

MURFREESBORO ENQUIRER PRINT:
MURFREESBORO, N. C.,
JUNE, 1876.

LIST OF ORDAINED MINISTERS IN THE CHOWAN BAPTIST ASSOCIATION.

1. Askew, Williamson.....Hertford.
2. Babb, T. W.....Gatesville.
3. Barber, B. F .....Windsor.
4. Briggs, Wells.....Shiloh.
5. Bunch, Ephraim.....Gatesville.
6. Bunch, Jeremiah.....Windsor.
7. Cohen, A. D.....Edenton.
8. Etheridge, D. V.....Manteo.
9. Fleetwood, J. C.....Margarettsville
10. Gilliland, D.....Plymouth.
11. Harrell, David.....Windsor.
12. Harrisson, T.....Hertford.
13. Hoggard, J. N.....Murfreesboro.
14. Hoggard, Thos.....Coleraine.
15. Horton, O. C.....Elizabeth City
16. Howell, Ed.....Gatesville.
17. Hufham, J. D.....Raleigh.
18. Jordan, J. P.....Elizabeth City
19. King, B. F.....Windsor.
20. Leary West.....Edenton.
21. Lee, John P.....Murfreesboro.
22. Maget, W. L .....St. Johns'.
23. McDowell, A.....Murfreesboro.
24. Mizell, M. L.....Windsor.
25. Overby, R. R .....Elizabeth City
26. Parker, H. B.....Murfreesboro.
27. Pearce, Edward.....Merry Hill.
28. Peed, H. G.....Powell's Point
29. Roberts, D. J.....Hertford.
30. Rochelle, J. J.....Jackson.
31. Sanderlin, D.....Woodville.
32. Simpson, Q. T.....Elizabeth City
33. Savage, R. R.....Murfreesboro.
34. Tuttle, J. F.....Elizabeth City
35. White, J. W.....Merry Hill.
36. Williams, B. B.....Coleraine.
37. Wood, Thomas G.....Harrellsville.

PROCEEDINGS.

MAY 16th, 1876.

1. The Chowan Baptist Association met, in i's seventy-first Annual Sess'on, this day, with Ramoth Gilead Church, in Pasquotank county, N. C.

2. The Introductory Sermon was preached by Elder B. B. Williams, from 2 1 Timothy, iii : 5.

3. After the sermon the Association took a recess of one hour and a quarter.

AFTERNOON SESSION.

TUESDAY, May 16th, 1876.

4. In the absence of Dr. Moore Moderator of last session, brother W. W. Mitchell was, on motion of W. C. Parker, called to the Chair temporarily, and opened the Association by reading the 112th Psalm. Elder Savage led in prayer.

5. The Moderator appointed brothers J. W. Mitchell, B. B. Gilliam, J. S. Jones a Committee on Finance.

6. Brethren J. S. Mitchell, Edward Pearce, W. P. Taylor, were constituted a Committee on Sabbath School Statistics.

7. Brethren M. R. Gregory, J. M. Morgan, J. H. Garret were appointed a Committee on Statistics of Benevolence.

8. Brethren A. M. Darden and N. L. Shaw were appointed Assistant Clerks.

9. The Pastor and Deacons of the church constituted the Committee on Religious Exercises.

10. Delegates from the churches were enrolled as follows:

Ahoskie—Henry Modlin, J. S. Mitchell, W. W. Mitchell.
Ballard's Bridge—Edward Pearce, Joseph H. Simpson, J. W. Griffin.
Berea—Sam'l Overman, James Jennings, Miles Whitehurst.
Bethel—Whitaker Myers, W. Askew, N. P. Dale.
Bethtehem—A. B. Adkins, A. Bass, Jr.,* John T. Bazemore.
Buckhorn—R. R Savage, J. W. Barnes,* T. E. Vann.*
Capehart's—J. N. Hoggard,* G. W. Cobb, L. Pearce.*
Cashie—M. Gilliam,* B. B. Gilliam, Solomon Cherry.
Cedar Branch—J. E. Hardison, Henry J. Lilly.
Coleraine—John Wilson,* John L. Britton,* Thomas Beasley.*
Chappell's Hill—H. J. Lane, A. P. Chappell, Baker Ward.*
Conaritsa—J. R. Matthews,* A. J. Dunning, J. L. Burden.

Cool Spring—D. E. Riddick,* James M. Parker,* T. B. Story.*
Corinth—Not represented.
Dudley's Grove—J. C. Rogerson, J. H. Lassiter, J. H. Greene.
Ebenezer—W. W. Sawyer, Shad. Brite, Malachi Sawyer.
Edenton—A. D Cohen, C. G. Manning, J. H. Garret.
Elam—W. T. Kee, J. H. Crocker.* John T. Magee.
Elizabeth City—O. C. Horton, E. Harriss, J. M. Morgan.
Galatia—J. C. Fleetwood,* J. H. Tallow,* I. P. Parker.
Gatesville—T. E Cross, F. Hare, J. H. Hoffler.
Great Hope—D. T. Roberts.* John White,* A. A. Saunders.*
Green's X Roads—Z. W. White, S. S. Mizell, D. S. Simons.*
Hebron—W. T. Liverman,* Moses Futrell,* J. E. Blanchard.*
Harrellsville—N. L. Shaw, G. M. Matthews.
Hertford—T. Harrison.* J. M. Skinner, D. P. Daughtrey.*
Holly Grove—John A. Rayner.* M. J. Rayner.* J. W. Mitchell.
Laurence's X Roads—T. R. Thompson, J. J. Langdale.
Macedonia—W. Leary.* W. H. Morriss,* W. Copeland.*
Mars Hill—B. B. Williams, J. W. Perry.* G. T. Byrum.
Meherrin—J. P. Lee, W. H. Parker,* J. E. Vaughan.*
Middle Swamp—J. W. Morgan, T. T. Speight, F. Matthews.
Mt. Carmel J. J. Rochelle,* W. J. Maddry,* J. T. Maddry.*
Mt. Pleasant—Jesse Norman,* W. J. Rowe.* Joab Norman.*
Mt. Tabor—W. C. Parker, A. M. Darden, J. E. Newsome.*
Mt. Zion—Thomas Spruill, Wm. R. Spruill, H. B. Lewis.
Murfreesboro—A. McDowell.* J. A. Delke.* W. H. Sears.*
Pleasant Grove—G. C. Moore * W. C. Dunning, Wiley Dunning.
Piney Grove—T. W. Babb, M. W. Howell, J. S. Long.
Plymouth—W. L. Maget, D. Gilliland,* Amos Bateman.*
Potecasi—D. M. Beale.* H. H. Cooke.* A. E. Peele.*
Powell's Point—A. J. Etheridge, H. G. Peed.
Providence—Dr. J. J. Baxter.
Ramoth Gilead—J. S. Jones, James Warren, J. R. Etheridge.
Rehoboth—D. Sanderlin, N. W. Gregory, W. Sawyer.
Republican—J. Bunch.* B. F. Barber. W H. Bunch.*
Roanoke Island—W. M. Hayes, A. Ashby, John Berry.
Robert's Chapel—James H. Edwards.* S. K. Edwards, T. A. Brett.
Rocky Hock—R. R. Felton, Edward Byrum J. T. Llewellyn.
Ross Church—Z. Perry, Joseph Berry.* W. W. Hughes.*
Salem—M. W. Davis * W. P. Jordan, S. J. Halstead.
Sandy Cross—E. D. Russell, N. Riddick, Joseph Riddick.
Sandy Run—Not represented.
Sawyer's Creek—R. R. Overby, H. W. Scott, M. R Gregory.
Shady Grove—T. M. Baxter, D. West, James Garret.*
Sharon—T. Swain, A. Parisher
Shiloh—Wells Briggs, Lu'e Stephens, N. C. Burgess.
Sound Side—James E. Graves, I. Cooper, E. Hopkins.
Warwick—E. Bunch.* Alexander Ellis, A. J. Ward.*
Weldon—Not represented.
Whiteville Grove—W. C. Simpson, T. S. White, R. W. Simpson.
White Oak—B. F. Barber, Nazarth Davis.
Winton—W. P. Taylor, L. S. Davis,* J. S. Shaw.*
Woodville—J. R. Carter.* E. R. Wheobee.*
Yoppim—A. Bonner, J. T. Waff,* W. B. Felton.*

*Absent.

11. The Association having been organized, it proceeded to the election of officers, resulting as follows: Elder R. R. Overby, Moderator; W. C. Parker, Clerk; W. W. Mitchell, Treasurer.

12. The Committee on Religious Exercises announced that Elder Vernon I'Anson would preach at the stand at 3 o'clock.

13. Brother N. L. Shaw presented an application from a new church at Harrellsville, for admission into this body, which application, upon motion of Elder Babb, was referred to a committee, consisting of Elders Cohen, Babb, Williams and Savage.

14. The Moderator extended an invitation to visiting brethren, and to messengers from corresponding bodies, to seats with us, which was accepted by the following brethren: Elder T. H. Pritchard, D. D., Central Association; Elder C. P. Taylor, Wake Forest College; Elder C. T. Bailey, editor *Biblical Recorder;* Elders A. Speight, W. D. Pritchard and J. M. C. Luke, Portsmouth, (Va.) Association; Elder J. B. Richardson, Corresponding Secretary North Carolina State Convention; Elder E. Dodson, Agent for Domestic and Indian Missions; Elder Vernon I'Anson, from Virginia.

15. Elder A. D. Cohen submitted the following:

The Committee appointed to examine into the orthodoxy of the church at Harrellsville, applying for admission into this body, would report favorably, and recommend her reception.

On motion, the report was received, and the right hand of fellowship extended to its representatives by the Moderator.

16. The Moderator appointed the following committee to select time, place and preachers for the next session of this Association, viz: J. W. Mitchell, Luke Stephens and J. H. Hofler.

17. Elder Babb moved that Elders Cohen, Williams and Lee be appointed to draft an order of business.

The motion did not prevail.

18. On motion of Elder Williams, the order of business of last year was adopted for the present session.

19. The Clerk read the following

REPORT ON CHOWAN BAPTIST FEMALE INSTITUTE:

A gratifying degree of prosperity has marked the progress of the school during the year.

No case of deaths, or serious illness having occurred.

The number of pupils matriculated during this year is 112.

The number in attendance from a distance is larger than usual, and enquiries by correspondence indicate encouraging prospects for the future.

Since your last meeting the Lord has blessed us with an outpouring of

His spirit, and twenty-six have professed faith in Christ, and have been added to His church.

The senior class is unusually large and well advanced—a cheering indication.

The punctual attendance and earnest labors of an increased corps of teachers have secured commendable attention and progress on the part of the students.

The financial condition is hopeful, though not entirely exempt from the depressing influences that have attended business generally throughout the country. While collections from present patrons have been as good as usual, large balances due at the close of the previous year and still unpaid, have slightly embarrassed the institution by preventing expenditures on outward improvements, which good taste and wise policy alike demand. J. A. Delke, Chairman.

After addresses by Dr. Pritchard, Elders Dodson, Richardson, Bailey, Professor Taylor, Elders J'Anson and Savage the report was adopted.

20. After assigning homes to the delegates, on motion, the Association adjourned till 9:30 o'clock to-morrow morning. Benediction by the Moderator.

MORNING SESSION.

Wednesday, May 17th, 1876.

21. The Association met pursuant to adjournment. Hymn, "There is a Fountain Filled with Blood." Prayer by Elder J. P. Lee. The roll was called and corrected by the Clerk.

22. A letter was read from the church at Roanoke Island, stating that they had no pastor, and asking the Association to send them a presbytery to ordain one of their members, who was a licentiate. The letter, on motion, was referred to a committee consisting (by appointment of the Moderator) of Elders Savage, Williams and brother Luke Stephens.

23. Elder Savage submitted the following

REPORT ON TEMPERANCE:

Temperance is one of the cardinal virtues of the christian religion, and should be cultivated by all church-members and churches, both on account of the blessings resulting from its practice, and because of the evils flowing from its opposite vice—intemperance.

We would recommend to the churches a prayerful and earnest practice of this virtue, and a careful effort to shun the very "appearance" of its opposite vice. R. R. Savage, Chairman.

The report was discussed by Elders Savage, Williams and Dodson, and adopted.

24. The Report on Periodicals being called for, brother N. L. Shaw offered the following:

REPORT ON PERIODICALS.

We live in a progressive age. We occupy an entirely different place from that occupied by our fathers. The researches of science, the developments of art, for over the last two decades, are wonderful. The thoughts and incidents of the hour are, at their very conception, transmitted from one continent to the other. Our people are a reading people. Newspapers have become a necessity to every household. The various professions and avocations of life eagerly pant for and demand the news of the day.

Newspapers of some kind will be had; the times demand them, and it is to be regretted that there is a desire for worthless, frequently indecent sentimentalism to the rejection of a higher order of moral and religious literature. Religion, the greatest of all blessings, both temporal and eternal, cannot afford to be behind, but must keep pace with the world, in order to successfully meet and combat satan.

The Baptists are a peculiar people—the most democratic in their government and usages of all other denominations; and to be successful, to meet the requirements of our holy faith, it is essential, yea, actually necessary, that we have a Religious Denominational Organ, and that it be as extensively circulated as possible. We have the organ, the *Biblical Recorder*, the praise of which we cannot too highly extol, a paper suited in every respect to our people as a denomination—it meets the wants of all. The trouble, and great trouble is to get it disseminated, to have it in every Baptist family in the State, to have it read around every fireside.

Why is it, alive as we appear to be as to secular things, that we are so little posted as to our condition and progress as a denomination? Why is it that the *Recorder* has not, within the bounds of this Association, numbering upwards of nine thousand members, five thousand subscribers, instead of the three or four hundred it now has? Have we only the *form* of godliness? Reports avail little. What we want is action, progress, *power*. We want the *Recorder* more extensively circulated; it must be in every Baptist family It is the best canvassing agent for all the Boards that we can put in the field. Circulate it. Have it in your churches, and they are safe. Your pulpits will be filled every Sabbath by good and well paid pastors; our contributions will be regular and ample. In fine, we shall be a live, active, efficient people—having not only the form, but the *power* of godliness. The question is, will we do it?

We cannot too highly recommend our Sunday School papers—the great boon to the children; the great trainers for the grand drama in which they are so soon to play—*Kind Words*, *Baptist Teacher*, *International Series of Bible Lessons*. None can be spared from the Sabbath School. No more can we live without the inhalation of pure oxygen, than can our Sabbath Schools flourish and bloom without these valuable aids and interesting instructors, and we cheerfully recommend them, and insist that our schools supply themselves liberally with these papers. When this is done, and the *Recorder* is in every household, a new era of religious prosperity and high-toned piety will dawn upon us.

All of which is submitted. N. L. Shaw, Chairman.

In connection with this report addresses were delivered by Elders Bailey, Babb, I'Anson, Luke, Dodson, Pritchard, Cohen, Savage, Lee,

and brethren N. L. Shaw and J. S. Jones. The report was adopted.

25. Elder A. Speight, of Virginia, preached at the stand at 11 o'clock.

26. Brother J. H. Mills, of the Oxford Orphan Asylum, was recognized among visiting brethren, and invited to a seat with us.

27. Elder J. B. Richardson presented the

REPORT ON BAPTIST STATE CONVENTION:

The Baptist State Convention has been in existence for near half a century. It has a noble history. Founded by the wisest and most devoted of our christian ancestors, directed by those whose chiefest glory is in the cross of Christ, supported with the prayers and aid of those who are struggling to bring the kingdoms of this world into subjection to our Lord and Savior Jesus Christ, its record is bright, good and glorious. Under the guidance and blessings of God, it has done a wonderful work in our State.

Its mission is to preach Christ, to declare His everlasting gospel.

To fulfill more successfully this mission, it has directed its efforts in *four* departments of christian activity:

1. To educate poor young men called of God to preach the gospel. At this time there are fifteen young men at Wake Forest College, under the patronage of the Educational Board.

2. To establish Sabbath Schools in every church, school-house and town in North Carolina. This Board has now one missionary, brother J. K. Howell, who is doing good work in this field of labor.

3. *State Missions* is a work of this Convention. The motto of the State Mission Board is to carry the gospel to every destitute community in North Carolina. It has issued commissions to eleven missionaries this year, and would now grant aid to not less than twenty applications before it, had it the necessary funds. During the past year about eight thousand dollars have been expended by the State and Associational Boards for this work.

4. *Foreign Missions.* During the past year North Carolina has contributed about twenty-seven hundred dollars to this great christian work. Encouraging reports reach us from the foreign field, and we earnestly commend this work to your christian beneficence.

The State Convention begs the united efforts of our whole brotherhood in carrying forward its work, and it is very desirable and highly important that we should give them our hearty co-operation.

R. R. Overby, Chairman.

This report, on motion of brother N. L. Shaw, was laid on the table.

28. On motion, the Association adjourned for one hour and a half.

AFTERNOON SESSION.

Wednesday, May, 17th, 1876.

29. On re-assembling, Elder Cohen moved that the Report of the Committee on Baptist State Convention be taken up as follows: 1st. So

much as refers to the education of our young men to preach the gospel. 2d. So much as refers to the establishment of Sabbath Schools. 3d. So much as refers to State Missions. 4th. So much as refers to Foreign Missions. The motion prevailed, and the subject of ministerial education was discussed by Elders Bailey and Williams, who introduced the following resolutions:

WHEREAS, We have learned that the trustees of Wake Forest College propose to press the work of endowment until the Institution be placed beyond danger or want, and

WHEREAS, We believe that the most vital interests of the denomination are involved in the endowment of our College.

Resolved, 1st. That in our opinion the work of endowment should be energetically and persistently pushed throughout the State, until entirely completed.

Resolved, 2d. That we do hereby adopt a Professorship at Wake Forest College, to be called "The Chowan Chair," and that we assume the endowment of said Chair.

Resolved, 3d. That a Committee of nine be appointed whose duty it shall be to supervise the endowment of the Chowan Chair, and that this Committee be authorized to employ such ways and means as shall, in their judgment, be best adapted to secure this end,

These resolutions, after an interesting discussion, participated in by Elders Cohen, Taylor, Dodson, I'Anson, Babb, Dr. Pritchard, the Moderator, and Savage, were adopted.

30. On motion of brother Shaw, the duty of appointing the Committee referred to in the third resolution devolved upon the Moderator. R. R. Savage, B. B. Williams, N. L. Shaw, A. D. Cohen, T. W. Babb, Whitaker Myers, O. C. Horton, M. R. Gregory and J. R. Etheridge were appointed.

31. On motion of Elder Cohen, the Moderator was added to the Committee.

32. On motion of Elder Cohen a Committee was appointed to solicit, from the congregation, contributions for the Education Board. Cohen, Mills, Mark Gregory and Williams were appointed. Amount collected, $33 09.

33. On motion, so much of the Report on Baptist State Convention as refers to ministerial education was adopted, and the remainder of the Report was laid on the table until to-morrow morning.

34. A partial report of the Committee on Statistics of Benevolence was submitted, and laid on the table until to-morrow morning. (For full report see appendix C.)

35. On motion, it was ordered that Foreign Missions be made the special order for to-morrow at 10 o'clock, and State Missions at 11 o'clock.

36. The Committee appointed to select time, place and preachers for next Association, submitted the following:

Time—Tuesday before third Sunday in May, 1877.
Place—Ahoskie, Hertford county.
To preach Introductory Sermon—O. C. Horton; Alternate, T. Harrison.
Conventional Sermon—A. D. Cohen; Alternate, T. W. Babb.

J. W. Mitchell,
Luke Stephens, } Committee.
J. H. Hofler,

On motion of Elder Cohen, the report was laid on the table.

37. On motion, the Association adjourned till 9½ o'clock to-morrow morning. Prayer by Elder W. D. Pritchard.

Preaching at the stand at 3 o'clock, by Elder Thomas G. Wood.

MORNING SESSION.

Thursday, May 18th, 1876.

38. The Moderator called the Association to order at 9½ o'clock. Hymn, "Come Thou Fount of every Blessing." Prayer by Elder T. Speight.

39. On motion, the report of the Committee on time and place of next session, submitted yesterday, was taken up. Elder Cohen moved that "Tuesday" before 3d Sunday be stricken out, and that Thursday be inserted instead. This amendment was advocated by Elder Cohen, Dr. Pritchard, Elder Speight, and opposed by Elder Williams; and was amended by substituting Tuesday before the 4th Sunday. This amendment was carried without discussion, and the report thus amended was adopted.

40. Elder Savage moved that a Committee be appointed to report on Domestic and Indian Missions during our present session. The motion prevailed. Elder Savage, brethren Shaw and T. T. Speight, by appointment of the Moderator, constituted the Committee.

41. Elder Williams moved that the Chair appoint a Committee, to report at our next session, on the propriety of dividing this Association. The motion was lost.

42. The hour having arrived for the consideration of so much of the Report on Baptist State Convention as refers to Foreign Missions, the Association was addressed on this subject by Dr. Pritchard, and that part of the report was adopted.

43. The Moderator announced that the hour had arrived for the consideration of State Missions. The Association was entertained with speeches on this subject by Elders Babb, Richardson and Dodson, and this part of the Report on Baptist State Convention was adopted.

44. The Association suspended business to hear the Conventional Sermon, which was preached by Elder Savage, from 2d Cor. 8 : 7.

45. Brethren Etheridge, Jones, Warren and Kellinger were appointed a Committee to take up a collection after the sermon, which amounted to $35 62, and was ordered to be appropriated to the various Boards of the Convention.

Elder Tuttle preached at the stand at 11 o'clock.

46. On motion, the Association adjourned one hour for refreshments.

AFTERNOON SESSION.

THURSDAY, May 18th, 1876.

47. The Association re-assembled at 2½ o'clock. Hymn, "I Love Thy Kingdom, Lord."

48. Elder Cohen submitted the following resolutions:

1. That the thanks of this body be returned to this church for their kindly welcome extended to the delegates and visitors.
2. That the thanks of this Association be presented to our Methodist brethren for the hospitality so generally and cheerfully bestowed.
3. That our thanks are due to the steamboat and railroad companies for their kindness in passing our delegates and visitors to and from this session at reduced rates.

The resolutions were adopted.

49. Brother J. H. Garret introduced the following:

Resolved, That the thanks of this body are due to R. B. Creecy, editor of the *Economist*, for reporting its proceedings in his paper.

Adopted.

50. The Committee to whom the letter from the church at Roanoke Island was referred, made the following report, viz:

In answer to the request made in their letter, that this Association send a presbytery to ordain a pastor in their midst, we suggest that the church at Roanoke Island is competent to call a presbytery for this purpose, and that they are the only properly authorized body to do so.

R. R. SAVAGE, Chairman.

The report was received.

51. The Committee on Finance reported as follows:

By balance on hand last report		$105 44
By present contributions		141 37
		$246 81
To amount paid for printing Minutes of 1875	$120 00	
To amount paid for transcribing " "	25 00	$145 00
Balance on hand		$101 81

J. W. Mitchell,
B. B. Gilliam, } Committee.
J. S. Jones,

The report was adopted.

52. Brother Shaw introduced the following resolution;

That the Association appoint a Committee of three, whose duty it shall be to take into consideration the expediency of extending the time of our session one day, and report at the next session of this body, and should this Committee decide to extend the time, that the change commence from said session.

The resolution was adopted, and brethren J. W. Mitchell, W. P. Taylor and N. L. Shaw were appointed on the Committee.

53. On motion, so much of the Report on Baptist State Convention as relates to Sabbath Schools was taken up. Brother J. S. Mitchell submitted the following synopsis of Sabbath School statistics:

In 1875,	number of churches	64;	number Sabbath schools		58
1876,	" "	65;	" "		73
1875,	" officers and teachers,	371;	" scholars		2,513
1876,	" "	598;	" "		3,511
1875,	contributions	$329 88;	" conversions		160
1876,	"	$500 62;	" "		211
1875,	number *Kind Words* taken	651;	" Baptist teachers taken		42
1876,	" "	518;	" "		56
1875,	" other papers taken	210;	total number papers		833
1876,	" "	132;	" "		706
1875,	" churches without schools,	18;	number schools open 12 months,		12
1876,	" "	12;	" " "		20

(For full Statistical report see appendix B.)

In connection with this subject the Association was addressed by brethren J. S. Mitchell, J. H. Garret, Cohen, E. Dodson, I'Anson, Griffin, Jennings and Rev. W. D. Pritchard, and this part of the Report on Baptist State Convention was adopted.

54. The Moderator announced the following Standing Committee:

C. B. F. Institute—R. R. Savage, J. S. Mitchell, N. L. Shaw.
Baptist State Convention—A. D. Cohen, J. H. Garrett, C. G. Manning.
Periodicals—Thos. G. Wood, A. B. Adkins, W. P. Taylor.
Temperance—T. Harrison, D. P. Daughtrey, Wilson Fleetwood.

MESSENGERS TO CORRESPONDING BODIES.

To Eastern Association—W. L. Maget. A. D. Cohen. J. A. Delke, T. Harrison.

To Portsmouth (Va.) Association—R. R. Savage, W. Askew, J. P. Lee, T. T. Speight.

Baptist State Convention—All the ordained ministers of this Association.

55. On motion of brother Shaw, it was ordered that the Clerk have only as many copies of the minutes printed as there were funds in hand to pay for.

56. The Clerk read the

REPORT ON HOME MISSIONS:

This department of mercy was organized in 1845. It embraces the destitution of the South and of the Indian Territories. In thirty-odd years about 3,500 have been brought to Christ, and into the church, by its missionaries.

The necessity for its existence is greater, as the tide of population is flowing in from all quarters, and our members in many places so few and feeble. It is an auxiliary to State Boards as to towns. Most of the towns of North Carolina have been helped by it. Without its assistance they might have been thrown behindhand nearly half a century. A great many towns in the South have received its help. There is frequently a prejudice in a country near a town against a church in town, which prevents assistance even when a town is surrounded by a large Association. Christ and the apostles *generally* preached in towns. Except the epistles to individuals and to persons scattered, all the epistles besides the Epistle to the Galatians, were written to town churches. This Board has helped towns and countries.

R. R. SAVAGE, Chairman.

Elder Dodson addressed the Association on this subject, and the report was adopted.

57. The business of the session being completed, the proceedings were read, and, on motion, the Association adjourned.

58. The hymn, "Blest be the tie that binds," was sung. Prayer was offered by Dr. Pritchard, and the Moderator declared the body adjourned.

R. R. OVERBY, Moderator.

W. C. PARKER, Clerk.

CHURCH STATISTICS—A.

Number.	CHURCHES.	LOCATION AND DATE OF CONSTITUTION.	SABBATHS OF PREACHING.	Additions.			Diminutions.			White Males.	White Females.	Total Whites.	Colored.	TOTAL.	PASTORS.	CLERKS AND THEIR P. O.
				Baptisms.	Letters.	Restoration	Letters.	Exclusion.	Deaths.							
1	Ahoskie	Hertford, 1812	4th,	9	2	7	12	8	6	133	202	335	....	335	R R Savage	W W Mitchell, Winton.
2	Ballard's Bridge	Chowan, 1781	2d,	....	4	3	6	6	4	169	322	491	19	510	West Leary	Edward Pearce, Elenton.
3	Berea	Pasquotank, 1856	2d,	....	....	1	....	4	4	83	138	221	....	221	J M C Luke	Miles Whitehurst, Ebeth City
4	Bethel	Perquimans, 1806,	2d,	9	2	3	7	5	6	82	184	266	....	266	B B Williams	J W Trotman, Hertford.
5	Bethlehem	Hertford, 1835	3d,	10	3	..	13	4	2	76	131	207	4	211	J N Hoggard	A B Adkins, Pitch Landing
6	Buckhorn	Hertford, 1835	2d & 4th,	14	....	..	3	1	1	39	85	124	7	131	R R Savage	T E Vann, Riddicksville.
7	Capehart's	Bertie, 1824	1st & 2d,	1	....	3	14	1	3	122	169	291	6	297	Thos Hoggard	G W Cobb, Windsor.
8	Cashie	Bertie, 1790	1st & 3d,	25	8	..	10	3	5	85	144	229	15	244	A D Cohen	A J Cobb Windsor.
9	Cedar Branch	Martin, 1869	1st,	10	....	1	2	5	2	13	39	52	....	52	B F Barber	Jno F. Hardison, Jamesville.
10	Colerain	Bertie, 1789	3d,	22	9	1	45	3	4	98	218	316	2	318	B B Williams	Dr W B Watford, Coleraine.
11	Chappell's Hill	Perquimans, 1869,	4th,	14	7	1	.	1	3	21	37	58	1	59	W Askew	H. H. Lane, Belvidere.
12	Connaritsa	Bertie, 1798	3d,	25	9	2	7	1	3	100	182	282	2	284	J Bunch	A J Dunning, Winton.
13	Cool Spring	Gates, 1826	1st,	2	2	..	4	8	....	65	162	227	....	227	J P Lee	M L G eene, Gatlington.
14	Corinth	Northampton, 1859	....	....	....	....	....	....	....	..	....	....	....	....	.....	Not represented.
15	Dudley's Grove	Hertford, 1872	2d,	14	5	2	1	4	2	43	55	98	....	98	H B Parker	J O Harrington, Winton.
16	Ebenezar	Camden, 1829	2d & 4th,	3	8	3	....	1	1	33	52	85	....	85	R R Overby	J A Spencer, South Mills.
17	Edenton	Chowan, 1816	2d & 4th,	18	3	2	5	8	1	41	95	136	....	136	A D Cohen	T M Small, Elenton.
18	Elam	Northampton, 1844	1st,	48	2	2	....	....	2	48	90	138	....	138	V P Allson	Joseph Barham, Garysburg.
19	Elizabeth City	Pasquotank, 1786	1st & 3d,	39	5	5	6	2	5	67	179	246	....	246	None	John S Waugh, Ebeth City.
20	Galatia	Northampton, 1859	2d,	5	2	1	6	1	2	61	79	140	1	141	W L Maget	I P Parker, Margarettsville.
21	Gatesville	Gates, 1854	3d,	28	4	..	....	....	3	50	43	93	....	93	J P Lee	J H Hofler, Gatesville.
22	Great Hope	Perquimans, 1869,	1st,	16	6	2	12	6	....	30	35	65	....	65	D J Roberts	L W Parker, Small's X Roads
23	Green's X Roads	Bertie, 1874	3d,	20	7	..	....	....	2	38	51	89	..	89	Jos W White	Z W White, Windsor.
24	Harrellsville	Hertford, 1875	3d,	....	16	..	....	....	....	....	....	37	....	37	Thos G Wood	J P Howell, Harrellsville.
25	Hebron	Northampton, 1856	3d,	36	3	..	7	6	3	73	80	153	....	153	H B Parker	Jos E Blanchard, Woodland.
26	Hertford	Perquimans, 1854,	1st,	6	7	1	2	1	2	20	38	58	1	59	T Harrison	D P Daughtry, Hertford.
27	Holly Grove	Bertie. 1804.	1st,	17	2	1	10	3	2	24	58	82	10	92	S Bunch	J W Mitchell, Pitch Landing.
28	Lawrence's X R'ds	Bertie, 1875	1st,	22	12	..	....	....	....	29	23	52	....	52	Edw Pearce	J W Langdale, Sansoucie.
29	Macedonia	Chowan, 1850	3d,	12	1	1	1	....	....	38	38	76	....	76	W Leary.	Wm H Bonner, Elenton.
30	Mars Hill	Bertie, 1854	4th,	....	1	1	6	2	3	58	69	127	....	127	J Bunch.	B. F. Williams, Coleraine.

31	Meherrin	Hertford, 1773	1st,	....	6	2	6	4	4	103	164	267	17	284	J N Hoggard	O Parker, Murfreesboro.
32	Middle Swamp	Gates, 1806	2d,	1	2	1	1	2	....	48	59	107	....	107	T W Babb	Wm H Riddick, Gatesville.
33	Mt. Carmel	Northampton, 1823	4th,	16	....	1	....	....	2	73	74	147	1	148	J N Hoggard	Isaac Peele, Jackson.
34	Mt. Pleasant	Washington, 1850,	1st,	6	1	3	....	....	1	24	53	77	....	77	W L Maget	War'n Norman, Scuppernong
35	Mt. Tabor	Hertford, 1839	3d,	....	....	..	3	4	1	69	110	179	8	187	R R Savage	Ths M Parker, Murfreesboro.
36	Mt. Zion	Tyrrell, 1852	3d,	1	....	..	1	....	3	12	22	34	....	34	None	J A Sprull, Fort Landing.
37	Murfreesboro	Hertford, 1842	1st & 2d,	32	3	..	5	....	2	31	76	107	....	107	A McDowell	L T Spiers, Murfreesboro.
38	Piney Grove	Gates, 1827	4th,	2	1	..	1	1	2	48	90	138	2	140	T W Babb	A Edwards, Reynoldson.
39	Pleasant Grove	Hertford, 1837	4th,	....	6	1	2	2	1	52	77	129	....	129	B B Williams	J G Moore, St John's.
40	Plymouth	Washington, 1868,	4th,	5	4	..	2	2	1	15	22	37	....	37	W L Maget	J E Jackson, Plymouth.
41	Potecasi	Northampton, 1808	2d,	35	1	2	1	....	6	104	159	263	12	275	J N Hoggard	H C Edwards, Woodland.
42	Powell's Point	Currituck, 1804	4th,	15	1	..	3	2	1	30	47	77	....	77	H G Peed	Alex Owens, Powell's Point.
43	Providence	Currituck, 1828	.....	....	....	....	....	....	....	....	....	....	....	....	.....	No Letter.
44	Ramoth Gilead	Pasquotank, 1808	4th,	20	....	2	3	14	1	77	111	188	....	188	R R Overby	J R Etheridge, Rosedale.
45	Rehoboth	Currituck, 1873	2d,	7	3	....	....	....	1	23	40	63	....	63	D Sanderlin	Wiley Mathias, Currituck C H
46	Republican	Bertie, 1834	2d,	1	4	..	6	1	....	88	176	264	9	273	J Bunch	Irvin Pritchard, Windsor.
47	Roanoke Island	Dare, 1808	1st,	1	....	..	1	9	3	34	51	85	.....	85	None	W M Hayes, Manteo.
48	Robert's Chapel	Northompton, 1848	1st,	21	1	1	4	....	1	59	121	180	20	200	R R Savage	Wm Boone, Murfreesboro.
49	Rocky Hock	Chowan, 1835	1st,	1	10	2	8	2	1	110	164	274	8	282	B B Williams	W F Boyce, Edenton.
50	Ross' Church	Bertie. 1804	4th,	....	10	2	2	7	7	137	261	398	2	400	Ths Hoggard	J L White, Windsor.
51	Salem	Pasquotank, 1790	1st,	22	2	3	....	3	2	50	90	140	....	140	W P Jordan	R D Pendleton, Elizabeth City.
52	Sandy Cross	Gates, 1828	1st,	5	2	..	2	14	1	101	222	323	....	323	T W Babb	J R Kee, Sunsbury.
53	Sandy Run	Bertie, 1750.	.....	....	4	1	5	4	....	78	162	240	4	244	T J Rooke	John R Powell, Lewiston.
54	Sawyer's Creek	Camden, 1790	2d & 4th,	5	5	8	13	15	2	103	256	359	....	359	O C Horton	T B Boushall, Camden C H.
55	Shady Grove	Currituck, 1822	3d,	2	2	..	4	....	....	25	45	70	....	70	O C Horton	T F Baxter, Currituck C H.
56	Sharon	Tyrrell, 1869	1st,	1	2	..	....	....	....	5	20	25	1	26	None	Austin Parisher, Columbia.
57	Shiloh	Camden, 1757	1st & 3d,	75	7	24	4	6	5	161	261	422	....	422	R R Overby	Dimsey C Burgess, Shiloh.
58	Sound Side	Tyrrell, 1852	2d,	....	....	....	....	....	4	35	70	105	....	105	W P Jordan	War'n Brickhouse, Columbia
59	Warwick	Chowan, 1860	3d,	....	1	..	1	4	2	62	108	170	....	170	E Bunch	Jas E Bunch, Gatesville.
60	Weldon	Halifax, ——	.....	....	....	....	....	....	....	....	....	....	....	....	.....	Not represented.
61	White Oak	Bertie, 1856	3d.	15	1	2	3	1	2	19	33	52	2	54	B F Barber	F W Ward, Windsor.
62	Whiteville Grove	Perquimans, 1851,	3d,	9	1	..	1	2	1	67	138	205	....	205	T W Babb	W D Riddick, Belvidere.
63	Winton	Hertford, 1874	2d,	20	12	..	2	1	4	47	48	95	....	95	Thos G Wood	J G Joyner, Winton.
64	Woodville	Perquimans, 1873,	2d,	....	4	..	2	....	....	13	11	24	....	24	T Harrison	T A Morgan, Woodville.
65	Yoppim	Chowan, 1775	4th,	16	2	..	4	2	4	76	86	162	8	170	T Harrison	J T Waff, Edenton.
				759	233	98	269	186	136	3718	6425	10180	162	10342		

SABBATH SCHOOL STATISTICS—B.

CHURCHES.	No. Schools.	SUPERINTENDENTS AND THEIR POST OFFICES.	Officers and Teachers.	Average Attendance.	Scholars.	Average Attendance.	Conversions.	Volumes in Library.	No. of Kind Words taken.	No. of Baptist Teachers taken.	Other Papers.	CONTRIBUTIONS			No. months Kept open.
												S. School Board.	Other Objects.	TOTAL.	
Ahoskie	2	Henry Modlin, James A. Copeland, Winton;	20	10	183	92	7	...	28	....	....	.....	.....	.....	6
Ballard's Bridge	2	Humph'y Griffin, Wardsville; J W Nowell, Small X R'ds	10	6	65	40	12	140	20	....	....	.....	.....	.....	8
Berea	2	James Jennings, Elizabeth City;	16	14	125	100	....	100	....	....	....	.....	.....	.....	10
Bethel	3	J W Trotman, G B Fleetwood, J C Cullipher, Hertford	25	20	100	80	4	....	25	....	....	.....	$13 63	$13 63	8
Bethlehem	1	Levi Hoggard, Winton;	12	6	50	33	....	50	....	....	....	.....	.....	.....	7
Buckhorn	1	T D Boone, Riddicksville;	12	10	40	35	....	....	10	...	....	.....	.....	.....	6
Capehart's	1	Jos N Thomas, Merry Hill;	7	5	42	31	....	50	18	....	....	.....	.....	.....	7
Cashie	1	D E Tayloe, Windsor;	9	9	30	25	7	50	....	....	....	.....	.....	.....	12
Cedar Branch		No school reported;													
Coleraine	3	Statistics not given;													12
Chappell's Hill	1	Francis Chappell, Belvidere;	8	6	57	50	....	....	....	....	....	.....	.....	.....	4
Connaritsa	2	J M Early, Winton; C T Jenkins, Lewiston;	14	10	80	50	10	....	20	....	....	.....	.....	.....	7
Cool Spring	2	M L Gree , Gatlington;	9	7	68	60	....	25	....	8	....	.....	.....	.....	
Corinth		No report;													7
Dudley's Grove	1	R A Cook, Winton;	6	6	40	30	8	40	20	4	2	.....	.....	.....	12
Ebenezar	1	Wm W Sawyer, South Mills;	14	10	85	45	1	140	...	16	....	.....	17 00	17 00	12
Edenton	1	Rev A D Cohen, Edenton;	24	20	85	55	15	190	30	. ..	25	$18 75	20 00	38 75	12
Elam	1	J T Madge, Pleasant Hill;	8	6	40	20	2	....	....	...	....	.....	.....	.....	8
Elizabeth City	1	John S Waugh, E City;	22	17	130	90	16	350	60	....	20	.....	219 55	219 55	12
Galatia	1	I P Parker, Margarettsville;	6	4	37	21	3	50	....	....	5	.....	7 35	7 35	12
Gatesville	1	Hance Hofner, Gatesville;	8	6	41	35	9	50	....	...	....	.....	.....	.....	9
Great Hope	1	Luther W Parker, Small's X Roads;	10	6	40	20	8	120	10	....	....	.....	.....	.....	6
Green's X Roads	1	Z W White, Windsor;	12	8	40	25	...	....	....	....	....	.....	.....	.....	5
Harrellsville	1	N L Shaw, Harrellsville;	5	5	56	40	...	....	20	2	33	.....	.....	.....	12
Hebron		No school report;													
Hertford	1	D P Daughtry, Hertford;	18	12	54	40	3	120	30	....	....	.....	20 00	20 00	12
Holly Grove		No school reported;													
Lawrence's X R'ds	1	Wm H Smithwick, Sansoncie;	14	10	43	35	....	33	....	....	....	.....	8 35	8 35	4
Macedonia	1	Joseph Chaplain, Edenton;	5	4	30	20	7	70	6	....	....	.....	.....	.....	4
Mars Hill	2	H A Hobbs, S M Pearce, Coleraine;	12	8	110	90	....	250	....	....	....	.....	.....	.....	7—5

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STATISTICS OF BENEVOLENCE—C.

CHURCHES.	White Membership.	White Male Membership.	CONTRIBUTIONS DURING THE YEAR.									PRESENT CONTRIBUTIONS.					TOTAL.
			State Missions.	Foreign Missions.	Domestic and Indian Missions.	Education Board.	S. S. Board.	W F College	Pastor's Salary.	Church Expenses.	Other Objects.	State Missions.	Foreign Missions.	Domestic and Indian Missions.	Education Board.	S. S. Board.	Associational Fund.	
Ahoskie	335	133	$ 15 00	$ 15 00	$ 28 10				$ 200 00	$ 18 00	$ 36 13	$ 8 39	$ 8 38				$ 5 00	$ 334 00
Ballard's Bridge	491	169	15 25	8 20	.....		$ 5 17		125 00	150 00	30 56	.....	.....				5 00	339 18
Berea	221	83	16 00	.....	.....				300 00	3 10	.....	.....	.....				2 25	321 35
Bethel	266	82	23 54	7 00	.....				225 00	21 25	50 00	.....	.....				4 50	331 29
Bethlehem	207	76	8 00	8 00	.....	$10 00	5 24		200 00	146 00	21 40	.....	.....				3 00	401 64
Buckhorn	124	39	30 00	19 00	11 25				130 00	12 00	80 00	7 00	...				2 00	291 25
Capehart's	291	122	2 95	.....	17 70				100 00	20 00	24 50	4 00	4 35				2 50	176 00
Cashie *	229	85	.....	.....	.....				.....	.....	.....	.....	.....				5 00	5 00
Cedar Branch	52	13	.....	.....	.....				100 00	66 00	....	.....	.....				1 25	167 25
Colerain	316	98	.....	.....	.....				200 00	30 00	....	.....	.....				2 50	232 50
Chappell's Hill	58	21	.....	2 63	.....		1 00		.....	.....	....	.....	.....				1 00	4 63
Connaritsa	284	100	20 60	20 60	... ..				130 00	50 00	25 00	3 50	3 50				5 00	258 20
Cool Spring	227	65	6 30	.....	.....				110 00	1 72	....	.....	4 80				2 02	124 84
Corinth																		
Dudley's Grove	98	43	.....	.....	.....				90 00	123 00	10 00	26 00	.....				1 50	250 50
Ebenezar	85	33	.....	.....	.....				300 00	....	....	.....	... ..				2 00	302 00
Edenton	136	41	20 00	.....	.....				346 50	75 00	15 00	.....	.....				2 00	458 50
Elam	138	48	.....	4 70	2 00				250 00	... ...	400 00	.....	... ..				2 50	659 20
Elizabeth City	246	67	20 00	.....	.....	2 00			520 00	100 00	65 00	.....	.....				2 50	709 50
Galatia	140	61	18 09	3 35	.....				130 00	12 00	7 00	.....	.....		$ 1 61		1 25	173 30
Gatesville	93	50	.....	.....	.....				100 00	20 00	5 00	2 00	2 00		2 00		2 00	133 00
Great Hope	65	30	8 00	5 00	.....				75 00	25 00	5 00	.....	.....				1 00	119 00
Green's X Roads	89	38	.....	.....	.....				40 00	40 00	14 56	.....	2 00				1 00	97 56
Harrellsville	37	...	.....	.....	3 00				100 00	25 00	4 00	.....	.....				1 00	133 00
Hebron	153	73	.....	.....	.....				.....	.....	.....	.....	.....				1 50	1 50
Hertford	58	20	17 55	14 35	18 80		4 00		275 00	144 55	1 00	2 50	6 35	$10 00	6 30	$14 35	1 50	516 25
Holly Grove	82	24	12 15	18 50	.....	18 00			127 00	10 00	28 50	.....	.....				2 00	216 15
Lawrence's X R'ds	52	29	.....	.....	.....				40 00	3 00	... .	.....	.....				1 00	44 00
Macedonia	76	38	13 34	.....	.....				50 00	70 00	....	.....	.....				1 00	134 34
Mars Hill	127	58	6 52	6 57	.....				125 00	653 00	....	... ..	.....				2 00	793 03

Meherrin	267	103	21 50	22 66	.....				175 00	20 16	.....		6 50					3 00	248 82
Middle Swamp	107	48	.....	.....	.....				150 00	175 00	30 00							3 00	358 00
Mt. Carmel	147	73	.....	.....	.....				200 00	10 00	12 18	27 72						3 00	252 90
Mt. Pleasant	77	24	.....	.....	.....				100 00	....	40 75							2 00	142 75
Mt. Tabor	179	69	15 00	20 00	12 50				135 00	12 00	25 00	3 00	10 00	3 65		3 09		5 00	244 24
Mt. Zion	34	12	.....	.....	.....				.....	25 00	10 00							1 50	36 50
Murfreesboro	107	31	15 50	131 37	.....	14 10		15 00	250 00	678 00	136 00					10 00		2 50	1,252 47
Piney Grove	138	48	20 00	.....	.....				125 00	10 00	3 10		5 00					3 00	166 10
Pleasant Grove	129	52	.....	.....	7 35				136 00	.....	.....	11 35						4 00	158 70
Plymouth	37	15	.....	10 00	.....				75 00	.....	.....							1 00	86 00
Potecasi	263	104	8 00	8 00	33 57				160 00	40 00	.....							.....	249 57
Powell's Point	77	30	.....	.....	...				75 00	.....	.....							1 00	76 00
Providence																			
Ramoth Gilead	188	77	3 62	.....	.....	6 05			400 00	14 00	.....							3 00	426 67
Rehoboth	63	23	.....	.....	.....				.....	.....	.....							1 00	1 00
Republican	264	88	22 20	.....	12 00				116 00	16 00	.....							3 00	169 20
Roanoke Island	85	34	.....	.....	.....				.....	.....	....							1 50	1 50
Robert's Chapel	180	59	8 00	6 26	9 00				150 00	20 00	20 00							2 00	215 26
Rocky Hock	274	110	.....	.....	17 57				150 00	25 00	40 50							3 00	236 07
Ross' Church	398	137	.....	7 10	.....				100 00	31 00	.. ..							3 00	141 10
Salem	140	50	.....	.....	.....				125 00	12 80	1 50							2 50	141 80
Sandy Cross	323	101	.....	.....	.....				200 00	15 00	.....							3 00	218 00
Sandy Run	240	78	.....	.....	.....				200 00	210 00	.....		4 50		4 50			2 00	421 00
Sawyer's Creek	359	103	8 15	19 01	.....	6 85			362 00	24 00	23 20							4 00	447 21
Shady Grove	70	25	3 44	.....	5 00				150 00	.....	.....							1 50	159 94
Sharon	25	5	.....	.....	.....				.....	.....	.....							1 00	1 00
Shiloh	422	161	.....	.....	.....	15 00			250 00	250 00	.....							3 00	518 00
Sound Side	....	....	.....	.....	.....				60 00	.....	5 00							1 50	66 50
Warwick	170	62	1 20	6 35	.....				50 00	12 00	.....							2 10	71 65
Weldon											.....								
Whiteville Grove	205	67	.....	3 10	.....				150 00	20 00	15 00							2 50	190 60
White Oak	52	19	.....	.....	.....				50 00	30 00	1 25							1 50	82 75
Winton	95	47	3 00	5 75	.....				131 00	79 75	.....							2 00	221 50
Woodville	24	13	.....	.....	.....				100 00	.....	.....							1 00	101 00
Yoppim	162	76	25 10	5 00	.....				200 00	25 00	20 00							3 50	278 60
TOTAL,			$407 90	$377 50	$177 84	$72 00	$15 41	$15 00	$8,913 50	$3,573 33	$1,206 09	$95 46	$57 38	$13 65	$14 40	$27 44	$143 37	$ 15,110 42		
Amount contributed in cash during the session for various objects																			101 71	
																			$15,212 13	

*Report misplaced by Committee.

Historical Table of the Chowan Baptist Association—D.

Years.	PLACE.	MODERATOR.	CLERKS.	ASSISTANT CLERK.	PREACHER OF INTRODUCTORY SERMON.	TEXT.	Churches	Baptisms	Total Membership.	Contributions.
1806	Salem	George Outlaw,	Lemuel Burkitt	James Ross,	John Wall,	Luke xxiv:36,	18	55	1,750	£ 12 12s 0d
1807	Cashie	Same,	Same,	Same,	Martin Ross,	1 Cor xiv:40,	19	68	1,947	9 12 6
1808	Yoppim	Same,	Aaron Spivey,	Same,	James Ross,	Songs viii:5,	20	80	1,768	12 16 0
1809	Sandy Run	Same,	John Hamilton	James Wright,	James Nowell,	I Cor xii:13,	21	62	1,780	12 5 0
1810	Camden M. H	Same,	Aaron Spivey.	Wm. Dossey,	Aaron Spivey,	Hag. i:7,	22	64	1,756	16 0 0
1811	Wiccacon M. H	Aaron Spivey,	Rd Poindexter,		Rd Poindexter,	Psalms xcii:12,	23	158	1,789	16 0 0
1812	Elizabeth City	Same.	James Wright,		James Wright,	1 Peter xi:7,	23	139	1,253	16 10 0
1813	Meherrin	George Outlaw,	Same,		John Brice,	2 Tim. iv:2,	23	115	1,843	11 12 6
1814	Edenton	Aaron Spivey,	Same,	Wm Spence,	James Wright,	Cant. ii:9,	23	185	1,919	$ 35 00
1815	Outlaw's Chapel,	George Outlaw.	Same,	David Pritchard,	Nath'l Pruden,	Songs ii:10-12,	23	71	1,916	34 50
1816	Ballard's Bridge,	Same,	Same,	John Wheeler,	James Ross,	Nahum i:7,	23	68	1,820	34 50
1817	Potecasi	Same,	Same,	Same,	Martin Ross,	Heb. ii:3,	22	138	2,013	39 00
1818	Sawyer's Creek	Ths Brownrigg	Same,	Thos Meredith,	Luther Rice,	Psalms viii:4.	22	123	1,756	32 00
1819	Cashie	Same,	Thos Meredith,		John Rowe,	Isaiah lv:5,	22	70	1,755	45 00
1820	Middle Swamp	Same.	James Wright,		Aaron Spivey,	Heb. xii:1-12.	22	75	1,566	36 00
1821	Meherrin	George Outlaw,	Same.	Elder Newbern,	Martin Ross,	Judges viii:4,	22	54	1,745	33 50
1822	Salem	Ths Brownrigg	Same,	Edward Wood,	Aaron Spivey,	Mark xiii:27,	22	55	1.756	32 50
1823	Coleraine	George Outlaw,	Same,	Hardy Cobb,	Martin Ross,	1 Cron. ii:32,	23	227	1,952	39 00
1824	Cowenjock	Same,	Same,	John Peelee,	John Harrell,	Zech. xiii:1,	24	351	2,236	40 00
1825	Sandy Run	Same,	Same.	Simon Turner,	Jere Etheridge,	John vii:56,	25	964	3,134	44 50
1826	Shiloh	Martin Ross,	Same,	James G Hall,	W H Jordan,	1 John i:18,	26	294	3,023	46 50
1827	Potecasi	Same,	Same,	Same.	John Harrell,	Mark i:15,	26	32	3,192	40 50
1828	Elizabeth City	James Wright.	James G Hall,	Edmund Hoskins,	James Wright,	Cant. iv:12,	28	246	3,200	47 62
1829	Smith's Church	Same,	Same,	John Peelee,	James Ross,	Rev xxi:24.	29	284	3,381	45 50
1830	Piney Grove	James Ross,	Same,	Same.	Reub Lawrence	Mat. vi:33,	30	110	3,160	46 50
1831	Cashie	Same,	Same,	S J Wheeler, A Spivey,	G M Thompson	1 Cor. x:4,	32	191	3,282	50 00
1832	Powell's Point	Thos Jordan,	Same,	A Spivey,	Thos Meredith,	Heb. xi:6,	31	414	3.285	47 82
1833	Ahoskie	James Ross,	A J Spivey,		G M Thompson	Isaiah xlii:11,	31	597	3,765	56 00
1834	Salem	John Harrell,	Same,		John Harrell,	Rev. xix:9.	33	190	3,815	55 42
1835	Meherrin	Thos Jordan.	Same,	Wm Darden,	Q H Trotman,	1 John iii:2,	34	122	3,664	52 50
1836	Bethel	Isaac Baxter.	John Peele,	James Pruden,	Reub Lawrence	Isaiah lx:1,	38	218	3,294	54 00
1837	Coleraine	Same,	Jas L Grimes,	R B Cobb,	G M Thompson	Heb. xiii:1,	38	111	3,484	51 50
1838	Sawyer's Creek	Same.	S J Wheeler,		A M Craig,	John x:24,	38	466	3.828	55 20
1839	Potecasi	Same,	Same,		Henry Speight,	Malachi iii:16-17	38	238	3,956	48 50

1840	Ballard's Bridge,	G C Moore,	S J Wheeler,	A W Darden, S T Bond,	Evans Forbes,	Mat. vii:12,	40	392	4,368	56 20
1841	Connaritsa,.....	Same,	Same,	C Salstonstall, Wm Darden,	R Lawrence,	1 Cor. xv:58,	40	541	4,818	57 50
1842	Shiloh.....	Same,	Same,	Q H Trotman, Dr Tillybridge,	G M Thompson	Acts iv:13,	42	609	5,140	65 25
1843	Buckhorn.....	Same,	Same,	S T Bond,	Q H Trotman,	1 Peter i:5	42	1329	5,783	65 50
1844	Yoppim.....	Same.	Same,	A J Askew, S T Bond,	John Nowell,	Mark iii:35,	42	410	6,485	62 50
1845	Capeheart's.....	Same,	R B Cobb, *pr tem*	Elder Waff, A W Darden,	Thomas Waff,	Gal. v:25,	42	332	6,433	69 75
1846	Sandy Cross	Same,	S J Wheeler,	A J Askew, S T Bond,	G M Thompson	P'ls cxxxvii:5-6	42	378	6,470	69 75
1847	Mt Tabor.....	Same,	Same,	S T Bond, W.D Pritchard,	D Sanderlin,	Phil. i:8-10	43	591	6,330	1,036 36
1848	Ramoth Gilead..	Same,	Same,	.....	J G Barkly,	1. Cor. xv:50,	43	1005	7,755	71 70
1849	Pleasant Grove..	Same,	Same,	A J Askew, W D Pritchard,	Q H Trotman,	Mark xvi-15,	45	792	7,901	84 00
1850	Elizabeth City. .	Same,	Same,	W D Pritchard, S T Bond,	M R Fory,	1 Cor. iii:12-13,	45	545	7,981	69 75
1851	Bethlehem	Same,	Same,	W D Pritchard, S T Bond,	Aaron Sones,	Col. i:14,	47	644	7.970	90 80
1852	Piney Grove.....	Same,	Same,	W D Pritchard, J B Morgan,	W P Britton, Jr	1 Cor. ix:13-14,	43	956	9.960	92 50
1853	Meherrin	Same,	Same,	W D Pritchard, G W Johnson,	W M Wingate,	Acts ii:44-46,	43	553	9,031	90 50
1854	Bethel	Same,	Same.	W D Pritchard, T C Skinner,	J B Taylor,	John ix:4,	44	655	8,957	93 00
1855	Cashie,.....	Same,	Same.	A J Askew,	L M Carter,	P'ls cxxxvii:5-6	47	606	10,057	98 00
1856	Sawyer's Creek..	Same,	Same,	A J Askew,	J L Pritchard,	Romans iii:21-26	48	542	9,512	92 50
1857	Coleraine	Same,	Same,	S T Bond,	T H Pritchard,	Mat. x:31,	51	1012	9,958	100 00
1858	Great Fork.....	Same,	Same,	J D Boushall, W W Knight,	Eld Weatherlin	John iii:13-14, .	52	515	10,977	102 00
1859	Mt Carmel.	Same,	Same,	A J Askew, W J Freeman,	Q H Trotman,	Mat. xvi:18,	52	871	10,586	99 55
1860	Edenton.....	Same.	Same,	W D Pritchard, Wm Darden,	W W Kone,	1 Thess. ii:13-15,	52	837	10,811	106 50
1861	Sandy Run.....	Same,	Same,	R D Simpson, H C Edwards,	I J Knapp,	Jer. i:17,	53	625	11,054	85 50
1862	Middle Swamp..	R B Jones,	John Mitchell,	J D Barnes,	B B Williams,	Heb. v:9,	53	41	11,034	41 00
1863	Mt Tabor.....	G C Moore,	Same,	J D Barnes, H C Edwards,	R B Jones,	1 John i:7,	52	106	10,669	173 50
1864	Buckhorn.....	Same,	S J Wheeler,	.....	R R Overby,	Mark xvi:34,	52	625	9,436	316 00
1865	Robert's Chapel,	Same,	Same,	.....	R B Jones,	1 Peter i:23,	52	596	10,674	386 30
1866	Ballard's Bridge,	Same,	Same,	W C Parker, A Bass,	John Mitchell,	Romans, iii:21,	53	723	10,525	149 21
1867	Ahoskie.....	Same,	Same,	W C Parker, A Bass,	R R Overby,	Ex. xiv:14-15,	52	922	10,206	18,154 93
1868	Berea.....	Same,	Same,	A J Cobb,	J M C Luke,	Jer. xvii:9,	53	327	10,725	13,925 14
1869	Bethlehem,.....	Same,	W C Parker,	A Bass. W H Powell,	J D Hufham,	Mat. viii:11,	56	612	9,705	7,751 85
1870	Hertford.....	Same,	Same,	A J Cobb, W H Riddick,	John Mitchell,	Acts ix:31,	57	468	9,898	14,102 84
1871	Potecasi	Same,	Same,	A J Cobb. L W Babb,	T J Knapp,	Josh. xxiii:36,	56	557	9,436	12,589 53
1872	Elizabeth City ...	Same,	Same,	N L Shaw,	R R Savage,	Romans vii:6,	58	820	10,251	15,002 23
1873	Connaritsa.....	Same,	Same,	L D L Parker,	T W Babb.	Isaiah lxii:1,	58	421	9,661	15,911 97
1874	Gatesville.....	Same,	N L Shaw, *p.tem*	T E Waff,	John Mitchell,	John xvi:12-15,	62	435	9,612	21,595 25
1875	Cashie.....	Same,	W C Parker,	A M Darden, N L Shaw,	A D Cohen,	Romans iii:12-15	64	791	9,064	14,747 08
1876	Ramoth Gilead..	R R Overby,			B B Williams,	2 Timothy iii:5.	65	759	10,098	14,791 13

MINUTES

OF THE

SEVENTY-SECOND ANNUAL SESSION

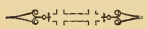
OF THE

Chowan Baptist Association,

HELD WITH THE CHURCH AT

Ahoskie, Hertford County, N. C.,

May 22d, 23d, and 24th, 1877.



G. C. MOORE, Moderator, - - - - ST. JOHNS.
W. C. PARKER, Clerk, - - - - MURFREESBORO.
W. W. MITCHELL, Treasurer, - - - - WINTON.

RALEIGH:
EDWARDS, BROUGHTON & CO., PRINTERS AND BINDERS.
1877.

LIST OF ORDAINED MINISTERS

IN THE

Chowan Baptist Association.

---

1. WILLIAMSON ASKEW, ... California, N. C.
2. T. W. BABB, ... Reynoldson, "
3. B. F. BARBER, ... Windsor, "
4. L. C. BRICKHOUSE, ... Columbia, "
5. WELLS BRIGGS, ... Shiloh, "
6. EPHRAIM BUNCH, ... Gatesville, "
7. JEREMIAH BUNCH, ... Windsor, "
8. A. D. COHEN, ... Edenton, "
9. D. V. ETHERIDGE, ... Manteo, "
10. J. C. FLEETWOOD, ... Margarettsville, "
11. DAVID HARRELL, ... Windsor, "
12. T. HARRISON, ... Apex, "
13. J. N. HOGGARD, ... Murfreesboro, "
14. THOS. HOGGARD, ... Coleraine, "
15. O. C. HORTON, ... Elizabeth City, "
16. ED. HOWELL, ... Gatesville, "
17. J. D. HUFHAM, ... Raleigh, "
18. W. P. JORDAN, ... Elizabeth City, "
19. B. F. KING, ... Windsor, "
20. WEST LEARY, ... Edenton, "
21. JOHN P. LEE, ... Murfreesboro, "
22. J. M. C. LUKE, ... Elizabeth City, "
23. W. L. MAGET, ... St. Johns, "
24. A. MCDOWELL, ... Murfreesboro, "
25. M. L. MIZELL, ... Windsor, "
26. R. R. OVERBY, ... Elizabeth City, "
27. H. B. PARKER, ... Murfreesboro, "
28. EDWARD PEARCE, ... Merry Hill, "
29. D. J. ROBERTS, ... Hertford, "
30. J. J. ROCHELLE, ... Jackson, "
31. D. SANDERLIN, ... Woodville, "
32. Q. T. SIMPSON, ... Elizabeth City, "
33. R. R. SAVAGE, ... Murfreesboro, "
34. J. W. WHITE, ... Merry Hill, "
35. B. B. WILLIAMS, ... Coleraine, "
36. THOS. G. WOOD, ... Harrellsville, "

PROCEEDINGS.

AHOSKIE, HERTFORD CO., N. C.
TUESDAY, May 22nd, 1877.

1. The Chowan Baptist Association meets in its Seventy-Second Annual Session, this day, with Ahoskie Church, in Hertford County, N. C.

2. The Introductory Sermon is preached by Elder O. C. Horton, from Col. 3 : 11.

3. After the Sermon the Association takes a recess of one hour and a half

AFTERNOON SESSION.

TUESDAY, May 22d, 1877.

4. On re-assembling, Elder R. R. Overby, Moderator of last session, reads 1st John. Hymn, "Old, Old Story." Prayer by Elder J. D. Huf ham.

5. The Moderator announces the following Committees:

On Sabbath School Statistics:—J. A. Delke, W. P. Taylor, Ed. Pearce.

On Statistics of Benevolence:—J. S. Mitchell, J. F. Newsome, J. G. Moore.

On Finance:—T. B. Boushall, H. W. Scott, Moses Gillam.

6. Brother T. D. Boone is appointed Assistant Clerk.

7. The Pastor and Deacons of this Church constitute a Committee on Religious Exercises.

8. Elder J. A. Speight preaches in the grove at 3 P. M.

9. Delegates from the Churches are enrolled as follows:

Ahoskie.—W. W. Mitchell, J. P. Freeman, Henry Modlin.
Ballard's Bridge.—John W. Nowell, John M. Forehand, Ed. Pearce.
Berea.—H. C. Halstead, Sam'l Davis, Kader Perry.
Bethel.—W. Myers, N. P. Dail, J. W. Trotman.
Bethlehem.—R. P. Thomas, John T. Bazemore, A. Bass.
Buckhorn.—T. E. Vann, T. D. Boone, Eld. R. R. Savage.
Capehart's.—Eld. J. N. Hoggard, G. W. Cobb, J. L. Bowen.
Cashie.—Moses Gillam, D. E. Tayloe * B. B. Gillam.
Cedar Branch.—A. L. Mizell, Wm. L. Sexton.
Coleraine.—John Wilson, Thomas Beasley, Jos. W. Beasley.

Chappell's Hill.—Baker Ward, H. H. Lane.
Connaritsa.—Jesse R. Matthews, W. G. Burdin, A. J. Dunning.
Cool Spring.—Jas B. Harrell, William B. Parker, D. E. Riddick.*
Corinth.—A. Vann, T. P. Bowers,* S. C. Forest.
Dudley's Grove.—R. A. Cook, James O. Harrington.*
Ebenezer.—D. T. Pritchard,* J. A. Spencer, * S. Brett.*
Edenton.—Eld. A. D. Cohen, * J. H. Garrett.
Elam.—William T. Kee, Jas. H. Crocker,* J. Magee.
Elizabeth City.—J. S. Waugh, F. F. Cohoon, Sam'l Modlin.
Galatia.—Eld. J. C. Fleetwood, K. Davis, I. P. Parker.
Gatesville.—G. W. Parker, T. E. Cross, L. D. L. Parker.
Great Hope.—L. W. Parker,* John White, Willis Lane.
Green's X Roads.—Z. W. White, W. T. White, * W. H. Pearce.
Hebron.—Wm. T. Liverman, J. D. Gatling, Morris Futrell.
Harrellsville.—N. L. Shaw, Jas P. Howell, Jas. M. Powell.
Hertford.—Eld. T. Harrison, D. P. Daughtrey, Josiah Elliott.
Holly Grove.—M. J. Rayner, John A. Rayner, J. W. Mitchell.
Lawrence's X Roads.—Wm. E. Culipher, W. T. Phelps, A. Bass.
Macedonia.—Eld. W. Leary, J. C. Leary,* Robt. P. Morris.
Mars Hill.—Eld. B. B. Williams, John H. Perry, A. Nowell.
Meherrin.—Elijah Vaughan, Wm. H. Parker, Benj. F. Barham.
Middle Swamp.—W. Riddick, J. W. Morgan, T. T. Speight.
Mt. Carmel—L. B. Stephenson, C. L. N. Stephenson.
Mt. Pleasant.—W. L. Smith, * T. B. Bateman,* Joab Norman.*
Mt. Tabor.—W. C. Parker, John F. Newsome, A. M. Darden.
Murfreesboro.—Eld. A. McDowell, J. A. Delke,
Pleasant Grove.—G. C. Moore, Langley Taylor, Wiley Dunning.
Piny Grove.—Eld. T. W. Babb, G. R. Eure, J. J. Waff.
Plymouth.—R. T. Phelps, J. W. Trevathan, Chas. Trevathan.
Potecasi.—D. M. Beale, H. H. Cooke, A. E. Peele.
Powell's Point.—H. G. Peed, * Benj. Gallop. *
Ramoth Gilead.—J. S. Jones, Henry Hewett, J. R. Etheridge.
Republican.—Eld. Jere. Bunch, Eld. B. F. Barber, Wm. H. Bunch.
Roanoke Island.—Geo. Wescott,* A. Twine,* John Berry.
Robert's Chapel.—Jas. H. Edwards, Willie P. Sykes, D. N. Stephenson.
Rocky Hock.—Edwin Byrum, W. J. Webb, John C. Finch. *
Ross' Church.—M. J. Mizelle, K. White, W. C. Overton.
Salem.—Eld. W. P. Jordan, Barnard Berry, M. W. Davis.
Sandy Cross.—W. H. Manning, * T. J. Riddick, Riddick Hofler.*
Sandy Run.—John W. Brown, John C. Tynes, A. T. Liverman.
Sawyer's Creek.—Eld. R. R. Overby, H. W. Scott, T. S. Berry.
Shady Grove.—Grandy Dozier,* David Lee.*
Sharon.—Eld. L. C. Brickhouse, J. A. Swain,* J. W. Reynolds.*
Shiloh.—Eld. Wells Briggs, * Luke Stephens,* A. W. Burfoot.
Sound Side.—H. T. Brickhouse, Warren Brickhouse.*
Warwick.—Eld. Ephraim Bunch, Alexander Ellis, John T. Boyce.
Whiteville Grove.—John D. Parker, Trim S. White, J. W. Nowell.
White Oak.—Eld. B. F. Barber, Jesse Hoggard.
Winton.—W. P. Taylor, John A. Vann, A. C. Vann.
Yoppim.—A. Bonner, H. Bass, W. B. Felton.*

10. The delegates being enrolled, the Association proceeds to complete its organization by the election of Dr. G. C. Moore, Moderator; W. C. Parker, Clerk; W. W. Mitchell, Treasurer.

* Absent.

11. The Moderator extends a welcome to visiting brethren and to messengers from corresponding bodies: Seats are accepted by Elder J. A. Speight, Brethren J. T. Vaughan and G. S. Jennings, from Portsmouth Va., Association; Brother Noah Brigg, from Tar River Association; Prof. L. R. Mills, Wake Forest College, Central Association; Elder J. B. Richardson, Cor. Sec. Baptist State Convention; Elder T. J. Rook, South Yadkin Association; Elder C. T. Bailey, Editor *Biblical Recorder* and Brother W. H. Morris, from Norfolk, Va.

12. Bro. Shaw submits the following:

We, your Committee appointed at the last session of your body to take into consideration the expediency of extending the time of our session one day, and report at this session, beg leave to report, that everything properly considered, it would be unwise to change, and that no change be made.

All of which is respectfully submitted,

N. L. SHAW,
J. W. MITCHELL,
W. P. TAYLOR,
Committee.

The report is advocated by Dr. McDowell, and adopted.

13. The Moderator announces the following Committee on Time and Place of next Session, and Preachers of Introductory and Conventional Sermons, viz: D. P. Daughtry, T. B. Boushall and H. W. Scott.

14. On motion of Elder Hufham, the courtesies of the body are extended to Mr. R. B. Creecy, Editor of *Elizabeth City Economist*, and to Mr. T. B. Garner, Editor of *Albemarle Times*.

15. Brother N. L. Shaw states that reports, unfavorable to the reputation of Elder D. V. Etheridge as a minister, are in circulation, and moves that a Committee be appointed to inquire into the truthfulness of these reports, and if found to be correct, that his name be dropped from the list of ministers.

Elder Overby moves to amend, thus: That the name of Elder D. V. Etheridge be stricken from the list of ministers without the appointment of a Committee.

This motion is discussed by Brethren Hufham, Leary, Garrett, Pearce, Jordan, Overby, Harrison, and

McDowell, who offers the following amendment: That these reports be referred to the Church of which Elder Etheridge is a member, and that they be requested to inquire into their truthfulness.

This amendment, after discussion by Elders Huf ham and Luke, is adopted.

16. Elder Overby moves that the name of Elder D. V. Etheridge be suspended from the list of ministers in our minutes until the church of which he is a member decides as to the truthfulness of the reports in circulation concerning him. This motion is laid on the table.

17. Prof. Delke announces that he is agent for the *Orphans' Friend*, a paper published for the aid of the Orphans at Oxford .

18. Bro. Shaw submits the following:

Resolved, That the sessions of the present body begin at 9½ A. M; continue till 12½ P. M.; meet again at 2, and continue in session till 5 P. M.

Adopted.

19. On motion, the Association adjourns till 9½ A. M. to-morrow. Prayer by Elder J. B. Richardson.

MORNING SESSION.

WEDNESDAY, May 23rd, 1877.

20. The Association meets pursuant to adjournment. Prayer by Elder Rockwell.

21. Bro. W. D. Bradshaw, from Portsmouth Association, and Elder R. C. Rockwell, from Central Association, are welcomed to seats.

22. Elder Overby moves to take up the motion to suspend the name of Elder D. V. Etheridge from the list of ministers, laid on the table yesterday:

After discussion by Brother Moses Gillam, the motion is withdrawn.

23. Elder J. D. Hufham preaches in the grove at 10 A. M.

24. Elder R. R. Savage reads the

REPORT ON C. B. F. INSTITUTE.

Though the number of pupils in attendance during the present session has been some smaller than usual, due entirely, as we suppose, to the scarcity of money in the localities from which the Institute draws much of its patronage, the Institute has lacked none of the other elements of success. A full corps of able and efficient teachers have been constantly at their post in the faithful discharge of their duties. In the good providence of God, teachers and pupils have enjoyed almost uninterrupted health; little time has, therefore, been lost from study.

Payments have been unusually prompt, and the Institution has been able, thus far, to meet all its pecuniary obligations.

R. R. SAVAGE, *Ch'm'n.*

In connection with this subject the Association is addressed by Elders Hufham, McDowell, Savage, Bailey, brethren Delke and M. Gillam. The report is adopted.

25. Elder Thos. G. Wood presents the following:

REORT ON PERIODICALS.

Your Committee beg leave to report that in their estimation the subject of Periodicals is one of vital importance to the members of our churches, and sustains an intimate relation to the future prosperity of our denomination.

The Press is second only to the Pulpit in power and influence, and as a vehicle for scattering knowledge broadcast among the masses is, perhaps, the most efficient of all agencies.

Our country churches stand in special need of sound denominational literature. The system of "Ecclesiastical Polygamy" obtaining among them, renders it impossible for the pastor to acquaint his people with many things that are important for them to know. To supply this deficiency, the literature of our denomination affords the readiest and most available means. It is the bounden duty of church members to supply themselves with the literature, and thus become intimately acquainted with the facts and subjects of which it treats.

We would therefore urge that every possible effort be made to disseminate a *pure* literature among our people; and feel safe in commending to every family the *Biblical Recorder*, our own State paper, as a sound exponent and faithful advocate of our doctrines. Pastors should strive to place it in every family connected with their fields of labor.

We would also urge that efforts be made in every church to secure subscribers to the Foreign Mission Journal, the organ of the Foreign Mission Board of the Southern Baptist Convention.

For Sunday Schools we would recommend *Kind Words* and the *Baptist Teacher.*

Respectfully submitted,

THOS. G. WOOD,
A. B. ADKINS,
W. P. TAYLOR,
Committee.

This report is discussed by Prof. Mills, Brother Gillam, Elders Speight, Richardson, Vann, Hufham and Bailey.

The *Orphans' Friend*, published at Oxford, in the interest of the Oxford Orphan Asylum, is, at the suggestion of Prof. Delke, included among the papers recommended.

The report, thus amended, was adopted.

26. The hour for adjournment having arrived, the Association takes a recess of one hour and a half.

AFTERNOON SESSION.

WEDNESDAY, May 23rd, 1877.

27. The Moderator calls the Association to order at 2 o'clock.

28. Rev. R. H. Crook, of the Methodist Church, is invited to a seat with us.

29. Elder Williams moves that Elder Rockwell be allowed to present the claims of the American Bible Union Society.

Elder Huf ham opposes the motion and it does not prevail.

30. Elder T. W. Babb offers the following:

Whereas, We feel a greater care upon the part of our churches in the matter of ordaining men to the ministry to be a great necessity, we would move that a committee of six be appointed, three on the east, and three on the west of the Chowan River, from which committee the churches of this Association be requested to select the presbytery in every case of ministerial ordination.

The motion is discussed by Elders Babb, Overby, McDowell, Huf ham and Williams.

Elder Savage offers the following amendment:

That the churches be more careful in the ordination of men to the ministry.

The amendment is opposed by Elder Williams and Prof. Delke, and, together with the original motion, is voted down.

31. Brother J. H. Garrett submits the roport on

N. C. BAPTIST STATE CONVENTION.

This organization may, to a very great extent, be considered the offspring of the Chowan Association. In 1826 a committee was appointed to correspond with the various associations and ministers in the State relative to its organization. Several preliminary meetings were held within our jurisdiction. The organization was perfected in 1829, and in the minutes of the session of this association, held with the church at Piney Grove in 1830, we find the following:

Resolved, That this Association cordially approve of the formation of the Baptist State Convention recently organized at Greenville, and zealously patronize its objects.

In its formation we were ably represented, and the advancement of its interests has ever claimed our attention.

This Convention was formed to secure the concentrated effort of the Baptists of the State in the work of Home Missions, Foreign Missions and Ministerial Education, to which has been added the important work of Sabbath Schools. For the success which has attended the enterprises of this faithful and struggling band of brethren in their labors of sacrifice and love, in the advancement of truth, we have great cause for devout thankfulness.

In the Home Mission work our waste places have been built up, the desert has been changed into beautifully cultivated fields and the wilderness made to bloom as the rose. All over the State from northern to southern boundary, and from the seashore to the mountain summit, the benevolent influence of this organization through its missionaries has been felt. Zion has travailed and brought forth sons and daughters to the honor and glory of God. During the past year ten missionaries including the corres-

ponding secretary were employed. Their reports in the minutes of last session of the Convention are full of interest.

In the work of Foreign Missions few organizations have been more efficient. For many years it has contributed to the spread of the Gospel and carrying the words of life and salvation to the benighted heathen. Mission stations in China, the African Coast, Central Africa and the Isles of the sea have been aided by its board. Its light hath illuminated the dark places of the earth and inspired in the minds of those who sat in the region and shadow of death, the hope of immortality and life.

In this arm of service the convention is not now independent in its appropriations, but co-operates with, and is auxillary to the Southern Baptist Convention.

Ministerial Education may be considered the most important work of the Convention. Without this the other interests must languish and die. We acknowledge the worth of many brethren in the ministry who have not received the advantages of a good common school education They have done and are now doing a great work. Many of them have been and are now fast friends of this board. We extend to them the hand of sympathy and encouragement, the more so because of the difficulties with which they have struggled. However much these have accomplished, and and may continue to accomplish, yet not only educated, but learned men, pious and truly converted to God are necessary for the conversion of the world and bringing it to the knowledge of the truth as it is in Christ Jesus. Such men have always been necessary in carrying forward the purposes of God. Moses was learned in the schools of the Egyptians ere he became the leader of the host of Israel. Our Saviour in the choice of his disciples selected the classic historian Luke whose beautiful treatise is the masterpiece of evangelical work. Besides, they were all taught of God. When the schools of Philosophy were to be attacked and the superstitions of the Greek assailed, when it was necessary that the cross should flash its radiant glory upon the barbarian world, the scholarly Paul was chosen and commissioned the Apostle of the Gentiles to herald the gospel in the courts of Kings, and every opposer of divine revelation found in this great reasoner a zealous antagonist.

Ours is an age of progress. This is a period of activity. The developments of Science, the advancements of Art, stamp their impress on the century and will distinguish it in the annals of the world. Theories are being daily evolved; books are multiplying continually; periodicals are cheap, literature is broadcast. Hence intelligence, like the noon day sun lights up the hovels of the poor as well as the palaces of the rich.

He who is adorned with culture and refinement, however poor, is respected and admired, especially when these are combined with the christian graces, while the prince, though pandered to for his wealth, is despised if he be ignorant and weak.

Were we battling against ignorance only ours would be an easy task Nor are our only foes to be found in Infidelity, Atheism, Spiritualism and Paganism. Unfortunately we have to combat the views and opinions of those who are professed christians, who are as pious, as zealous, and as ready to engage in every good work as we are. Those who, though they possess so many of the christian characteristics, are living daily and continually in the neglect of the plainest precepts of the Gospel. It is much easier to convince the outright sinner of the necessity of conversion, than it is to convince one of his error when his life as a man of piety will compare favorably with ours.

A careful consideration of this subject will satisfy every true Baptist in regard to his duty in relation to the Board of Education, the primary object of the Convention.

During last year nine beneficiaries were supported by this board. If

this number can be supported each year we shall soon have an army of leaders.

Too much praise cannot be bestowed, nor too much thankfulness felt for the success which has attended the Sabbath School work The prospect it affords is a pleasant one. Our labor here like bread upon the waters will be seen in days to come. The seed sown here falls in good ground and will produce an hundred fold.

The soldier stretched upon the battlefield and bleeding from a mortal wound dies contentedly amid the triumphant shouts of his comrades, as they victoriously pursue the fleeing enemy. So shall we, after having performed our work, happily and peacefully lie down and die with the consoling reflection that every thing we cherish is committed to a generation that has been reared in the love and fear of God.

We have here the assurance if we properly train our children in youth they will not forsake our instruction in after years. They should be taught as we sit in our houses, as we walk by the way, at night when we retire, and in the morning when we rise up.

Your committee would recommend the following:

WHEREAS this Association recognizes in the N. C. Baptist State Convention a powerful agency in the extension of the cause of Christ,

Therefore be it Resolved, That we pledge to it our co-operation and support in all its benevolent enterprises.

Respectfully submitted,
J. H. GARRETT,
For Committee.

32. Elder Overby offers the following resolutions to be appended to the above report:

WHEREAS, We have tried, without an agent, to raise the quota of this Association for the endowment of Wake Forest College, during the past year, and

WHEREAS, The endowment of the College is a matter of exceeding great importance, therefore,

Resolved, That we will heartily approve the appointment by the Board of Trustees of an agent to prosecute this work in our bounds.

Resolved, That we will cordially co-operate with such agent when appointed.

33. On motion of Elder McDowell, so much of the report on Baptist State Convention as relates to Ministerial Education is taken up, and addresses are delivered by Prof. Mills and Elder Richardson.

34. The resolutions on Endowment are next taken up and discussed by Elders Overby, Hufham and Prof. Mills.

Pending the discussion, the hour for adjournment arrives.

35. The Association adjourns. Elder Williams leading in prayer.

36. The stand is supplied during the afternoon by Elder T. Harrison.

MORNING SESSION.

THURSDAY, May 24th, 1877.

37. The Association convenes at 9½ o'clock. Prayer by Elder J. N. Hoggard.

38. The Committee to select Time, Place and Preachers for next Session, submit the following:

Place.—Shiloh, Camden county.
Time—Tuesday after second Sunday in May, 1878.
To Preach Introductory Sermon—Thos. G. Wood; Alternate, B. B. Williams.
To Preach Conventional Sermon—R. R. Savage; Alternate, J. N. Hoggard.

D. P. DAUGHTREY, *Ch'm'n.*

The report is adopted.

39. On motion of Elder Williams, Elder Brickhouse is allowed an opportunity to present the claims of Plymouth Church. The claims of the church are urged by Elders Luke, McDowell and Prof. Delke, and a collection of $28.39 is secured.

40. Elder C. L. Powell is allowed to present the claims of Williamston Church, in Martin County.

41. Bro. Langly Taylor offers the following:

Resolved, That Brethren A. Bass. Thos. Waff, J. P. Freeman, and D. P. Daughtrey, be requested to assist the Moderator in keeping order during the remainder of our session.

Adopted.

42. Brother T. B. Boushall submits the following:

REPORT ON FINANCE:

To balance on hand last report, ...	$101.81	
" present contributions, ...	142.00	
		$243.81
CR.		
By amount paid for printing minutes, 1876, ...	$ 76.00	
" " " " transcribing minutes 1876, ...	25.00	
		$101.00
Balance on hand, ...		$142.81

T. B. BOUSHALL,
M. GILLAM,
H. W. SCOTT,
Committee.

The report is adopted.

43. Prof. Delke reads the following:

Your Committee on S. S. Statistics beg leave to submit the following as a correct report, taken from church reports handed us by your Clerk:

1876.		1877.	
No. Schools,	73;	No. Schools	76, a gain of 3.
" Officers and Teachers,	598;	" Officers and Teach.	590, a loss of 8.
" Average Attendance,	427¾;	" Ave. Attend'ce,	444, a gain of 16¼.
" No. Scholars,	3,511;	" No. Scholars,	3,471, a loss of 40.
" Average Attendance,	2,439;	" Ave. Attend'ce,	2,526, a gain of 87.
" Conversions,	211;	" Conversions,	175, a loss of 36.
" Vols. in Library,	4,124;	" Vols. in Lib.	3,972, a loss of 152 vols.
" No. Kind Words taken,	518;	" No. Kind Words taken	392, a loss of 126.
" Baptist Teacher's taken,	56;	" Bap. Teach. taken,	44, a loss of 12.
" Con. to S. S. Board,	$71.55;	" Con. to S. S. Board,	$66.05, a loss of $5.50.
" Con. to other objects,	$429.07;	" Con. to other objects,	$292.86, a loss of $136.21.
" Con. Total,	$500.62;	" Con. Total,	$358,91, a loss of $141.72.
" Schools open 12 months,	20;	" Schools open 12 mos.	19, a loss of 1.
" No. Churches report no School,	12;	" No. Churches report no School,	8.

The report is adopted after addresses by Prof. Delke and Elder Babb.

44. The resolutions under discussion yesterday at adjournment, on Endowment, are taken up, and after discussion by Elder Williams, are adopted.

45. On motion of Brother Shaw, the motion for the adoption of the resolutions on Endowment, is reconsidered.

Elder Hoggard moves to amend them by striking out the words "Board of Trustees," and substituting "the Association."

The amendment is advocated by Elder Hoggard and Langly Taylor, and opposed by Brother M. Gillam and Elder Overby, and is lost.

The question recurring on the original resolutions, is unanimously adopted.

46. On motion of Elder Williams, Elder R. T. Vann is recommended to the Board of Trustees by the Association as a suitable agent for this work.

47. So much of the report on Baptist State Convention as

NOTE.—It is ascertained from the delegates that many of the schools have recently organized Missionary Societies on the Little Leader plan, and that others have it in contemplation—but no accurate information as to the number of members of the Societies, could be obtained. We hope that our statistics under this head will be full at our next report, as a column will be provided for it.—CLERK.

relates to State Missions is taken up. Elders Richardson and C. L. Powell address the Association.

48. The hour having arrived for the preaching of the Conventional Sermon, the Association suspends business.

Elder Babb preaches in the house, from Matt. 21 : 28.

Elder Richardson preaches in the grove at the same hour.

49. Brethren Shaw, Delke, J. S. Mitchell, L. Taylor, L. Cobb, T. D. Boone and R. P. Thomas constitute a committee to solicit contributions for the objects of the Convention.

They collect $52.15, which is ordered to be appropriated equally to Home and Foreign Missions.

AFTERNOON SESSION.

THURSDAY, May 24th, 1877.

50. The Association re-assembles at 2 o'clock. Hymn "Jesus paid it all."

51. The remaining portion of the report on Baptist State Convention, that referring to Foreign Missions, is taken up and discussed by Elders Savage, McDowell, Hufham, Profs. Mills and Delke.

The report is adopted.

52. On motion of Brother Shaw, speeches are limited to five minutes.

53. The Moderator appoints the following Standing Committees and Messengers to corresponding bodies:

On C. B. F. Institute—Jno. N. Hoggard, T. D. Boone, J. T. Fleetwood.
On Baptist State Convention—R. T. Vann, T. G. Wood, W. P. Taylor.
On Periodicals—B. B. Williams, Langly Taylor, W. L. Maget.
On Temperance—T. W. Babb, T. E. Waff, G. R. Eure.

CORRESPONDING MESSENGERS.

To Portsmouth (Va.) Association—A. McDowell, O. C. Horton, T. W. Babb.
To Eastern Association—R. R. Savage, A. D. Cohen, B. B. Williams.
To Baptist State Convention—All the ordained ministers within our bounds.

54. Elder Overby moves that the report on Statistics of Benevolence, being very imperfect, be withheld from publication in the minutes.

Brother Shaw opposes the motion, and offers an amend-

ment: That the report be published, and that a note be added explaining that the reports from the churches are incomplete.

The amendment prevails.

55. Elder C. L. Powell preaches in the grove at 3 P. M.

56. Bro. Daughtry makes the following

REPORT ON TEMPERANCE.

Your Committee recognizing the truth that Temperance is one of the cardinal virtues of the religion of Christ, as evidenced by its classification with the blessed fruits of the Spirit, beg to recommend that this body at all its sessions, give to this subject due consideration, and that we use our best endeavors, as a christian body, to advance its interests, by making, and recommending to the churches to make, a vigorous warfare against the evils of intemperance, especially as seen in the sale and habitual use of ardent spirits among the Baptist brotherhood.

We are glad to report, and we heartily believe that we have abundant cause of gratitude to God for the good influence of that excellent organization, the "Good Templars," which is quietly and powerfully operating in favor of a reform of the evils of intemperance, and whilst we recognize the hand of God in this matter, we feel that the work as being carried on by that Institution deserves special mention and commendation from this body.

T. HARRISON, *Ch'm'n.*

Short speeches are made in connection with this subject by Brethren Gillam, Shaw, D. Gilliland, Elders Williams, Overby, Bailey, McDowell, Babb, Huf ham and Harrison.

The report is adopted.

57. Bro. Shaw offers the following resolutions of thanks:

1. That the thanks of this body are due and are hereby tendered to this church and congregation for the kindly welcome extended to the delegates and visitors.

2. That our thanks be returned to the rail road and steam boat companies for passing our delegates and visitors to and from the session at reduced rates.

The resolutions are adopted.

58. On motion, the Clerk is instructed to have 2,500 copies of the minutes printed and distributed.

59. The business of the session being completed, the Clerk reads the proceedings, and,

On motion, the Association adjourns.

60. Elder Overby leads the body in prayer, and the Moderator declares the Association adjourned.

G. C. MOORE, MODERATOR.

W. C. PARKER, Clerk.

SABBATH SCHOOL STATISTICS.

CHURCHES.	No. Schools.	SUPERINTENDENTS AND THEIR POST OFFICES.	Officers and Teachers.	Average Attendance.	Scholars.	Average Attendance	Conversions.	Vols. in Library.	No. Kind Wrds taken.	No. Baptist Teacher taken.	Other Papers	CONTRIBUTIONS. S. School Board.	CONTRIBUTIONS. Other Objects.	CONTRIBUTIONS. Total.	No. mos. Sch'l kept open.
												$			
Ahoskie,	1	Statistics not given,	...	...	...	...	...	...	...	...	...	...	...	...	...
Ballard's Bridge	2	A. A Parish, Wardsville, H. Gifford, Small's	18	16	141	100	...	106	...	10	20	...	...	...	6
Berea,	2	J. Jennings, Philip Davis, E. City, [x Roads,	20	16	120	100	...	...	...	...	50	...	...	...	10
Bethel,	3	W. Myers, G. B. Fleetwood, J. C. Cullipher,	30	24	166	110	16	150	27	...	...	...	9 19	9 19	7
Bethlehem,	1	J. T. Cowand, Pitch Landing, [Hertford,	11	8	55	40	...	40	...	...	...	10 00	1 10	11 10	6
Buckhorn,	1	T. D. Boone, Riddicksville,	10	9	50	45	...	...	12	...	...	...	...	...	12
Capeharts,	1	H. H. Bowen, Merry Hill,	...	...	...	...	5	50	...	...	...	...	...	...	12
Cashie,	1	J. J. Freeman, Windsor,	4	3	35	20	...	25	...	...	...	...	...	...	8
Cedar Branch,	1	W. E. Winn, Jamesville,	8	8	30	30	...	...	...	...	...	...	...	...	6
Colerain,	1	J. A. Northcut, Colerain,	10	...	65	...	...	...	...	...	...	...	...	...	...
Chappell's Hill,	1	F. Chappell, Belvidere,	9	6	70	30	4	...	...	...	...	...	2 16	2 16	12
Connaritsa,	4	J. H. Mitchell, Jr., Windsor, C. T. Jinkins, Lewiston, J. S. Mitchell, Winton, J. D. Todd, Windsor,	19	16	136	110	...	105	...	...	...	...	...	...	4
Cool Spring,	2	D. E. Riddick, Winton, M. L. Green, Gatlington,	6	6	54	34	17	32	15	...	...	...	...	...	7
Corinth,	1	A. Vann, Rich Square,	8	4	58	30	...	150	...	...	...	...	...	...	6
Dudley's Grove,	1	R. A. Cook, Winton,	3	3	30	12	...	22	12	5	2	...	...	...	4
Ebenezer,	1	W. W. Sawyer, South Mills,	9	6	60	40	...	140	...	16	...	...	29 00	29 00	12
Edenton,	1	A. D. Cohen, Edenton,	22	14	75	45	...	165	...	...	25	30 00	...	30 00	12
Elam,	1	B. A. Stephenson, Garysburg,	9	8	50	44	10	40	...	...	...	...	7 00	7 00	9
Elizabeth City,	2	J. S. Waugh, C. Harriss, E. City,	27	20	150	120	2	300	100	...	...	...	...	7 00	12
Galatia,	2	I. P. Parker. J. P. Barnes, Margarettsville,	11	9	63	41	3	...	...	...	4	...	5 70	5 70	8
Gatesville,	1	H. Hofler, Gatesville,	10	8	35	28	...	50	...	...	...	...	...	...	8
Great Hope,	1	E. Perry, Hertford,	9	5	26	25	...	120	6	...	...	...	...	...	6
Green's x Roads,	1	D. E. Cale, Windsor,	7	5	40	25	...	...	...	...	...	...	...	...	6
Harrellsville,	2	N. L. Shaw, J. P. Howell, Harrellsville,	11	11	89	70	1	50	20	...	1	...	20 00	22 00	12

SABBATH SCHOOL STATISTICS---*Continued.*

CHURCHES.	No. Schools.	SUPERINTENDENTS AND THEIR POST OFFICES.	Officers and Teachers.	Average Attendance.	Scholars.	Average Attendance.	Conversions.	Vols. in Library.	No. Kind Wrds taken.	No. Baptist Teacher taken.	Other Papers	CONTRIBUTIONS. S. School Board.	Other Objects.	Total.	No. months kept open.
												$	$	$	
Hebron,		No School,	12	6	45	36		100	24			11 90	15 22	27 12	12
Hertford,	1	D. P. Daughtry, Hertford,													
Holly Grove,		No School,	12	10	48	40		66							8
Lawrence x R'ds	1	W. H. Smithwick, Sans Souci,	7	4	46	24		50							6
Macedonia,	1	James Bonner, Edenton,	10		75	65	12	250	12				25 50	25 50	7
Mars Hill,	2	H. A. Hobbs, S. M. Pearce, Colerain,	4	4	25	20		50							6
Meherrin,	1	D. A. Best, Murfreesboro',													
Middle Swamp,		No School,	6	5	40	30	6	50							12
Mt. Carmel,	1	L. D. Stephenson, Seaboard,	6	5	26	20									
Mt. Pleasant,	1	W. L. Smith, Scuppernong,	14	12	110	90	10	180	28	2	20		36 65	36 65	12
Mt. Tabor,	2	W. C. Parker and A. P. Parker, Murfreesboro',													
Mt. Zion,		No Report,	14	13	135	120	30		30	1	20	10 00	14 50	24 50	12
Murfreesboro,	2	A. McDowell, L. T. Spiers, Murfreesboro',	8	7	101	64			30	1			10 50	10 50	12
Piney Grove,	1	J. T. Waff, Reynoldson,	16	11	70	61	3	21	10						4
Pleasant Grove,	2	Wiley Dunning, Winton; Jno. Baum, St. Johns,	9	7	20	15		100							8
Plymouth,	1	R. P. Phelps, Plymouth,	7	7	90	60	2	40				1 15	9 50	10 65	12
Potecasi,	1	Jno. E. Maget, Potecasi,	9	7	45	30	9	60							7
Powell's Point,	2	Abner Gibson, Powell's Point,													
Providence,		No Report,	10	9	77	60		100					9 27	9 27	12
Ramoth Gilead,	1	J. S. Jones, Rose Dale,													
Rehoboth,		No Report,													
Republican,		No School,													6
Roanoke Island,	1	J. A. Etheridge, Manteo,	4	3	15	12									6
Robert's Chapel,	1	Jas. H. Edwards, Boykins, Va.,	6	4	30	20		25				15			12
Rocky Hock,	1	Edwin Byrum, Edenton,	15	10	112	70	18	250	16				10 00	10 00	12

Ross' Church,..	2	J. N. White, K. White, Coleraine,.....	10	9	62	50	...	...	...	...	...	.....	... ..	. ...	...
Salem,...	1	S. F. Spence, E. City,.....	14	12	84	75	4	150	...	...	2	.....	....	... ..	12
Sandy Cross,....	..	No School,.	...	...	...	...	...	...	...	...	...	.. .	....	.....	...
Sandy Run,...	2	J. C. Tynes, A. H. Pritchard, Roxabel,.....	10	8	75	60	5	...	...	....	...	....	.....	.....	8
Sawyer's Creek,	1	G. D. B. Pritchard, Camden Court House,.....	16	12	90	50	...	150	...	...	...	....	60 82	60 82	12
Shady Grove,..	1	D. West, Shingle Landing, ...	8	6	40	35	...	50	...	...	...	... .	8 00	8 00	10
Sharon, ...	..	No School, ...	...	...	...	...	...	...	....	...	...	....	.....	.....	...
Shiloh,.....	2	D. C. Burgess, Samuel Leary, Shiloh,.	32	20	135	110	...	...	...	...	...	....	.....	.....	12
Sound Side,....	2	E. Hopkins, T. L. Gibson, Columbia,.....	17	17	67	60	17	225	....	...	...	1 00	.....	1 00	7
Warwick,.....	1	Jas. E. Bunch, Gatesville, ...	4	4	40	35	...	35	...	4	...	... .	2 00	2 00	8
Weldon,.....	..	No Report,....	...	..	...	..	...	...	...	...	...	.....	.....	... ..	...
White Oak,.....	..	No School,.....	...	...	...	...	...	...	...	...	...	.....	.....	.....	...
Whiteville Gr've	2	John Turner, Belvidere; A. D. White, Windfall,	15	10	90	50	...	100	...	...	...	.....	.....	.....	6
Winton.	1	Jas. S. Mitchell, Winton,....	10	7	50	35	1	125	28	4	2	.....	9 75	9 75	12
Woodville,.....	..	No School,.....	...	...	...	...	...	...	...	...	...	.....	.....	.....	....
Yoppim,.....	3	W. B. Felton, M. H. Hughes, Edenton,.....	14	10	50	30	...	250	22	1	...	.....	.....	... ..	9
	76		590	444	3471	2526	175	3972	392	44	161	66 05	292 86	358 91	

STATISTICS OF BENEVOLENCE.

CHURCHES.	White Membership.	White Male Membership.	CONTRIBUTIONS DURING THE YEAR. State Missions.	Foreign Missions	Domestic and Indian Miss.	Education Board.	S. S. Board.	W. F. College.	Pastor's Salary	Church Expenses.	Other Objects.	PRESENT CONTRIBUTIONS. State Missions.	Foreign Missions.	Education Board.	S. S. Board.	Association Fund.	TOTAL.
Ahoskie,	346	134	$3 71	$5 71	$....	$27 66	$....	$.....	$200 00	$50 00	$....	$ ..	$....	$....	$.....	$ 5 00	$ 292 08
Ballard's Bridge,	523	182	10 75	10 75	....	14 00	12 00	.....	125 00	60 00	67 15	.. .	.....	.....	.....	5 00	304 65
Berea,	249	98	7 00	....	.....	.....	.....	.....	300 00	20 00	....	.....	.....	.....	.....	3 00	330 00
Bethel,	303	109	13 64	....	.....	13 86	... .	.....	225 00	25 00	.....	1 00	1 00	.....	.....	4 50	284 00
Bethlehem,	211	73	12 17	.....	.....	.....	....	23 60	185 00	19 00	18 40	....	3 60	.....	.....	3 00	264 77
Buckhorn,	112	37	3 00	.....	.....	20 50	.....	.....	130 00	.. ..	93 00	.....	4 25	.....	.....	2 00	252 75
Capehart's,	300	130	.....	5 00	.. ..	4 82	.....	.....	150 00	26 15	8 25	5 00	.....	.....	.....	2 00	201 22
Cashie,	216	80	7 88	6 88	....	50 00	....	.....	400 00	124 48	78 95	.....	.....	.....	.....	5 00	673 19
Cedar Branch,	60	16	.....	.....	.....	.....	.....	.... ..	100 00	33 00	.....	.....	.....	.....	.....	1 00	134 00
Colerain,	325	89	. ...	....	.....	.....	.... .	.....	200 00	30 00	6 00	.....	.....	.....	.....	2 05	238 05
Chappell's Hill,	71	25	.....	.....	.....	.....	.....	.....	20 00	6 00	.....	3 26	3 26	.....	.....	1 00	33 52
Connaritsa,	284	100	3 00	5 25	....	8 00	.... .	.....	130 00	17 50	.....	3 76	3 76	6 60	.....	4 00	181 87
Cool Spring,	256	80	.. .	7 50	.....	9 58	.....	.....	100 00	125 00	10 05	... .	.....	.....	.....	2 05	254 18
Corinth,	116	26	.....	.....	.. ..	.....	.....	.. ..	.....	.....	.....	1 50	1 50	.....	.....	2 00	5 00
Dudley's Grove,	90	38	.....	.....	.....	.....	.....	.....	80 00	10 00	5 00	.....	.....	.....	.....	1 00	96 00
Ebenezer,	86	33	.....	.....	....	18 87	.....	.....	250 00	10 00	40 00	. ...	.....	.... ..	.....	1 50	320 37
Edenton,	127	37	.....	.....	.. ..	.....	30 00	.....	350 00	75 00	... ..	....	.....	.....	.....	2 00	457 00
Elam,	159	58	3 25	....	....	.....	.....	.....	400 00	420 00	75 00	2 00	2 00	.....	.....	3 00	905 25
Elizabeth City,	203	62	10 30	5 30	.....	6 55	.....	.....	134 00	261 50	.....	.....	.....	.....	.....	2 50	420 15
Galatia,	150	66	3 57	3 27	.....	1 70	... .	.....	79 87	41 72	21 54	.....	.....	.....	.....	1 55	153 22
Gatesville,	89	47	.....	.....	.....	17 55	.....	... ..	100 00	85 00	2 75	.....	.....	2 75	.....	3 00	211 05
Great Hope,	68	27	4 00	2 00	.....	.....	.....	.....	43 00	50 00	.....	.....	.....	.....	.....	1 00	100 00
Green's X Roads,	104	44	.....	.....	.....	... ...	.....	.....	40 00	5 00	7 50	... .	3 00	.....	.....	1 50	57 00

Harrellsville,	58	32	4 00	3 00		19 00			200 00	825 00						2 00	1,053 00
Hebron,	145	74							120 00	15 00						2 00	1 37
Hertford,	59	20	29 02	37 40		25 63	11 90	21 00	275 00	25 00		4 50	2 75	4 30	11 90	1 50	449 90
Holly Grove,	86	28	10 00	17 50		29 00			125 00	10 00	35 00					1 50	228 00
Lawrence's X R'ds	48	26							36 00	5 00						1 00	42 00
Macedonia,	68	31	5 20						50 00	3 00						1 00	59 20
Mars Hill,	176	86		7 78		12 50			130 00	175 00	36 00			3 50		1 25	366 03
Meherrin,	272	108	9 50	5 50		8 35			175 00	17 00						3 00	218 35
Middle Swamp,	122	44							125 00	150 00						3 00	278 00
Mt. Carmel,	245	85	16 83	5 00		4 61		7 00	200 00	12 17	12 00					3 50	261 11
Mt. Pleasant,	78	24							100 00		31 85		5 00			2 00	138 85
Mt. Tabor,	184	71			1 55	3 20			130 00	65 00	20 00	3 55		4 20		3 00	230 50
Mt. Zion,*																	
Murfreesboro',	89	29	29 90	129 82		10 00		22 00	200 00	75 00	132 40					2 50	601 62
Piney Grove,	134	46	20 00						125 00	12 00	10 00		5 00			3 00	175 00
Pleasant Grove,	125	50			8 00	15 45			140 25	10 50		4 10	3 50	2 50		4 00	188 20
Plymouth,	36	15							75 00	10 00						1 25	86 25
Potecasi,	295	110	7 00			16 53			165 00	10 00			4 43			2 00	204 96
Powell's Point,	92	37							75 00	65 00						1 00	141 00
Providence,*																	
Ramoth Gilead,	166	63	6 00	6 00	24 00	36 00			300 00	125 00						3 00	500 00
Rehoboth,*																	
Republican,	277	93							128 00	60 00						3 00	191 00
Roanoke Island,	90	33							50 00	5 00						1 00	56 00
Robert's Chapel,	180	57	4 00	4 00		10 00			150 00	15 00	22 00	2 00	2 00			2 00	211 00
Rocky Hock,	306	128		10 67		22 38			150 00	10 50	50 92					3 00	247 47
Ross' Church	431	148							100 00	25 05			11 00			3 00	139 05
Salem,	158	60	10 00	3 25		20 00			125 00	10 00						2 50	170 75
Sandy Cross,	317	100	13 54			16 50			200 00		17 35					3 00	250 39
Sandy Run,	235	75							150 00	30 00		8 13	8 12			2 00	198 25
Sawyer's Creek,	365	108	16 82	5 50	11 50	10 15			360 00	40 00						4 00	447 97
Shady Grove,	85	25			3 00	5 50			150 00					10 00		1 50	170 00
Sharon,	29	10														1 25	1 25
Shiloh,	414	143				42 00		1,000 00	250 00	100 00						3 00	1,395 00
Sound Side,	142	56							90 00	25 00						2 00	117 00

STATISTICS OF BENEVOLENCE---*Continued.*

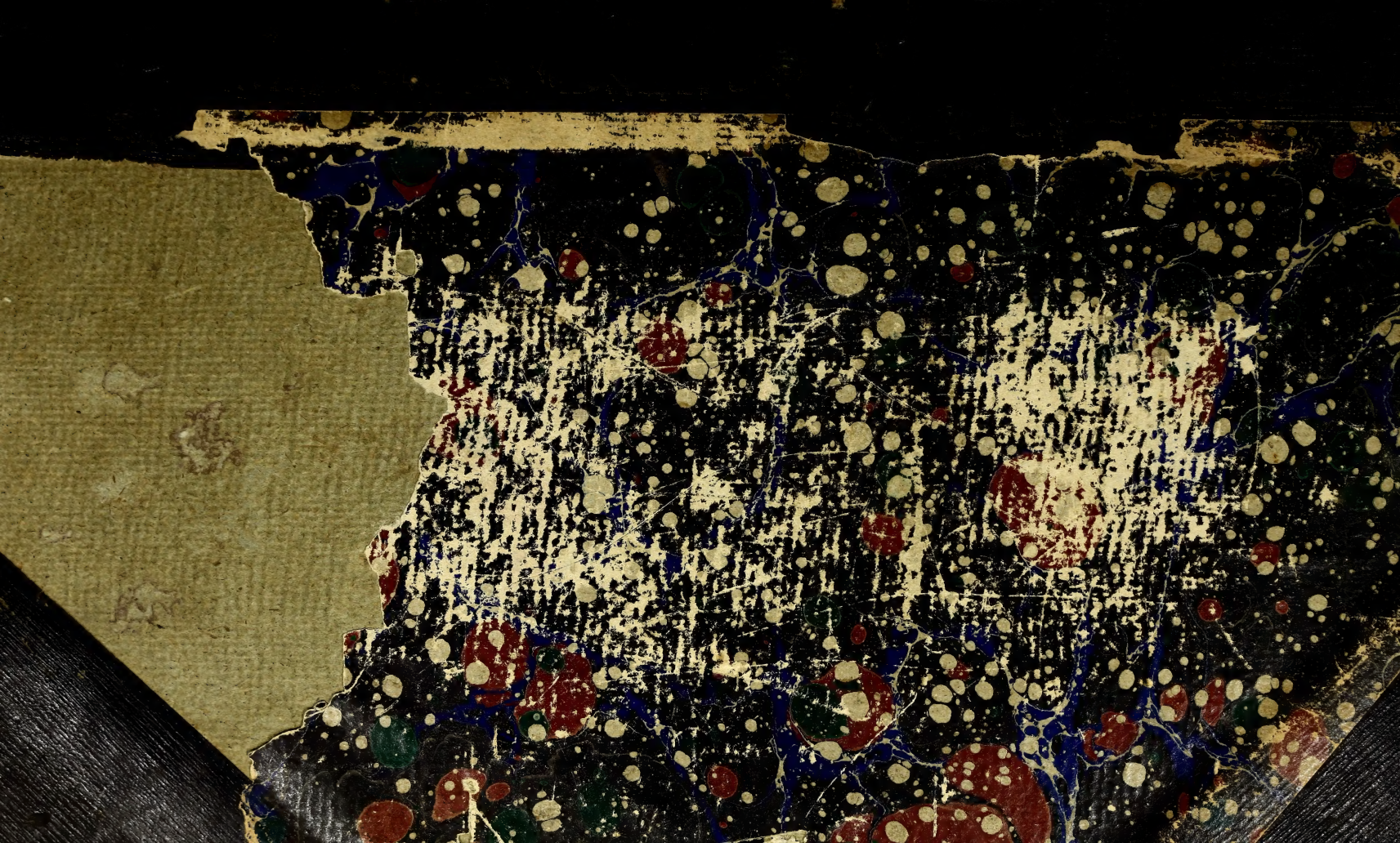
CHURCHES.	White Membership.	White Male Membership.	CONTRIBUTIONS DURING THE YEAR.. State Missions.	Foreign Missions.	Domestic and Indian Miss.	Education Board.	S. S. Board.	W. F. College.	Pastor's Salary	Church Expenses.	Other Objects.	PRESENT CONTRIBUTIONS. State Missions.	Foreign Missions.	Education Board.	S. S. Board.	Association Fund	TOTAL.
Warwick,..	172	63	$6 00	$5 00	$...	$. ...	$....	$. ..	$ 75 00	$10 00	$....	$....	$....	$.....	$....	$ 2 10	$ 98 10
Weldon, *.. ...	...	...	.....	.....	.....	.... .	.....	.....	.....	... ..	.. ..	.....	....	.....	.....	.. ..	... ..
White Oak,.....	55	20	.....	....	....	. ....	.....	.....	50 00	5 00	2 20	... .	....	.....	.....	1 00	58 20
Whiteville Grove,	218	70	....	.....	... .	.....	.....	.....	150 00	20 00	17 00	.....	3 00	.....	... .	2 00	192 00
Winton,.....	96	46	.....	8 05	....	3 46	.....	5 01	138 00	39 04	34 44	....	.....	.....	.....	2 00	230 00
Woodville,.....	30	15	5 00	.....	.....	. ..	....	... ..	100 00	.....	.....	....	....	.....	.....	50	105 50
Yeoppim,.....	152	67	16 00	... .	.....	....	.....	.....	150 00	25 00	20 00	.....	....	.....	.....	2 00	213 00
			$291 08	$300 13	$ 48 05	$ 503 35	$ 53 90	$1078 61	$ 9054 12	$3523 61	$ 874 75	$ 38 70	$ 67 17	$ 33 85	$ 11 90	$ 142 00	$ 16,020 22
Amount sent up by Yoppim Union Meeting for Foreign Missions,..																	13 56
" " " " " " " State Missions,.....																	2 34
" contributed during the session not elsewhere reported,.....																	83 00
																	$16,119 12

* No report.

The above table is as accurate as can be compiled from the reports of the churches, but a great many of the churches failed to make full reports of the amounts contributed. It is suggested that the Clerks keep a record of all amounts contributed during the year, and then an accurate annual report can be made with ease.

CHURCH STATISTICS.

Number.	CHURCHES.	LOCATION AND DATE OF CONSTITUTION.	SABBATHS OF PREACHING	Additions.			Diminutions.			White Males.	White Females.	Total Whites	Colored.	Total.	
				Baptisms.	Letters.	Restorations.	Letters.	Exclusion	Deaths.						
1	Ahoskie,	Hertford, 1812,	4th,	26	5	4	13	6	5	134	212	346	....	346	R. R
2	Ballard's Bridge,	Chowan, 1781,	2nd,	50	2	6	13	5	8	182	341	523	16	539	Wes
3	Berea,	Pasquotank, 1856,	2nd,	35	....	4	5	2	1	98	151	249	..	249	J. M
4	Bethel,	Perquimans, 1806,	3rd,	42	6	8	10	8	3	109	194	303	....	303	B. B
5	Bethlehem,	Hertford, 1835,	3rd,	11	2	2	10	4	4	73	138	211	4	215	J. N.
6	Buckhorn	Hertford, 1835,	2nd & 4th,	....	....	..	2	....	1	37	75	112	7	119	R. R.
7	Capehart's,	Bertie, 1824,	3rd,	21	1	5	9	....	7	130	170	300	6	306	T. G.
8	Cashie	Bertie 1778,	1st & 3rd,	3	3	....	13	2	6	80	136	216	14	230	A. D.
9	Cedar Branch,	Martin, 1869,	1st,	10	1	3	3	4	2	16	44	60	....	60	B. F.
10	Colerain,	Bertie, 1789,	3rd,	....	4	3	25	7	2	89	236	325	4	329	T. W
11	Chappell's Hill,	Perquimans, 1869,	4th,	10	3	....	2	....	1	25	46	71	1	72	W. A
12	Connaritsa,	Bertie, 1789,	3rd,	1	11	....	3	10	2	100	184	284	2	286	J. Bur
13	Cool Spring,	Gates, 1826,	1st,	32	....	1	....	1	4	80	176	256	....	256	J. P.
14	Corinth,	Northampton, 1854	2nd.	2	....	....	2	3	1	26	90	116	....	116	H. B.
15	Dudley's Grove,	Hertford, 1872,	1st,	2	....	....	4	1	2	38	52	90	....	90	H. B.
16	Ebenezer,	Camden, 1829,	2nd & 4th,	..	2	....	....	2	..	33	53	86	....	86	R. R.
17	Edenton,	Chowan, 1817,	2nd & 4th,	....	3	1	4	4	1	37	90	127	....	127	A. D.
18	Elam,	Northampton, 1844,	2nd & 4th,	20	3	3	3	3	1	58	101	159	....	159	V. I. A
19	Elizabeth City,	Pasquotank, 1786,	1st, 2d, 3d, 4th,	1	9	1	....	7	..	62	141	203	....	203	J. M. C
20	Galatia,	Northampton, 1859,	2nd & 4th,	13	....	.....	5	3	2	66	84	150	....	150	W. L.
21	Gatesville,	Gates, 1854,	3rd,	....	2	....	2	....	....	47	42	89	..	89	J. P. L
22	Great Hope,	Perquimans, 1869,	1st,	....	1	.....	6	6	....	27	41	68	..	68	West L
23	Green's X Roads,	Bertie, 1874,	3rd,	4	....	....	11	2	1	44	60	104	....	104	J. W. W
24	Harrellsville,	Hertford, 1875,	4th,	....	22	....	1	....	..	32	26	58	....	58	T. G. W
25	Hebron,	Northampton, 1856,	3rd,	10	....	1	18	1	..	74	71	145	....	145	H. B. P
26	Hertford,	Perquimans, 1854,	1st & 3rd,	....	5	....	1	1	2	20	39	59	....	59	T. Harr
27	Holly Grove,	Bertie, 1804,	1st,	2	1	2	3	1	2	28	58	86	14	100	J. Bunc
28	Lawrence's X R'ds	Bertie, 1875,	1st,	....	2	....	4	1	1	26	22	48	....	48	Edward
29	Macedonia,	Chowan, 1850,	3rd,	....	....	1	9	2	....	31	37	68	....	68	West Le
30	Mars Hill,	Bertie, 1854,	4th,	38	18	4	2	3	3	86	90	176	....	176	J. Buncl
31	Meherrin	Hertford, 1773,	1st,	12	6	....	8	....	4	108	164	272	19	291	J. N. Ho
32	Middle Swamp,	Gates, 1806,	2nd,	....	....	....	3	3	1	44	78	122	....	122	T. W. B
33	Mt. Carmel,	Northampton, 1823,	4th,	26	2	1	6	2	4	85	160	245	1	246	J. N. Ho
34	Mt. Pleasant,	Washington, 1850,	3rd,	..	1	1	....	..	1	24	54	78	....	78	W. P. Jo
35	Mt. Tabor,	Hertford, 1839,	3rd,	16	....	1	6	2	5	71	113	184	7	191	R. R. Sav
36	Mt. Zion,	Tyrrell, 1852,	.....	....	....	....	....	....	....	..	..	.....	..	.....	.....
37	Murfreesboro',	Hertford, 1842,	1st, 2d, 3d, 4th,	.....	....	....	14	4	..	29	60	89	....	89	A. McDo
38	Piney Grove,	Gates, 1827,	4th,	....	6	....	....	6	3	46	88	134	2	136	T. W. Ba
39	Pleasant Grove,	Hertford, 1837,	2nd,	....	7	1	2	2	4	50	75	125	..	125	B. B. Wi
40	Plymouth,	Washington, 1868,	3rd & 4th,	....	3	....	4	....	....	15	21	36	..	36	L. C. Bri
41	Potecasi,	Northampton, 1808,	2nd,	9	3	1	1	2	3	110	185	295	10	305	J. N. Hog
42	Powell's Point,	Currituck, 1804,	3rd & 4th.	18	1	1	...	3	2	37	55	92	....	92	H. G. Pee
43	Providence,	Currituck, 1828,	.....	....	....	....	....	....	....	..	..	.....	..	.....	.....
44	Ramoth Gilead,	Pasquotank, 1808,	4th,	1	1	...	2	10	5	63	103	166	....	166	R. R. Ove
45	Rehoboth,	Currituck, 1873,	.....	....	....	....	....	....	....	..	..	.....	..	.....	.....
46	Republican,	Bertie, 1834,	2nd,	16	3	3	4	5	3	93	184	277	10	287	J. Bunch,
47	Roanoke Island,	Dare, 1808,	1st & 3rd,	2	....	1	....	9	....	33	57	90	....	90	W. Hayes,
48	Robert's Chapel,	Northampton, 1848,	1st,	5	2	.....	3	2	3	57	123	180	26	206	R. R. Sava
49	Rocky Hock,	Chowan, 1835,	1st,	31	7	6	5	4	3	128	178	306	7	313	B. B. Will
50	Ross' Church	Bertie, 1804,	4th,	35	3	6	4	5	6	148	283	431	2	433	T. Hoggard
51	Salem,	Pasquotank, 1790,	1st,	15	3	5	....	4	1	60	98	158	..	158	W. P. Jord
52	Sandy Cross,	Gates, 1828,	1st,	....	2	....	2	1	3	100	217	317	....	317	T. W. Babl
53	Sandy Run,	Bertie, 1750,	4th,	7	3	....	5	2	2	75	160	235	2	237	T. J. Rookl
54	Sawyer's Creek,	Camden, 1790,	2nd & 4th.	10	5	10	2	12	5	108	257	365	....	365	O. C. Horto
55	Shady Grove,	Currituck, 1828,	3rd,	....	2	.....	2	1	..	25	60	85	..	85	O. C. Horto
56	Sharon,	Tyrrell, 1869,	1st,	4	1	....	..	....	....	10	19	29	1	30	L. C. Brick
57	Shiloh,	Camden, 1727,	1st & 3rd,	12	6	4	1	30	5	143	271	414	....	414	R. R. Overb
58	Sound Side,	Tyrrell, 1853,	2nd,	33	....	4	1	3	1	56	86	142	....	142	W. P. Jorda
59	Warwick,	Chowan, 1860,	3rd,	....	6	....	1	2	2	63	109	172	....	172	T. Speight,
60	Weldon,	Halifax, ——	.....	....	....	....	....	....	....	..	..	.....	..	.....	.....
61	White Oak,	Bertie, 1856,	3rd,	7	....	....	1	1	1	20	35	55	2	57	B. F. Barber
62	Whiteville Grove,	Perquimans, 1851,	2nd,	9	2	....	2	2	2	70	148	218	....	218	T. W. Babb,
63	Winton,	Hertford, 1873,	2nd,	4	4	....	5	....	....	46	50	96	.....	96	T. G. Wood,
64	Woodville,	Perquimans, 1873,	2nd,	9	1	....	2	....	....	15	15	30	....	30	T. Harrison,
65	Yeoppim,	Chowan, 1775,	4th,	2	5	....	9	8	2	67	85	152	8	160	B. B Willia
				616	191	94	278	214	132	3,887	6,791	10,678	165	10,843	

TABLE OF THE CHOWAN BAPTIST ASSOCIATION.

	CLERKS.	ASSISTANT CLERKS.	PREACHER OF INTRODUCTORY SERMON.	TEXT.	Churches.	Baptisms.	Total Membership.	Contributions.
..	Lemuel Burkitt,	James Ross,	John Wall,	Luke xxiv: 36,	18	55	1,750	£ 12 12s0d
..	Lemuel Burkitt,	James Ross,	Martin Ross,	1 Cor. xiv: 40,	19	68	1,947	9 12 6
....	Aaron Spivey,	James Ross,	James Ross	Songs viii: 5,	20	80	1,768	12 16 0
....	John Hamilton,	James Wright,	James Nowell,	1 Cor. xii: 13,	21	62	1.780	12 5 0
.	Aaron Spivey,	William Dossey,	Aaron Spivey,	Hag. i: 7,	22	64	1,756	16 0 0
.	Richard Poindexter,		Richard Poindexter,	Psalms xcii: 12,	23	158	1,789	16 0 0
..	James Wright,		James Wright,	1 Peter xi: 7,	23	139	1.253	16 10 0
....	James Wright,		John Brice,	2 Tim. iv: 2,	23	115	1,843	11 12 6
....	James Wright,	William Spence,	James Wright,	Cant. ii: 9,	23	185	1,919	$ 35 00
....	James Wright,	David Pritchard,	Nathaniel Pruden	Songs ii: 10-12,	23	71	1,916	34 50
....	James Wright,	John Wheeler,	James Ross,	Nahum i: 7,	23	68	1,820	34 50
....	James Wright,	John Wheeler,	Martin Ross,	Heb. ii: 13,	22	138	2,013	39 00
igg,	James Wright,	Thomas Meredith,	Luther Rice,	Psalms viii: 4,	22	123	1,756	32 00
igg,	Thomas Meredith,		John Rowe,	Isaiah lv: 5,	22	70	1,755	45 00
igg,	James Wright,		Aaron Spivey,	Heb. xii: 1-2,	22	75	1,566	36 00
....	James Wright,	Elder Newbern,	Martin Ross,	Judges viii: 4,	22	54	1,745	33 50
igg,	James Wright,	Edward Wood,	Aaron Spivey,	Mark xiii: 27,	22	55	1,756	32 50
....	James Wright,	Hardy Cobb,	Martin Ross,	1 Chron. xii: 32,	23	227	1,952	39 00
....	James Wright,	John Peelee,	John Harrell,	Zech. xiii: 1,	24	351	2,236	40 00
....	James Wright,	Simon Turner,	Jere. Etheridge,	John vii: 56,	25	964	3,134	44 50
....	James Wright,	James G. Hall,	W. H. Jordan,	1 John i: 18,	26	294	3,023	46 50
....	James Wright,	James G. Hall,	John Harrell,	Mark i: 15,	26	32	3,192	40 50
....	James G. Hall,	Edmund Hoskins,	James Wright,	Cant. iv: 12,	28	246	3,200	47 62
....	James G. Hall,	John Peelee,	James Ross,	Rev. xxi: 24,	29	284	3,381	45 50
....	James G. Hall,	John Peelee	Reuben Lawrence,	Mat. vi: 33,	30	110	3,160	46 50
....	James G. Hall,	S. J. Wheeler, A. Spivey,	G. M. Thompson,	1 Cor. x: 4,	32	191	3,282	50 00
,....	James G. Hall,	A. Spivey,	Thomas Meredith,	Heb xi: 6,	31	414	3,285	47 82
....	A. J. Spivey,		G. M. Thompson,	Isaiah xlii: 11,	31	597	3,765	56 00
....	A. J. Spivey,		John Harrell,	Rev. xix: 9,	33	190	3,815	56 42
,....	A. J. Spivey,	Wm. Darden,	Q. H. Trotman,	1 John iii: 2,	34	122	3,664	52 50
....	John Peele,	James Pruden,	Reuben Lawrence,	Isaiah lx: 1,	38	218	3,294	54 00
....	James L. Grimes,	R. B. Cobb,	G. M. Thompson,	Heb. xiii: 1,	38	111	3,484	51 50
.....	S. J. Wheeler,		A. M. Craig,	John x: 24,	38	466	3,828	55 20
....	S. J. Wheeler,		Henry Speight,	Malachi iii: 16-17,	38	238	3,956	48 50
.....	S. J. Wheeler,		Evans Forbes,	Mat. vii: 12,	40	392	4,368	56 20
.....	S. J. Wheeler,	A. W. Darden, S. T. Bond,	R. Lawrence,	1 Cor xv: 58,	40	541	4,818	57 50
.....	S. J. Wheeler,	C. Salstonstall, Wm. Darden,	G. M. Thompson,	Acts iv: 13,	42	609	5,140	65 25
....	S. J. Wheeler,	Q. H. Trotman, Dr. Tillybridge,	Q. H. Trotman,	1 Peter i: 5,	42	1329	5,783	65 50
....	S. J. Wheeler,	S. T. Bond,	John Nowell,	Mark iii: 35,	42	410	6,485	62 50
....	S. J. Wheeler,	A. J. Askew, S. T. Bond,	Thowas Waff,	Gal. v: 25,	42	332	6,433	69 75
....	R. B. Cobb, *pro tem.*,	Elder Waff, A. W. Darden,	G. M. Thompson,	Psalms cxxxvii: 5-6,	42	378	6,470	69 75
....	S. J. Wheeler,	A. J. Askew, S. T. Bond,	D. Sanderlin,	Phil. i: 8-10,	43	591	6,330	1,036 36
.....	S. J. Wheeler,	S. T. Bond, W. D. Pritchard,	J. G. Barkly,	1 Cor. xv: 50,	43	1005	7,755	71 70
.....	S. J. Wheeler,		R. H. Trotman,	Mark xvi: 15,	45	792	7,901	84 00
.....	S. J. Wheeler,	A. J. Askew, W. D. Pritchard,	M. R. Fory,	1 Cor. iii: 12-13,	45	545	7,981	69 75
.....	S. J. Wheeler,	W. D. Pritchard, S. T. Bond,	Aaron Jones,	Col. i: 14,	47	644	7,970	90 80
.....	S. J. Wheeler,	W. D. Pritchard, S. T. Bond,	W. P. Britton, Jr.,	1 Cor. ix: 13-14,	43	956	9,960	92 50
.....	S. J. Wheeler,	W. D. Pritchard, J. B. Morgan,	W. M. Wingate,	Acts ii: 44-46,	43	553	9,031	90 50
.....	S. J. Wheeler,	W. D. Pritchard, G. W. Johnson,	J. B Taylor,	John ix: 4,	44	658	8,957	93 00
...	S. J. Wheeler,	W. D. Pritchard, T. C. Skinner,	L. M. Carter,	Psalms cxxxvii: 5-6,	47	606	10,057	98 00
....	S. J. Wheeler,	A. J. Askew,	J. L. Pritchard,	Romans iii: 21-26,	48	542	9,512	92 50
....	S. J. Wheeler,	A. J. Askew,	T. H. Pritchard,	Matthew x: 31,	51	1012	9,958	100 00
....	S. J. Wheeler,	S. T. Bond,	Elder Weatherln,	John iii: 13-14,	52	515	10,977	102 00
.....	S. J. Wheeler,	J. D. Boushall W. W. Knight,	Q. H. Trotman,	Matthew xvi: 18,	52	871	10,586	99 55
.....	S. J. Wheeler,	A. J. Askew, W. J. Freeman,	W. W. Kone,	1 Thess. ii: 13:15,	52	837	10,811	106 50
.....	S. J. Wheeler,	W. D. Pritchard, Wm. Darden,	T. J. Knapp,	Jer. i: 17,	53	625	11,054	85 50
.....	S. J. Wheeler,	R. D. Simpson, H. C. Edwards,	B B. Williams,	Heb v: 9,	53	41	11,034	41 00
.....	John Mitchell,	J. D. Barnes,	R B. Jones,	1 John i: 7,	52	106	10,669	173 50
.....	John Mitchell,	J. D. Barnes, H. C. Edwards,	R. R. Overby,	Mark xii: 34,	52	625	9,436	316 00
.....	S. J. Wheeler,		R. B. Jones,	1 Peter i: 23,	52	596	10,674	386 30
.....	S. J. Wheeler,		John Mitchell,	Romans iii: 21,	53	723	10,525	149 21
.....	S. J. Wheeler,	W. C. Parker, A. Bass,	R. R. Overby,	Ex. xiv: 14-15,	52	922	10,206	18,154 93
.....	S. J. Wheeler,	W. C. Parker, A. Bass,	J. M. C. Luke,	Jer. xvii: 9,	53	327	10,725	13,925 14
.....	S. J. Wheeler,	W. C. Parker, A. Bass,	J. D. Hufham,	Matthew viii: 11,	56	612	9,705	7,751 85
.....	W. C. Parker,	A. J. Cobb,	John Mitchell,	Acts ix: 31,	57	468	9,898	14,102 84
.....	W. C. Parker,	A. Bass, W. H. Powell,	T. J. Knapp,	Josh. xxiii: 36,	56	567	9,436	12,589 53
.....	W C. Parker,	A. J. Cobb, W. H. Riddick,	R. R. Savage,	Romans vii: 6,	58	820	10,251	15,002 23
.....	W. C. Parker,	A. J. Cobb, L. W. Babb,	T. W. Babb,	Isaiah lxii: 1,	58	421	9,661	15,911 97
.....	W. C. Parker,	N. L. Shaw,	John Mitchell,	John xvi: 12-15,	62	435	9,612	21,595 25
.....	W. C. Parker,	L. D. L. Parker,	A. D. Cohen,	Romans iii: 12-15,	64	791	9,064	14,747 08
.....	N. L. Shaw, *pro tem.*,	T. E. Waff,	B. B. Williams,	2 Tim. iii: 5,	65	759	10,098	14,991 13
.....	W. C. Parker,	A. M. Darden, N. L. Shaw,	O. C. Horton,	Col. iii: 11,	65	616	10,843	16,119 12
.....	W. C. Parker,	T. D. Boone,